S
205

Library of the
Church Divinity School
of the Pacific
S
No. 18999 Class 205 A100
Ex Dono
Date

# THE CHURCH ECLECTIC

AN

## Anglo-Catholic Monthly

OF

**Church Literature with Notes and Summaries**

---

VOLUME XXVII.

1899-1900.

Property of
CBDP
Please return to
Graduate Theological
Union Library

---

Milwaukee, Wis.:
THE YOUNG CHURCHMAN CO.,
PUBLISHERS.

V.27
1899/
1900

Digitized by the Internet Archive
in 2022 with funding from
Kahle/Austin Foundation

https://archive.org/details/churcheclecticma0027unse

# TABLE OF CONTENTS.

## INDEX OF AUTHORS.


ALASKA, BISHOP OF:
Bishop Rowe's Explanation ..... 747
ALBANY, BISHOP OF:
The Church and the Philippines ..... 681
ARMAGH, ARCHBISHOP OF:
The Death of Christ. A Sermon ..... 1108
ARMYTAGE, REV. N. GREEN:
Via Media and Compromise ..... 442
AYER, REV. JOS. CULLEN, JR., PH.D.:
The Ecclesiastical Authority, *Sede Vacante*, in the American Church 10
The Psalter in the Church Service ..... 585
BAGOT, RICHARD:
Will England Become (Roman) Catholic? ..... 534
BALL, VERY REV. T.I., D.D.:
Sketch of the Church in Scotland ..... 137
BARROW, J. D.:
In Memory:—Joseph Morrison Clarke (Poetry) ..... 1025
BODY, REV. C. W. E., D.D., D.C.L.:
A Consideration of Dr. Briggs' *General Introduction* .....688, 797, 893
A Defense of the Committee on Marginal Readings ..... 1134
The Marginal Reading on St. Matt. I. 3. Defended ..... 550
BRAND, REV. W. F., D.D.:
The Prayer Book and Reservation ..... 433
CHAPIN, REV. D.D.:
Η ΠΙΣΤΙΣ—Faith and the Faith ..... 499
CLARKE, REV. J. M., D.D.:
Laying a Wreath on the Tomb of Hugo Grotius, ..... 1032
COLLINS, W. E.:
A Proposed Œcumenical Synod in the East ..... 555
Four Recent Pronouncements ..... 252
CONVERS, REV. D., S.S.J.E.:
The Fifth Gospel ..... 979
DIX, REV. MORGAN, D.D., D.C.L.:
Jubilee Sermon at S. Mark's Church, Philadelphia ..... 777
DRAYCOTT, WILFRED:
"Asperges," (Poetry) ..... 747
DUFF, REV. EDWARD MACOMB:
A Groping after the Incarnation ..... 1091
Human Nature: Is It Celestial or Is It Terrestrial? ..... 984
EDINBURGH, BISHOP OF:
The Archbishop's Opinion ..... 614
EDITORIALS:
Bishopric of Boise, The ..... 166
Expansion in the Church ..... 759
Declaration of the E. C. U., The ..... 75
Editor's Farewell, An ..... 1147
Incense, and the Opinion of the Archbishop ..... 564
Is an Eclectic Magazine Immoral? ..... 854
Object Lesson, An ..... 1038
Reservation—An Eirenicon ..... 453
Ritualistic Controversy, The ..... 1040
Responsibility for Ordination ..... 370
Some Biblical Difficulties ..... 951


344891

Special Notice.... ..... ..... 1038
Some Recent Eschatology..... ..... 655
New Testament Churchmanship..... ..... 265
Word of God, The..... 849
FAULKNER, REV. C.:
The Religious State of France..... 843
FISKE, REV. GEORGE MCCLELLAN, D.D.:
All Souls' Day Sermon..... 882
FOND DU LAC, BISHOP OF:
Reservation for the Sick..... 144
FRANCIS, REV. JOSEPH M.:
Reservation..... ..... ..... ..... 60
GLASGOW, BISHOP OF:
On the Cathedral System..... 940
GOULD, S. BARING:
Canonization of Saints..... ..... 451
GRAY, REV. EDWARD P.:
Marginal Readings, Greek Text.....495, 600, 703, 905, 990
Marginal Readings Reconsidered—Synoptic Gospels..... 1133
Proposed Marginal Readings on the Last Twelve Verses of S. Mark. 404
GUMMEY, REV. HENRY RILEY:
Plainsong Music ..... ..... ..... 835
HALIFAX, LORD:
Address to the Lay Members of the E. C. U..... 626
Address at the E. C. U..... 707
Catholic and Protestant Views of the Church of England..... 69
Rights of the Church under the Reformation Settlement, The..... 239
HALL, REV. FRANCIS J., D.D.:
Swedish Orders .....97, 204, 300, 934
Lessons of the Ritual Contest in the Church of England..... 695
HALL, J. G., JR.:
The Case of Pope Honorius I..... 1023
HAMMOND, CANON JOSEPH:
Apostolical Succession ..... 1120
HART, LUCY L. K.:
The Power of His Resurrection. [Poetry.]..... 151
HART, VERY REV. H. MARTYN, D.D.:
Man and the Biblical Chronology..... 805
HEADLAM, A. C.:
A Russian Opinion of Anglican Orders..... 722
HEAL, REV. JOHN W.:
The Growth of the Church..... 366
HENSON, H. H.:
Protestant Americanism..... ..... ..... 422
HERZOG, BISHOP:
On Friedrich's *Life of Dollinger*..... 719
HICKSON, W. H.:
The Archbishop's Opinion..... 614
HODGE, REV. G. WOOLSEY, M.A.:
The Results of the Catholic Movement..... 969
HOLLAND, CANON SCOTT:
The Archbishop's Opinion..... ..... 614
HOTOVITZKY, REV. A.:
The *Filioque* Not Omitted in Sitka..... 645
JENKS, REV. ARTHUR WHIPPLE:
The Authority on Which the Nicæno-Constantinopolitan Creed is Received..... ..... ..... 1103
JENKS, REV. DAVID:
The Assyrian Church..... ..... 1011
KIDDER, MARTHA A.:
Incense Shall Be Offered. [Poetry.] ..... 836
The Shadow of the Cross. [Poetry.] ..... 64
LEWIN, GEO. H. ROSS:
The Witness of a Puritan Churchman..... 649
LOGSDAIL, REV. A., S.P.G.:
Mission Work in Singhbum, India..... 910

LOMBARD, PETER:
On Handwriting ..... 757
LOUISIANA, BISHOP OF:
Wycliff and the Pre-Reformation Period.....213, 317
MARQUETTE, BISHOP OF:
Swedish Orders..... 934
MILLS, REV. JOHN A.:
The Decline of Church Going..... 1097
MORTIMER, REV. A. G., D.D.:
Symbolism in the Church..... 193
NEWCASTLE, DUKE OF:
Signs of Disunity..... 452
The Archbishop's Opinion..... 614
PATTON, DR.:
Ethical Christianity ..... 250
PERCIVAL, REV. H. R., D.D.:
*Catholic Faith and Practice* and *The Guardian*..... 148
PRETORIA, BISHOP OF:
The Bishop of Pretoria and the Boers..... 1035
PULLER, REV. F. W.:
The Archbishop's Opinion..... 614
RANDALL, REV. R. W.:
The Archbishop's Opinion..... 614
RICHARDSON, A. MADELY:
Voice Production in Choir Training..... 829
RICHEY, REV. J. A. M., B.D.:
The Seven Churches and the Seven Sacraments..... 489
RINGWALT, REV. ROLAND:
Frederick Marryatt—Sailor, Satirist, and Sermonizer..... 595
ROCHESTER, BISHOP OF:
Letter to His Clergy..... 634
SANDAY, REV. W.:
The Obedience of the Clergy and the Mission of the Church of England ..... 996
SCUDDER, REV. HENRY T.:
Alcuin..... 1
SEABURY, WILLIAM J., D.D.:
Paget on Hooker's Fifth Book..... 784
SIMCOX, REV. H. K.:
The Archbishop's Opinion..... 614
SMITH, CORNELIUS B., D.D.:
The Birth of Gothic Architecture..... 156
SMITH, REV. M. O., M.A.:
The Proposed Marginal Reading for S. Matt. I. iii..... 289
SPRINGFIELD, BISHOP OF:
Cranmer and the English Reformation..... 109
SWAIN, PAUL, F.R.C.S.:
Reservation for the Sick: From a Doctor's Point of View..... 428
SWEET, REV. CHARLES F.
John Mason Neale..... 1074
TAYLOR, THE VEN. F. W., D.D.:
The "Crisis" in the Church of England..... 393
TAYLOR, REV. JESSE C.:
Reservation ..... 60
VERMONT, BISHOP OF:
Bishop Hall and Recent Eschatology..... 745
Eating and Drinking Unworthily..... 259
WEBB, BISHOP A. B.:
Worship ..... 1027
WEBB, REV. WM. WALTER, D.D.:
The Qualifications of Those Desiring to Enter the Theological Seminaries of Our Church..... 408
The Clergyman Studying ..... 22
WESTALL, MR.:
Mr. Westall's Acceptance of the Request..... 624

WESTERN MICHIGAN, BISHOP OF:
Hints to Clerical Visitors ..... 369
The Discipline of the Laity ..... 247
WESTERN NEW YORK, BISHOP OF:
Divorce and Re-Marriage ..... 416
WHITEFOORD, B.:
Prayers for the Dead ..... 73
WILKINSON, RT. REV. T. E.:
The Anglican Church in Northern and Central Europe ..... 1127
WINSLOW, REV. WM. C., D.D.:
The Biblical Explorations in Egypt ..... 63
WIRGMAN, REV. A. THEODORE:
A Colonial View of the Church Crisis ..... 924

## INDEX OF TITLES.

Address at the E. C. U. *Lord Halifax. Church Review* ..... 707
Alcuin. *Scudder* ..... 1
All Souls' Day Sermon. *Fiske* ..... 882
American Encyclical, An ..... 1065
Anglican Church, The, in Northern and Central Europe. *Wilkinson. Church Bells* ..... 1127
Anglo-Continental Society—Italy, The. *F. M. Foreign Church Chronicle* 604
Announcement, An ..... 1147
Apostolical Succession. *Hammond. Church Bells* ..... 1120
Archbishop's Opinion, The, English Press on ..... 513
Archbishop's Opinion, The. *Bishop of Edinburgh, Duke of Newcastle, Hickson, Holland, Puller, Randall, Simcox* ..... 614
Archbishop's Opinion on the Ceremonial Use of Incense and Processional Lights, The ..... 505
"Asperges." *Draycott. Pall Mall Magazine* ..... 747
Assyrian Church, The. *Jenks. Church Review* ..... 1011
Authority and Archæology. *Church Quarterly Review* ..... 728
Authority upon Which the Nicæno-Constantinopolitan Creed is Received, The. *Jenks* ..... 1103
Back Pew, The. *Diocese of Albany* ..... 949
Biblical Explorations in Egypt, The. *Winslow* ..... 63
Birth of Gothic Architecture, The. *Smith. Church Militant* ..... 156
Bishop Hall and Recent Eschatology. *Bishop of Vermont* ..... 745
Bishopric of Boise ..... 166
Bishop Rowe's Explanation. *Bishop of Alaska* ..... 747
Bishop of Pretoria and the Boers, The. *London Standard* ..... 1035
Canonization of Saints. *Gould* ..... 451
Case of Pope Honorius I. *Hall* ..... 1023
Cathedral System, The. *Bishop of Glasgow. Scottish Guardian* ..... 940
Catholic and Protestant Views of the Church of England. *Halifax. London Chronicle* ..... 69
*Catholic Faith and Practice* and *The Guardian. Percival* ..... 148
Choice of Hymns, On the. *Church Times* ..... 918
Church and Bible. *Southern Churchman* ..... 444
Church and Foreign Missions, The. *Church Bells* ..... 647
Church and the Philippines, The. *Bishop of Albany* ..... 681
Church Crisis, The. *Toronto Globe* ..... 753
Church of England as a Teacher, The. Church Times ..... 133
Church of England, The, Catholic and Protestant. *Church Times* ..... 1115
Clerical Vacations. *Young Churchman* ..... 560
Clergyman Studying, The. *Webb* ..... 22
Colonial View of the English Church Crisis. *Wirgman* ..... 924
Confessional. [Poetry.] *H. H. F. London Academy* ..... 1026
Consideration of Dr. Briggs' *General Introduction. Body* ..... 688, 797, 893
Copyright in the Bible. *Publishers' Weekly* ..... 847
Cranmer and the English Reformation. *Bishop of Springfield* ..... 109
"Crisis" in the Church of England, The. *Taylor* ..... 393
Death of Christ, The. *Archbishop of Armagh. Church of Ireland Gazette* ..... 1108

Declaration of the E. C. U., The ..... 38
Declaration of the E. C. U., The. *Editorial* ..... 75
Decline of Church Going, The. *Mills* ..... 1097
Defense of the Committee on Marginal Readings, A. *Body* ..... 1134
Discipline of the Laity, The. *Gillespie* ..... 247
Divisions in the English Church. No Justification for Leaving it. *A. B.* In *Church Review* ..... 64
Divorce and Re-Marriage. Bishop of Western New York ..... 416
Doctrine of the Atonement, The. *Church Quarterly Review* ..... 225
Eastern and Old Catholic Notes. *Anglican Church Magazine* ..... 836
Eating and Drinking Unworthily. *Hall. Mountain Echo* ..... 259
Ecclesiastical Authority. *Sede Vacante,* in The American Church, The. *Ayer* ..... 10
Editor's Farewell, An ..... 1147
English Bishops on the Death of the Presiding Bishop. *The Debates in the Upper House of the Convocation of Canterbury* ..... 248
English Churchmen on The Archbishop's Opinion. *Bishop of Edinburgh, Duke of Newcastle, Hickson, Holland, Puller, Randall, Simcox* .... 614
English Press on The Archbishop's Opinion, The ..... 513
Episcopal Statesmanship in England. *Church Bells* ..... 943
Ethical Christianity. *Patton* ..... 250
Expansion in the Church ..... 753
Faith and the Faith. *Chapin* ..... 499
Fallibility of Critics, The. *Expository Times* (*Edinburgh*) ..... 449
Fifth Gospel, The. *Convers* ..... 979
*Filioque* not Omitted in Sitka, The. *Hotovitzky* ..... 645
Four Recent Pronouncements. *Collins. Guardian* ..... 252
French "Crockford," A. *Guardian* ..... 447
Friedrich's *Life of Dollinger. Bishop Herzog. Revue Internationale de Theologie* ..... 719
Groping After the Incarnation, A. *Duff* ..... 1091
Growth of the Church, The. *Heal* ..... 366
Hearing of the Question of Incense before the Archbishop of Canterbury. 332
Hints to Clerical Visitors. *Gillespie. Church Helper* ..... 369
How the Declaration Was Adopted. *Church Times* ..... 41
Human Nature: Is It Celestial or Is It Terrestrial? *Duff* ..... 984
"Humble Appeal" to the Archbishop of Canterbury, An. *Guardian* ..... 839
Incense and the Opinion of the Archbishop ..... 564
Incense Shall Be Offered. [Poetry.] *Kidder* ..... 836
In Memory—Joseph Morrison Clarke. *Barrow. Gospel Messenger* .... 1025
Intercourse with the Orthodox Eastern Church in the Patriarchate of Constantinople. *Guardian* ..... 824
Is an Eclectic Magazine Immoral? ..... 854
Jubilee Sermon at S. Mark's Church, Philadelphia. *Dix* ..... 777
Laying of a Wreath on the Tomb of Hugo Grotius. *Clarke* ..... 1032
Lessons of the Ritual Contest in the Church of England. *Hall* ..... 695
Letter to His Clergy. *Bishop of Rochester* ..... 634
Liberia and Her Aboriginal Population. *Cape Palmas* (*Liberia*) *Reporter* ..... 929
Love of God, On the. *Cowley Evangelist* ..... 816
Man and the Biblical Chronology. *Hart* ..... 805
Marginal Readings, Defense of the Committee on. *Body* ..... 1134
Marginal Readings—Greek Text. *Gray* ..... 495, 600, 703, 905, 990
Marginal Reading on S. Matt. i. III. Defended, The. *Body* ..... 550
Marginal Readings Reconsidered—Synoptic Gospels. *Gray* ..... 1133
Marryatt, Frederick: Sailor, Satirist, and Sermonizer. *Ringwalt* ..... 595
Mission Work in Singbhum, India. *Logsdail* ..... 910
Mr. Westall's Acceptance of the Request ..... 624
Native Churches. *Kaffrarian Watchman* ..... 654
Neale, John Mason. *Sweet* ..... 1074
New Testament Churchmanship ..... 265
None Other or Otherwise—Insufflation. *Church Times* ..... 1016
Notes from the Library ..... 80, 180, 275, 381, 469, 572, 666, 765, 860, 960, 1051
Obedience of the Clergy and the Mission of the Church of England, The. *Sanday* ..... 996
On Handwriting. *Lombard. Church Times* ..... 757

On the Choice of Hymns. *Church Times*..... 918
On the Love of God. *Cowley Evangelist*..... 816
Paget on Hooker's *Fifth Book*. *Seabury*..... 784
Papal Americanism. *Church Times*..... 55
Plainsong Music. *Gummey*..... 835
Poisoned at Mass. *The Lancet*..... 948
Power of His Resurrection, The. [Poetry.] *Hart*..... 151
Prayer Book and Reservation, The. *Brand*..... 433
Prayers for the Dead. *Whitefoord. Expository Times*..... 73
Proposed Marginal Reading for S. Matt. I.—III. *Smith*..... 289
Proposed Marginal Reading on the Last Twelve Verses of S. Mark. *Gray* 404
Proposed Œcumenical Synod in the East, A...*Collins. Guardian*..... 555
Protestant Americanism. *Henson. Guardian*..... 422
Providence and Catastrophes. *Spectator*..... 160
Psalter in the Church Service, The. *Ayer*..... 585
"Put It Off." *Church Times*..... 71
Qualifications of Those Desiring to Enter the Theological Seminaries of our Church, The. *Webb*..... 408
Religious State of France, The. *Faulkner. Anglican Church Magazine*.. 843
Remarkable Church Sermon, A. *Church Review*..... 652
Reservation. *Francis and Taylor*..... 60
Reservation, An Eirenicon..... 453
"Reservation" before the Archbishops..... 521
Reservation for the Sick. *Bishop of Fond du Lac*..... 144
Reservation for the Sick. *Swain*..... 428
Resisting the Holy Ghost. *Edinburgh Expository Times*..... 946
Results of the Catholic Movement. *Hodge*..... 969
Rights of the Church under the Reformation Settlement, The. *Halifax*. 239
Ritualistic Controversy, The..... 1040
Roman Secessions in Austria. *Guardian*..... 841
Romanes, George John. *Harris*..... 873
Romanizing. *Church Times*..... 748
Ruskin Hall: An American Experiment at Oxford. *Scottish Guardian*. 262
Russian Account of the Dedication of an Anglican Church at Sitka. *Sitka (Alaska) Chronicle*..... 558
Russian Opinion of Anglican Orders, A. *Headlam. Guardian*..... 722
Seven Churches and the Seven Sacraments, The. *Richey*..... 489
Shadow of the Cross, The. [Poetry.] *Kidder*..... 64
Signs of Disunity. *Duke of Newcastle. Church Review*..... 452
Sketch of the Church in Scotland. *Ball. Anglo-Catholic*..... 137
Some Biblical Difficulties..... 951
South African Bishops and the War, The..... 1019
Special Notice..... 1038
Summaries: Home...91, 186, 282, 388, 482, 579, 674, 771, 367, 964, 1060, 1161
Summaries: Foreign.95, 186, 285, 390, 485, 581, 677, 773, 869, 966, 1061, 1163
Swedish Orders. *Hall*.....97, 204, 300, 934
Swedish Orders. *Bishop of Marquette*..... 934
Symbolism in the Church. *Mortimer*..... 193
Theses on the *Filioque*. *Revue Internationale De Theologie*..... 28
Tithes and Glebes in England. *Church Times*..... 1144
True Significance of "A. K. H. B.," The. *Speaker*..... 151
Unitarian View of the Ritual Controversy, A. *Diocese of Fond du Lac*.. 949
Via Media and Compromise. *Armytage. Anglo-Catholic*..... 442
Voice Production in Choir Training. *Richardson*..... 829
Will England Become (Roman) Catholic? *Bagot. The Living Age*.... 534
Witness of a Puritan Churchman, The. *Lewin. Guardian*..... 649
Word of God, The..... 849
Words of Administration at the Holy Eucharist. *Diocese of Fond du Lac* 756
Worship. *Webb. Scottish Guardian*..... 1027
Worship and Feeling. *Anglo-Catholic*..... 639
Wyclif and the Pre-Reformation Period. *Bishop of Louisiana*.....213, 317

## INDEX OF ILLUSTRATIONS AND PORTRAITS.

Dix, The Rev. Morgan, D.D., D.C.L. ..... 968-9
Fiske, The Rev. George McClellan, D.D. ..... 298-9
Grafton, The Right Rev. Charles Chapman, D.D. ..... 96-7
Hale, The Right Rev. Charles R., D.D. LL.D., Bishop of Cairo ..... 585-6
Harris, The Rev. Gibson William ..... 872-3
Lowndes, The Rev. Arthur, D.D. ..... 1064-5
McLaren, The Right Rev. William E., D.D., Bishop of Chicago ... FRONTISPIECE
Morrison, The Right Rev. T. N., D.D., Bishop of Iowa ..... 776-7
Mortimer, The Rev. A. G., D.D., Rector of S. Mark's Church, Philadelphia 192-3
Riley, The Rev. T. M., D.D., Professor at the General Theological Seminary ..... 488-9
Smith, The Rev. Meredith O., M.A., Professor at Nashotah ..... 680-1
Wright, The Ven. E. Purdon, D.D. ..... 392-3

## INDEX OF BOOKS REVIEWED.

BOOKS BRIEFLY ACKNOWLEDGED BY TITLE NOT INCLUDED IN THE INDEX.

Adams. The Archbishop's Unguarded Moment ..... 577
Alexander. The Christianity of S. Paul ..... 478
Barry. The Teacher's Prayer Book ..... 384
Batten. The Old Testament from the Modern Point of View ..... 575
Bigg. Unity in Diversity ..... 480
Book of Psalms, The ..... 766
Bradford. The Holy Family: A Christmas Meditation ..... 864
Brent. With God in the World ..... 863
Briggs. General Introduction ..... 689, 789, 893
Bulgakoff. The Question of Anglican Orders ..... 722
Burney. Outlines of Old Testament Theology ..... 1058
Camp and Welch. Yale, Her Campus, Class Rooms, and Athletics ..... 763
Carter. The Religious Life ..... 90
The Spirit of Watchfulness and Other Sermons ..... 281
Cavanagh. The Word Protestant ..... 479
Clayton. White and Black under the Old Regime ..... 862
Clement. Saints in Art ..... 672
Clendenin. How God Led a Little Child ..... 90
Coles. Advent Meditations ..... 1060
Connor. Black Rock ..... 865
Cowell. The Hungarian Exiles ..... 866
Creighton. Lessons from the Cross ..... 87
Dearmer. The Parson's Handbook ..... 669
Dowden. The Workmanship of the Prayer Book ..... 1156
Duff. The American Priest at Work ..... 1057
Elson. The National Music of America and Its Sources ..... 865
Evans. The Mirror of Perfection ..... 1059
Fairbairn, A. M. Catholicism: Roman and Anglican ..... 273
Fairbairn, H. A. The College Warden ..... 386
French. Christ in Art ..... 864
Green. The Hill Called Calvary ..... 87
Halifax, Lord. The Rights of the Church of England under the Reformation Settlements ..... 394
Hall. All Saints' Day and the Commemoration of the Departed ..... 148, 653
Some Recent Eschatology ..... 745
Hocking. Modern Problems and Christian Ethics ..... 767
Hogarth. Authority and Archæology, Sacred and Profane ..... 728
Howe. Phillips Brooks ..... 474
Hubbard. Little Journeys to the Homes of American Statesmen ..... 89
Humphrey. Urbs et Orbis ..... 477
Huntington, G. T., & Metcalf. The Treasury of the Psalter ..... 766
Huntington, W. R. Four Key-Words of Religion ..... 277
Hutton. The Soul Here and Hereafter ..... 655
Johnston & Newbolt. The Spiritual Letters of Edw. Bouverie Pusey ..... 183

Kidd. Oxford Church Text Books: The Thirty-nine Articles..... 480
King. The Use of the Word "*Jehovah*" Examined..... 475
Knowles. The Triumph of the Cross..... 1160
Larrabee. Prayers at Mass..... 381
Linklater. True Limits of Ritual in the Church..... 394
Long. The Making of Zimri Bunker..... 866
Lowrie. The Doctrine of S. John..... 960
MacColl. Reservation ..... 753
McLaren. The Holy Priest..... 82
Miel. A Soul's Pilgrimage..... 472
Michigan, Bishop of. The Church's Lay Discipline..... 90
Minnesota Church Club Lectures. Leading Persons and Periods in English Church History..... 467
Mortimer. Catholic Faith and Practice.....30, 148, 655
Murch. The Story of the Prayer Book..... 961
Newbolt. Religion..... 180
Noll. History of the Church in the Diocese of Tennessee..... 1158
Nuggets..... 865
Of Divers Troubles in Our Midst..... 394
Official Year Book of the Church of England, The..... 670
Ottley. The Hebrew Prophets..... 280
Out of the Body..... 655
Paget. Hooker's Fifth Book..... 784
Pope. Life of the Rev. James DeKoven, D.D., Sometime Warden of Racine College..... 860
Pott. The Free Rythm Psalter..... 585
Power. Christ's Memory in Heaven ..... 185
Prayers for the Dead..... 655
Pullan. Early Christian Doctrine..... 280
Raker. Misso pro Defunctis..... 482
Randolph. Meditations on the Old Testament..... 88
Richard. Philip Melanchthon, The Protestant Preceptor of Germany, 1497-1560..... 85
Richey. Truth and Counter Truth..... 1159
Robertson. The Acts and Decrees of the Synod of Jerusalem..... 1154
Rogers. Men and Movements in the English Church..... 89
Romanes. Thoughts on the Collects for the Trinity Season..... 672
Sanday. The Conception of the Priesthood in the Early Church and in the Church of England..... 279
Satterlee. New Testament Churchmanship and the Principles on Which It Was Founded..... 265
Sheldon. (Several Books)..... 
Shinn. Helps to a Better Christian Life..... 1161
Short. Christian Science..... 476
Slocum. The Vision of the Madonna..... 864
Smith, C. E. Religion under the Barons of Maryland..... 1049
Smith, Nicholas. Stories of Great National Songs..... 671
Snyder. The Chief Things..... 961
Staley. The Ceremonial of the English Church..... 1053
Stephens. A Gentleman Player..... 481
Stone. Holy Baptism..... 572
Strong. The Doctrine of the Real Presence..... 1157
Turner. Ecclesiae Occidentalis Monumenta Juris Antiquissima Canonum et Conciliorum Graecorum..... 385
Vincent. The Madonna in Legend and History..... 864
Waterman. The Post-Apostolic Age..... 80
Watson. Some Notable Families of America..... 185
White. An Apostle of the Western Church..... 1035
Whittaker. Epic of the Soul ..... 768
Wilson, J. M. Gospel of the Atonement..... 225
Wilson, M. A. Love, Light, and Life for God's Little Children..... 669

Wm. E. McLaren, D.D., D.C.L.,
BISHOP OF CHICAGO.

# THE CHURCH ECLECTIC.

VOL. XXVII. APRIL, 1899. No. 1

## ALCUIN.

By the Rev. Henry T. Scudder.

FOR a few minutes let us try to forget the hurry and bustle of this age of material things, with all its rush and love of money. Transport yourselves in imagination to the eighth century and the kingdom of Charlemagne. Electric lights and trolley cars are unknown, the power of steam is a discovery of almost a thousand years later, and around us are none of the comforts and conveniences which have become necessities with us. It is an age of brute force and semi-savagery, of the building up of the new on the fast-decaying ruins of the old.

Rome, with her imperial power, her magnificent architecture, her literature, the centre of a far-reaching, intellectual and governing power, had been conquered by barbarians from the North. She was no longer what she had been, and the decay from her former greatness had spread through all parts of the West. The great cities of Roman life and influence in Spain were swept away by the coming-in of the followers of Mahomet, and where once were strong centres of learning and civilization, the Cordovan Caliphate ruled supreme.

In Gaul, the cities of a former age had fallen under a new influence, one not possessed of the intelligence and education of that now dominant in Spain, still largely controlled and governed by the power of savage life, where physical force and deeds of prowess were the only measure and standard of success. On all sides throughout Western Europe, the new life of the forests of the North was over-running and conquering the little that was left of the older civilization. The world was undergoing one of those changes where new life and vigorous action supplants and overturns what has become effete and corrupt, unable to sustain itself against what partakes of the freshness and energy of youth. There was

then a new era beginning and fraught with all the important consequences and issues dependent upon its proper development. New elements, races still savage, unversed in anything save the rude life of the forest, with all its rigors and privations, appear on the scene of action and demand the attention.

They had hardly any intercourse with the eastern part of the Roman Empire, where civilization, with all its refinements and culture still held sway. There were really three forces at work: the Mohammedan in Spain, active and vigorous, seizing on every opportunity and advantage, and seeking to spread itself over all the West; the remnants of the former greatness of the Roman Empire, still at times showing great vitality and energy, possessed of a literature and controlled by all the rules of a government possessing laws, and having Constantinople for its capital; the newly organized Kingdom of Pippin, enlarged by his son, Charlemagne, and composed of fair-haired, blue-eyed children of the North, who had come unto the summer lands of France from their old home. Which of these three elements was to rule, by its power and strength to gain the mastery, to lay the seeds of future domination and wide-spreading influence? That was the question of the day, and one full of interest to all who ever thought upon it.

The wise and masterful spirit of one man formed the future of all Europe, and by his work prepared the way for the upbuilding of the federal system and the great commercial cities of the Middle Ages, and they, in turn for what we enjoy now. A person who could so wield the crude and uncivilized masses of tribes and nations at his command must have been possessed of great patience, a courage undaunted in the face of all difficulties, a desire to uplift and make better those with whom he came in contact. Estimated by our standard of education and morality, doubtless many faults and blemishes can be discovered in his character and life, but it is not in this way he is to be studied. His surroundings, the people he lived among and had to deal with, his friends and family, are to be carefully considered. In this way only can a fair and honest judgment be passed upon any one and his life work.

There is one other element that is most potent in forming the actions of those in exalted positions, and that is the character and influence of their confidential advisers. Study their lives and thoughts, the degree of power they possess with those who wield the sceptre, and a reasonably fair and just estimate can then be made of the true character of men like Charlemagne. The posi-

tion of Baron Stockman in this century shows what can be done by one in whom implicit confidence is reposed. And so with Charlemagne, it is necessary to study the life and character of his chief adviser and intimate friend. It will be found that he was well worthy of the peculiar position he occupied and that the German Emperor was blessed in his friendship and advice given him by his English counsellor.

It must not be forgotten that the whole tone of the court and kingdom of Charlemagne was not French, but German, in its speech, its thought and its influence. Into this atmosphere came Alcuin, fresh from his studies in the great schools of York, where was preserved the learning and literature of the past, which had long since disappeared from the continent. In those seats of learning had dwelt the venerable Bede, the pride of the English Church, the learned Benedict Biscop, who had done so much for the establishment of literature on a firm basis in the Monastic schools of York. Amidst such surroundings, Alcuin, who belonged to a noble family, grew up and finally became a deacon. He was a boy of promise and all he came in contact with felt sure he was destined for great things. Devoting himself entirely to study, he rapidly attained a reputation which spread far beyond the confines of the British Isles. Born in the year 735, he was about forty when he took his first trip on the Continent, where he stayed but a short time. He may then have met the Emperor and formed the friendship which ever became stronger until dissolved by the death of Alcuin. Before him lay preferment in England with every prospect of becoming Archbishop of York and wielding all the influence and power coming from that position. It meant more than our idea of a bishop, for upon him would have devolved the care of many secular and all spiritual affairs of that part of England, and also the oversight and supervision of the great monasteries, the centers of all the learning and education of the age.

In all the great issues of life, on which the destinies of the world and nations hang, it will be found that some apparently unimportant event or person brings about the more prominent action which leads to so much. This was the case in what led to Alcuin taking up his residence at the Imperial Court. A fellow pupil, a great friend of Alcuin, Eanbald, had been chosen Archbishop of York and desired some one whom he could rely on to go to Rome for the pallium which he especially desired, as something to give his office greater dignity. He selected Alcuin, who went

on the Continent during the year 782, and whilst at Parma he met the Emperor. A request was then made that he should come to Charlemagne and aid him in his efforts for establishing educational centers and uplifting the life of the various peoples making up the nation. Alcuin was too much attached to his native land to think of leaving it permanently, and so, on his return, obtained permission to make a visit to Charlemagne. He took with him some friends and pupils to assist him in his labors, as also copies of many books in the monastic libraries. With our multiplicity of libraries and books on all subjects, our many divisions of historical and scientific investigation, the manuscript-books of Alcuin would seem a mere nothing, too trivial to deserve more than a passing notice. He had, perhaps, a hundred books, transcripts of the writings of Bede, Isidore of Seville, Boethius, and other well known writers, with a sprinkling of the Greek Fathers. He had a slight knowledge of Greek and of the worth and influence of Greek literature. For his day and generation he was a highly educated man, instructed thoroughly in all that was known in one of the two great centers of learning in Western Europe; England and Ireland possessed the schools of thought and the libraries, and from them must come all that would give light and learning to the semi-savage people of the mainland.

What were the conditions confronting Alcuin when he reached the Court of Charlemagne? Did he have a few educated, refined and moral men to uphold him and aid him in his efforts? Were these centers of learning and education where he could find men to sympathize with him, encouraging by their interest in his work?

The answer to both questions is, No. Even the Emperor, as regards education, was but a child. He with difficulty learned to write his name, after many painful efforts to move the stiffened muscles of his hand, used to wielding the sword. The people were Christians, but of a kind showing their savage origin and love of warfare. Nor were their moral standards of the highest as is shown by the lives of the members of the court and those in high positions. Their savage instinct and brutality is shown by their treatment of the Saxons and the forcible measures taken to make them become nominal Christians. It was amidst such surroundings which were certainly most discouraging, that Alcuin began his life work. Surely it was in marked contrast to the quiet and peace of his home in the monastic school at York, where he could

devote himself to study and making copies of the celebrated books of former times.

There were two ways of doing his work as an educator; by taking a high position and demanding conformity to it, and by meeting those he was to influence on their own level and trying to lift them up to something better. Being a man of sound, common sense, he chose the latter and started in the most elementary way, with the school found at the Court. His method of instruction was the Socratic, by question and answer. We are amused as we read these dialogues, at the childishness of the matter contained in them, and the queer ideas held on many subjects. But when we reflect on the condition of learning in those times, on the fact that it was no sign of being uneducated to be unable to read and write, on the complete ignorance of everything on the part of all the nobility, we are lost in admiration that so much was accomplished.

An incentive to the acquisition of learning was the attitude and earnest efforts of Charlemagne himself, and the example set by his family, who were all faithful attendants upon the school. Here they learned about grammar and philosophy, music and geometry, literature and the ancient Latin Fathers. The motive was of the best; the uplifting of the tone of those in authority and the inciting of those possessed of ability to the improvement of their several talents. The method may have been crude and clumsy, and not moulded on the refined philosophical basis of our much vaunted modern system of education. But the object aimed at was accomplished, making the scholars better and causing them to realize that they had a spiritual nature to cultivate, fitted for more than war and pillage. Under the advice of Alcuin, the Emperor proposed a plan of education for the whole empire, the idea being to make it work in with the systems of government, by departments and districts. It was hoped that there would grow up an educated class in the different parts of the country who would be fitted to rule and educate those under them, and so by right government to insure stability of dominion. In this the Emperor and his adviser were ahead of their times, simply preparing the way by their example for what is to-day the bulwark and safeguard of those nations which are the most progressive and influential. Education and good government go hand in hand, and without them there can be no stability or permanency. So the efforts of a thousand years ago are to-day bringing forth fruit in

the development and progress of this country and England which are the exponents of the very plan of the empire of Charlemagne. Arrangements were made to have schools in every village and town. There the children of rich and poor were to be taught, especial care being taken to encourage the bright boys and urge them on to studying all that they could possibly acquire. Nor did the effort to improve the country stop here. All the great monasteries had attached to them schools, and here the laymen could receive the advantages coming from contact with some of the ablest men of the day. These schools were of two kinds—those for whomever intended to take orders or become monks, and those for the youth of the country, who came there as they now go to college or the university.

In this scheme of education it must be remembered that there was no divorce of learning from religious influence and surroundings. The teachers were monks and clergy, and no one questioned for a moment the necessity of recognizing God everywhere, in whatever they spoke, wrote and thought about. He was the end and object of all study, which was but an instrument to help the Christian to better serve and praise his Lord and Master.

The discipline was strict, there being much to be learned by heart, and such a thing as the modern vacation was not dreamed of. They were happy and enjoyed themselves; had their jokes and puns, their amusements and methods of recreation. To them life was a serious matter, and for its grim duties of warfare and the preservation of the State from the hordes of barbarians anxious to rule over the fair heritage belonging to the empire, it was necessary to be prepared mentally as well as physically.

And so Alcuin labored to teach those committed to his care that education apart from the service of God was a thing of naught. His letters addressed to the Emperor and his sons, show that he was brave in the rebuke of wrong-doing, not hesitating to upbraid those behaving badly, regardless of their position or influence, but looking only to the welfare of the souls committed to his keeping. Such a person, so keenly alive to the responsibility of his position, to the need of being wise and brave and sober and discreet in the discharge of his manifold duties, would naturally attract to himself very strong men. So we find that he had an array of talented pupils and friends who, in time, occupied places of great position and influence. Nor should this power be under-estimated, for in those days the great and learned ecclesiastics attached to the person

of a sovereign or holding important positions in politics, were consulted on all matters of importance, and held positions of great dignity and power as princes of the realm.

In 796, tiring of the bustle and vexatious worry incident to a Court life, he obtained an appointment as abbot, although only a deacon, to the great abbey of Tours. Here he was enabled to carry on more successfully his scholastic labors, whilst able to do much he had been prevented from accomplishing.

His first duty was to introduce discipline so necessary in a large monastery, the monks having become very lax. He insisted upon the rule of S. Benedict being strictly enforced, and did this with absolute justice, winning the praises and love of all for his able management of this great establishment. His next thought was to hand down to posterity accurate copies of the Scriptures and of such other books as appeared worthy of careful attention. For this purpose he himself sat day after day in the *scriptorium* reading aloud to the copyists, and going over all the manuscripts himself to make sure of their correctness. In every plan he had the most cordial support of Charlemagne, who materially aided him by his contributions of means, constant correspondence and approval of his work. Besides Tours, he had control of several other abbeys, and his friends and pupils were at Fulda, Gall, and other great centers of learning, and held many of the important bishoprics. Besides constant personal intercourse with Charlemagne, he was continually corresponding with him and other members of the royal family. His letters cover a great number of subjects and are written in all manner of styles. Now grave and then gay, now on some matter of State policy, and again on a profound theological subject. They were also at times intensely personal in their character, evincing the liveliest interest in everything concerning the temporal and spiritual welfare of the correspondent; now pleading and again rebuking, frequently chiding in the plainest language, and again encouraging by the most affectionate and endearing expressions. And all this was done without interfering with his duties as abbot, instructor, copyist and theologian.

His influence over Charlemagne was not merely in educational matters, but also in the affairs of State and questions of a theological nature. As in that day these two matters of theology and government could not be divorced, it will be necessary to consider them together in studying this part of Alcuin's career.

Here also necessarily comes in the relation existing between Rome and the Empire. Although Charlemagne insisted on the Roman method of chanting, the adoption of various Roman usages and the canons, he never stooped or humbled himself before the Bishops of Rome, or allowed them to interfere within his domain. This applied to matters spiritual as well as temporal, and in everything the Emperor was supreme, and from him there was no appeal. In all this Alcuin was in perfect sympathy with his master, recognizing a primacy of honor as the prerogative and right of the one occupying the see of the ancient imperial city. This in no wise involved the recognition of a supremacy or power of speaking infallibility, positions which were suggested at a later date as mere topics for discussion, gradually being insisted upon as articles of faith. Everything, both in the way of correspondence and other testimony, clearly shows that in the remarkable scene witnessed in Rome on Christmas day, 800, Alcuin was the guiding hand. Behind the scenes he directed and planned the whole brilliant pageant, which had its culmination in Charles crowning himself as Emperor. The whole transaction of the way in which it was done shows clearly that there was no thought or idea of recognizing the Pope as a supreme master, before whom all must bow the knee.

The splendor and magnificence of that great service, the array of the Roman nobles and prelates dependent upon Leo III., must have greatly affected the beholder of this remarkable scene. But the principal actor regarded the Pope as one to give him a spiritual blessing, not as to whom he owed his crown and kingdom.

It is recognizing this fact that we can understand the position of the Council of Frankfort, held in 794, and at which Alcuin was especially prominent. It was called by Charlemagne to protest against two things—the worship of images and the heresy of adoptionism. The former was approved of at Rome and also by the efforts of the Empress Irene, at Constantinople. It is enough to remind you how, on this point, there was virtual agreement in practice between Rome and Constantinople. Beyond the Alps in Frankland, where there was still fresh in mind the heathen worship of their ancestors, that of the Saxons and other barbarians, the attitude taken by these two leaders of Christian thought and teaching was not at all acceptable. The Council therefore condemned in an unmistakable way the whole practice, and showed thereby the position of the National Churches in that day in

Western Europe, and to what a degree they were independent and free from the dominion of the Bishop of Rome. The other matter of importance discussed there involved the two natures of Christ, and the teaching condemned stated that our Lord was only the Son of God in His divine nature, being adopted as His Son in the human. It came from Spain, where its chief upholders were Felix of Urgel, and Elipandus of Toledo. They had a considerable following and some of the discussions were very bitter in their tone on the part of the Spaniards. The condemnation of the Council did not stop the efforts to spread this peculiar idea, and in 800, at Aachen, Felix of Urgel, and Alcuin engaged in public debate in the presence of the Emperor. Felix professed to be convinced of the error of his ways and retracted all he had said. But after his death, private papers were found which showed he had never really altered his views, although professing to do so for the sake of policy. In this case, as also in the treatment of the Saxons, Alcuin showed what manner of man he was. He did not believe in the punishment of heresy by the sword. He felt that kindness and love would win more souls than brute force; that the Kingdom of Christ was to grow in other ways than by threatening to take human life. He so persuaded Charlemagne, and Felix was allowed to go free from the Council rather than recant by force, or die, according to the custom of the age. The Saxon was treated with greater gentleness after his coming to Frankland, although at times richly deserving punishment by reason of his broken word. He was made to realize that he was a brother, though an erring one, and that as such he would be treated with consideration and kindness.

In 804 he felt that his end was coming, and he set in order his affairs, naming his pupil as his successor at Tours. About a year before his death he had written to Charlemagne bidding him farewell and asking for God's richest blessings upon him. He reminded him of the shortness and uncertainty of human life, the need of preparation for that day when Christ would come to judge the world. He wrote other letters about this time which showed how completely he was occupied by one thought, that of his approaching death. He did not dread it, but rather welcomed it as a blessing, giving him rest from the labors of life. As the days went on his health became gradually weaker, and after a while a fever set in, under which his life slowly ebbed away. He hoped he might not leave the world until Whitsunday, and his wish was

granted. On the morning of May 19, 804, he passed away at dawn, just after matins had been sung. He was buried in the Church of S. Martin, near the monastery, and all showed by their action and reverent demeanor, the love for him who had done so much for the land of his adoption.

What, then, was his position in the history of the world?

Not that of an originator of new ideas, new methods, nor a new school of thought. The age in which he lived demanded one who could build the foundations and one who could be conservative. He did this and educated those who were to influence the future generations. By so doing he made secure the preservation of learning in the great monasteries, so that they would be the centers of light during the darkness coming from the invasion of the rude, ignorant and savage Northmen. In those quiet retreats, some, like S. Gall, deep in the forest and far away from the haunts of men, the spirit and teaching of Alcuin continued. It was ready to spread, to burst forth into vigorous life, and to give an impetus to human thought and research when the proper time had arrived. To him who rested in the Church of S. Martin is due the credit for having taught others to follow in his footsteps, loving study and the reading and preservation of the Scriptures and all other subjects kindred thereto. He builded better than he knew, and when in distant York the news of his death was announced, the requiem sung and the sadness felt was not merely in recognition of a former student. It was an evidence of how he was valued, who in his death spoke in the lives, deeds, and writings of his pupils and still speaks to us, for through his life work and influence on his royal master, began the growth of Europe of to-day. The old world civilization had passed away, and in its stead was to rise, slowly but surely, the new life, full of vigor and strength, that which to-day holds sway and still presses on with undiminished energy and power.

---

## THE ECCLESIASTICAL AUTHORITY, *SEDE VACANTE*, IN THE AMERICAN CHURCH.

By the Rev. Joseph Cullen Ayer, Jr., Ph.D.

BY Title III, c. 2, § 3, of the Canons of the General Convention, it is stated that "when there is no Bishop, the Standing Committee is the Ecclesiastical Authority for all purposes declared

in these Canons." In spite of this clear statement, the same body of Canons declares that

"every Minister shall be amenable for offences committed by him, to the Bishop, and if there be no Bishop, to the Clerical members of the Standing Committee of the Diocese in which he is canonically resident at the time of the charge" (Tit. II, c. 1, § 1).

In other words, he is not amenable to the Ecclesiastical Authority, but to certain individuals, who, in connection with other individuals, constitute such authority, but by themselves are no more the Ecclesiastical Authority than are any other Clergy of the Diocese. In their report presented to the last General Convention, the Joint Commission on the Review of the Constitution and Canons did nothing to remove the evident confusion and contradiction in this case. On the contrary, they perpetuated the widespread confusion in this particular manifest throughout the present body of Canons. Under such circumstances, it seems not inadvisable to ask what are the antecedents of the Standing Committee, and in harmony with the canonical traditions of Western Christendom, what is the Ecclesiastical Authority of a Diocese, *sede vacante,* and how far can that Authority act?

The time has long since gone by when men thought American political institutions sprang into being full grown at the close of the Revolution. The antecedents of the Constitution of the United States are to be traced back many centuries in the nation from which the young country sprang. It is the same in respect to the Constitution and Canons that were set forth by the General Convention, when the Protestant Episcopal Church effected its organization as an independent branch of the Catholic Church, and that have been modified by the action of the Church since then. These Canons have, with possibly a few exceptions, been formed under the influence of a powerful tradition, which, though often misunderstood and distorted, has survived the centuries of disorder since the great upheaval of the Reformation. Some have their antecedents only in the more recent institutions of the Mother Church of England, but many find them in a time long anterior to the canonical corruptions, if we may so call them, that have arisen from the negligence of the State and its attitude toward the legislative body of the English Church.

The Standing Committee, however modern its name may sound, is an institution which may lay claim to a pre-eminently

respectable and venerable past. It is not a creation of yesterday, but is the natural, legitimate, and conservative provision made by the Episcopal Church at the time of its organization for that for which the Roman Church, placed in much the same position, has felt called upon to provide in recent years in very much the same way, a Council of Advice for the Bishop of the Diocese in which there is no Cathedral chapter. For the Standing Committee is, in its primary capacity, a Council of Advice, and as such is described in the Canons:

"In every Diocese where there is a Bishop, the Standing Committee shall be a Council of Advice to the Bishop. They shall be summoned on the requisition of the Bishop whenever he shall wish for their advice. And they may meet of their own accord and agreeable to their own rules, when they may be disposed to advise the Bishop."[1]

That Council of Advice is represented in the pre-Reformation Canon law by the Dean and Chapter of the Cathedral of the Diocese, and not only as a Council of Advice, but in other respects, the identification is clear. A hundred and ten years ago, however, a Cathedral was unknown in the American Church, and therefore no Dean and Chapter could act as a Council of Advice. To-day, although there are several churches known as Cathedrals, there is probably no Cathedral Chapter in America, in the old sense of the word; and so the Standing Committee remains, and in all likelihood will remain, as an institution probably admirably fitted to carry on the ancient administrative and consultative work of the Cathedral Chapter, and from its elective and representative character more in harmony with that system of which the Cathedral Chapter in course of time came to take the place. The recent Roman expedient is used only when there is no Cathedral Chapter, but the Church's plan has revolutionized the Cathedral system. This was effected the more easily on account of the loss of authority and importance of the Cathedral Chapters in England, so that they were stripped, not so much by law as by prescription and custom, of prerogatives and at the same time relieved of duties that have been theirs for centuries.

By the pre-Tridentine canon law of the Western Church, which was practically in force throughout Western Europe, the Bishop was bound to obtain the consent of the Cathedral Chapter

[1] Tit. III. c. 2, § 2.

before he might perform certain more important acts of jurisdiction. Such were those which might concern the rights of the Chapter itself, or might change the benefices[2] or alienate Church property,[3] or impose dues and taxes.[4] The validity of the act depended upon this consent.[5] In some other cases he was bound, at least in theory, to consult the Chapter, *e. g.,* in the appointment and removal of Church dignitaries,[6] the punishment of presbyters and the clergy in general,[7] as well as in affairs which might concern the Chapter, or were of more importance. Here again validity depended upon the condition of seeking the *consilium,* though the Bishop was under no obligation to follow it.

In the English Church the same Council of Advice is to be found.

"A Chapter *Ecclesiae Cathedralis* consists of persons Ecclesiastical, Canons and Prebendaries, whereof the Dean is chief, all subordinate to the Bishop, to whom they are as assistants in matters relating to the Church, for the better ordering and disposing the things thereof, and for the Confirmation of such Leases of the Temporalties and Offices relating to the Bishoprick, as the Bishop from time to time shall happen to make."[8]

In the case of the Dean and Chapter of Norwich[9] it was declared—

"that in Christian policy it was necessary that every Bishop should be assisted with a Council, viz., a Dean and Chapter; (1), to consult with them in deciding of difficult Controversies of Religion, to which purpose every Bishop *habet Cathedram;* (2), to consent to every Grant the Bishop shall make to bind his Successors; for the Law did not judge it reasonable to repose such confidence in him alone."

To this the whole decretal system in the matter of Bishop and Cathedral Chapter is reducible; *consilium* and *consensus.*

By the American Canon Law the Standing Committee takes

---

[2] c. 8, 9, X., de his quae fiunt. III. 10; Clem. 2, de reb. eccl. non alien. III. 4.

[3] c. 1-3, 9. X. de his quae fiunt. III, 10.; c. 2. X. de donat. III. 24. Compare the rubric of c. 1. X. III. 10., "Non tenet alienatio rei ecclesiasticae absque approbatione capituli," with the text; "Irrita erit episcoporum donatio, vel venditio, vel commutatio rei ecclesiasticae, absque collaudatione et subscriptione clericorum." See Boehmer's note to this passage in his edition of the C. J. C.

[4] c. 9. X. de his quae fiunt. III. 10.

[5] c. 4. X. h. t. III. 10.

[6] c. 4. X. h. t. III. 10.

[7] c. 6. C. 15, q. 7., c. 1. X. de excess. praelator. v. 31.

[8] Godolphin, *Rep. Canon.* Lond. 1680. p. 58; cf. also, Gibson, *Codex.* 173. f.; Burn, *Eccles. Law,* 6th ed. II. 94 f.; and Ayliffe, *Parergon,* Lond. 1734. p. 200.

[9] 3 Coke 73.

the place of the Dean and Chapter in the constitution of the Church. How far the Cathedral Chapters acted as Council of Advice in England at the time the American Church was organized it might be very difficult to say, for the regulations of the ancient Canon Law governing Chapters were never fully carried out on the continent or in England, either before or after the Reformation and the Council of Trent.[10] In England, with the alterations in the condition of the Church in the centuries following the Reformation, this important institution became more or less a survival which in a free Church life might spring again into activity. In the numerous Canons of the American Church, the Bishop, in certain important matters, is unable to act without the *consensus* of the Standing Committee (*e. g.,* in Ordination, or in Restoration of a Clergyman deposed), and may have at all times their *consilium.* The tendency of the American Canons, due, no doubt, to a reaction from the condition of the English Cathedral Chapters, and the possible negligence of the English Bishops of the last century in matters of ordination, has been towards rendering the American Bishop more and more powerless, until, in not a few Dioceses, he may exercise practically no authority or discretion in the matter of discipline. The Standing Committee alone may present, and no charge of the Presentment may be changed or dismissed by the Bishop, although he may deem the acts alleged no offence.[11]

It is, however, in case of the death of the Bishop or vacancy of the See, that the practical historical identity of the Standing Committee and the Cathedral Chapter appears. According to the decretal system, the Ecclesiastical Authority passes to the Cathedral Chapter, *sede vacante.*[12] Although there does not seem to be explicit and unequivocal statement that it does so pass (see below), yet it is everywhere and by all assumed that it does pass as a matter of common right. What passes to the Chapter is not the Episcopal *ordo,* but *jurisdictio.* This jurisdiction is not the delegated jurisdiction that at any time the late Bishop might have received, but

---

[10]cf. Schulte, *Kirchenrecht.* Giessen, 1873. p. 270.

[11]For an example of greater strictness in American canons than in English law, cf. Title III. c. 3, § 2, "On the division of parishes." Here the American canon is much more in harmony with the decretal system, cf. . 8, 9. X. de his quae fiunt. III. 10; Clem. 2 de reb. eccl. non alien. III. 4, and especially c. 2. X. de ecclesiis aedificandis. III. 48. See Reiffensteuel's comment on the last mentioned title, n. 19, in his *Jus Canonicum,* Venice, 1726.

[12]cf. c. un. in 6., de maj. et obed.; I. 17, and the luminous discussion of Reiffensteuel op. cit., III. Tit. 9.

is strictly limited to his jurisdiction as Ordinary of that Diocese.[13] In the exercise of this power of jurisdiction, the Chapter is bound to do merely what is absolutely necessary for the conduct of the Diocesan affairs and no more.[14] When the vacancy continues over a year they may give letters dimissory for ordination,[15] hold Diocesan Synods, and make a visitation as a part of the Ordinary's jurisdictional duties, but only after the lapse of one year since last synod or visitation.

By the Council of Trent,[16] the Cathedral Chapter are to elect, within eight days of the occurrence of the vacancy, or their knowledge of it, an *Oeconomus* for the temporalty of the See, and a *Vicarius Capitularis* for the Spiritualty. To this Vicar the powers of the Chapter, *sede vacante,* pass, but no other powers, whatever the order of the Vicar might happen to be, whom they should appoint. In case the Chapter should neglect to elect a Vicar, the appointment passes by devolution to the Metropolitan, or, if the Metropolitan's See be vacant, to the Metropolitan's Chapter.[17] But both before and after Trent there were cases in which the right of jurisdiction passed, *sede vacante,* to the Bishop of another Diocese, to the complete exclusion of the Chapter.

In the case of the enforced absence of the Bishop (*sedes impedita*) the same rule was observed.[18]

If now one turns to the English Church one sees the same general system, only carried a step further in a direction of which the Churches on the Continent showed not a few indications before the Council of Trent. For by common right[19] the Dean and Chapter of a Cathedral are the Guardians of the Spiritualties, *sede vacante.* This right has passed, by prescription, in the cases of the Suffragan Sees, to the Archbishop of the province; but in the case of a vacancy in the Archiepiscopal See it does not pass to another Bishop, but to the Dean and Chapter of the Archbishop's Cathedral. This holds good for both provinces. So that in the

---

[13]This follows from c. 11 X. de officio jud. ordin. I. 31.

[14]cf. Tit. X. ne sede vacante aliquid innov. III. 9.

[15]c. 3. in 6, de temp. ordin. I. 9.

[16]Sess. XXIV. c. 16. de ref.

[17]cf. Benedict XIV. *De syn. Dioc.* II. c. 9. n. 2.

[18]c. 3 de suppl. negl. prael. in 6. I. 8. Si Episcopus a paganis aut schismaticis capiatur, non archiepiscopus, sed capitulum I, ac si sedes per mortem vacaret illius, in spiritualibus et temporalibus ministrare debebit, donec eum libertati restitui, vel per sedem apostolicam (cuius interest ecclesiarum providere necessitatibus) super hoc per ipsum capitulum quam cito commode poterit consulendam, aliud contigerit ordinari.

[19]Godolphin, op. cit. 39 ff.

case of the Archiepiscopal Sees alone does the ancient system still prevail. However firmly this system is established at present, there has been in time past enough protest against the departure from the order of the Canon Law to testify to its existence in England.[20] Yet the cases of the Sees of Canterbury and York are sufficient evidence of the influence of the Canon Law. Inasmuch as the Archbishop may grant faculties, licenses and dispensations valid throughout both provinces, the Guardians of the Spiritualties, *sede vacante,* may equally grant faculties, licenses and dispensations that are of force throughout the two provinces.[21] In the same manner the Guardian of Spiritualties has complete jurisdiction in the matter of Courts belonging to the See of which the Bishop, deceased or otherwise removed, had jurisdiction as Ordinary, and in the case of the concurrent vacancy of the Metropolitan and Suffragan Sees, the Dean and Chapter of the Metropolitan See would have the same jurisdiction in the Courts of both Sees that the Archbishop would have had. Naturally this was of great importance in the days before the abolition of the Ecclesiastical cognizance of matrimonial and testamentary matters. The Guardians of the Spiritualties might also grant admissions and institutions to benefices, but ordinarily might not collate to any benefice, or present to a benefice of which the advowson was in the Bishop,[22] unless the presentation is the Bishop's by lapse.[23]

When the American Canons are examined the position of the Standing Committee, as the successors of the Dean and Chapter, in this matter, at once becomes apparent. They are, in English phrase, the Guardians of the Spiritualties, *sede vacante;* in the language of the American Canons, the Ecclesiastical Authority when there is no Bishop. Recognizing as they do the principle, they do not apply it consistently or to its full extent, but display an astonishing amount of hesitation and confusion. The following are the more important provisions bearing on this matter, in these Canons arranged as they occur in the present Digest:

Tit. I, c. 2 and 3. A Standing Committee may receive and act on applications from Postulants, but not from Candidates.

c. 4. The clerical members of the Standing Committee are

[20]cf. 2 Inst. 15., Godolphin, l.c.

[21]25 Henry VIII. c. 21. § 16.

[22]cf. c. 2. X. Ne sede vacante aliquid innovetur, III. 9. Beneficia spectantia ad collationem praelati, non possunt conferri per capitulum, sede vacante; cf. Reiffensteuel h. t., Burn op. cit. I. 226.

[23]cf. Blackstone *Com.* I. 381; also Walton's Life of Hooker, Hooker's *Works,* Oxford, 1885, I. 55.

to exercise superintendence and direction of Candidates through the President of the Standing Committee (but by no general Canon is he required to be a Clergyman).

c. 4. The Ecclesiastical Authority may grant to a Candidate letters dimissory to another Diocese, and may, for satisfactory reasons, strike his name from the list of Candidates. (It seems strange that only a Bishop may accept a Candidate, but an Ecclesiastical Authority may reject one already admitted.)

c. 5 and 6. The clerical members may take order for the examinations for Deacons' orders and also for Priests' orders. But in neither case is there provision made for taking order for the ordination of such. (Does this belong to the Ecclesiastical Authority as such? If so, then what need of the provisions in previous cases?)

c. 8. Deacons are subject to the clerical members of the Standing Committee, but may be transferred at the request of the Ecclesiastical Authority of another Diocese.

c. 11. Examining Chaplains are to be appointed by the Ecclesiastical Authority, and are to examine those sent to them by the same (but by c. 5, § 2, the clerical members, who are certainly not the Ecclesiastical Authority, seem to do this).

c. 12. The License of a Lay Reader may be granted or renewed by the Bishop, but revoked at the discretion of the Ecclesiastical Authority.

c. 13. A Deaconess may resign her office to the Ecclesiastical Authority, but the Bishop only, it seems, may suspend or remove her.

c. 14 and 15. Ministers ordained in foreign countries by a Bishop in communion with this Church, may be admitted by Standing Committee; but if ordained by a Bishop not in communion with this Church, there is no provision for his admission except by the Bishop of the Diocese in which he may apply.

c. 16. Ministers officiating in a foreign language may be settled by unanimous consent of Standing Committee.

c. 18. Standing Committee may institute, and may accept letters dimissory. They do not seem to be empowered to make a visitation, or to receive parochial reports. They may in person or by deputy hear and decide on complaints made by Church Wardens, Vestrymen or Trustees against the Minister of the church with which they may be connected, that such Minister is neglecting to officiate, and they may give authority to others to

officiate in such parish (a very important matter of discipline; in fact, an exercise of jurisdiction of gravity almost equal to suspension from benefice). Strangely enough, they do not seem authorized to give letters dimissory.[24]

c. 19. Bishops temporarily absent from their Dioceses may authorize the Standing Committee, when there is no Bishop Coadjutor, to act as Ecclesiastical Authority (§ 12). The Convention of the Diocese or the Standing Committee, *sede vacante,* either *vere* or *interpretive,* may authorize any Bishop to perform Episcopal offices within the Diocese (§ 14 [1]). (Query: Is the Convention here the Ecclesiastical Authority, or is the Standing Committee? Is the Bishop so authorized the Ecclesiastical Authority *pro tempore,* or to any degree, or does that Authority remain in the Standing Committee? The proposed Revision has not corrected these points. There is a real difficulty here because there seems to be all through the Canons no careful discrimination between what is of *ordo* and what of *jurisdictio.*) The Convention of such Diocese may, however, put the Diocese under full charge and authority of another Bishop (§ 14 [2]). In this case there seems no ambiguity, the Bishop so selected becomes temporarily for all intents and purposes the Bishop of the Diocese, and the Standing Committee ceases to be the Ecclesiastical Authority.

Such are the chief provisions of the first Title of the Canons. Although there are, perhaps, no direct contradictions, yet the curious hesitancy in one direction in the application of a recognized principle, and the bold employment in another direction of the identical principle, the failure to see just what acts belong to the Episcopal jurisdiction, as that has been understood for centuries, acts that have at all times been performed, on proper commission or by the rules of the Canon Law, by other than Bishops; all this confusion is only to the slightest degree corrected or even recognized by the late attempt at revision.

When one looks at the second Title, "Of Discipline," one finds greater confusion and even contradiction of established principles.

c. 1. A Minister appears to be amenable, not to the Ecclesiastical Authority, but to certain Clergymen who, with certain Laymen, make up that Ecclesiastical Authority. (Query: If a

[24] cf. § 7. See report of Joint Commission on the Revision of Constitution and Canons, 1898, where this oversight is corrected.

Clergyman is not amenable to the Ecclesiastical Authority, to what does that Authority amount?)

c. 3. The Ecclesiastical Authority of one Diocese may complain to the Ecclesiastical Authority of another Diocese, of a Clergyman belonging to that Diocese as misbehaving in the first-named Diocese. A Clergyman coming temporarily into a Diocese, if under imputation of having misbehaved, may be forbidden by the Bishop to officiate, but not by the Ecclesiastical Authority; *i. e.,* there is no provision made for the action of any other than the Bishop, as there is made in so many Canons by the use of an alternative, or by the employment of the term Ecclesiastical Authority. By the use of the terms, Bishop, Ecclesiastical Authority, Standing Committee if there be no Bishop, in many cases apparently as euphony alone may suggest—although the terms are to be carefully discriminated—it follows that where a distinction is really intended, it is overlooked, and where it is not intended it is often made.

c. 4. The Ecclesiastical Authority may not act directly, *sede vacante,* in the case of a difference between a Minister and his Congregation, but must call in the Bishop of some other Diocese; as if this were a matter of *ordo* and not of *jurisdictio.* This great sensitiveness in this Canon did not appear in Tit. I, c. 18, § 6 [3]. See above.

c. 5. The Ecclesiastical Authority may receive a renunciation of the Ministry, may suspend action for six months if it has reason to believe the Clergyman making such renunciation is acting hastily or unadvisedly. It may refuse to accept the renunciation and put the Clergyman on trial if he be suspected of being guilty of any canonical offence. All of which appears to be covered by the doctrine of amenability put forth earlier, but which is in practical contradiction with this Canon.

c. 6. Similar provisions.

c. 13. Questions touching facts arising under § 2 of Canon, "Of Marriage and Divorce," are to be referred, *sede vacante,* to some Bishop designated by the Standing Committee. (But this is a matter of jurisdiction, and when matrimonial cases were heard in the English Ecclesiastical Courts, they were not tried by the Bishop in person; for, as matters of jurisdiction, such might be determined by any one, even a layman, if duly authorized.)

In this Title there is the same confusion, the same inability

or neglect to recognize the meaning of the plain term, Ecclesiastical Authority, the same lack of distinction between what the Bishop does in virtue of his Episcopal orders, which are inalienable, and what he does as possessor of Episcopal jurisdiction.

As to Title III there is little to be said.

c. 3. The Ecclesiastical Authority, if there be no Bishop, may define parochial boundaries.

c. 4. The Standing Committee, *sede vacante,* may call the Primary Convention in case a Diocese be divided.

c. 8. Applications for General Clergy Relief shall bear the recommendation of the clerical members of the Standing Committee, when there is no Bishop.

In summing up all these cases, it appears that the Standing Committee, when acting as the Ecclesiastical Authority of the Diocese, when there is no Bishop, or the Bishop is under censure, or is absent, may perform a great many acts which belong, without question, to the Episcopal jurisdiction; in fact, may exercise that jurisdiction. But at every turn one finds inexplicable limitations to the action of what is noted to be the "Ecclesiastical Authority for all purposes declared in these Canons," and this, too, in cases in which by no stretch of Episcopal prerogative can the acts not allowed be referred to the Episcopal *ordo.* All of this might be corrected by the uniform use of the term Ecclesiastical Authority, for Bishop, when reference is made to jurisdiction, and by dropping out the limitation whereby clergy are not amenable to the Ecclesiastical Authority, but to the clerical members of the Standing Committee. By these changes tiresome repetition would be avoided and clearness and practicability gained.

But the Canon defining the Ecclesiastical Authority, *sede vacante,* needs to say more than it does. When does the Standing Committee cease to be the Ecclesiastical Authority? It might seem to be implied that this would occur when the new Bishop had been consecrated, but is this certainly the case? In a matter of this sort one would naturally be guided by English precedents. The English law, however, gives Episcopal jurisdiction to the elected Bishop before he is consecrated, for as soon as his election is *confirmed* he has full jurisdiction.[25] In this the English law

[25]cf. Godolphin, op. cit., p. 29. "The Interest and Authority which a Bishop-elect hath, is that he is *Episcopus Nominis non Ordinis, neque Jurisdictionis;* but by his Confirmation he hath *Potestatem Jurisdictionis,* as to Excommunicate and Certifie the same, 8 Rep. 89. And then the power of the Guardian of Spiritualties doth cease." cf. Burn, op. cit. I. 226. Gibson op. cit. 114. Ayliffe op. cit. 244.

merely follows, as in so many instances, the Canon Law, and of this Lancelott[26] gives an admirably clear statement:

"Igitur confirmatione secuta, inter electum et personas eligentium, hoc est, ecclesiam, spirituale conjugium contrahitur. Quapropter confirmatus liberam super illis statuendi nanciscitur facultatem. Hoc autem sic intelligi oportet, ut eorum quidem, quae jurisdictionis sunt, ut puta, corrigendi, excommunicandi, jusjurandum exigendi, conferendi, confirmandi, et iis similium, libera confirmato permissa sit tractatio; ea vero, quae non jurisdictionis sed ordinis sunt, veluti clericorum ordinationes, benedictiones virginum, depositiones, ecclesiarum et altarium consecrationes, ante propriam consecrationem peragere prohibetur. Neque enim ratio suadere videtur, ut quis in alios id conferre possit, quo eundum indigere dignoscitur. Quod si consecratus sit, non solum quae jurisdictionis, verum etiam quae ordinis sunt, exequi poterit."[27]

In the American Church there is the election and also the elaborate process by which that election is confirmed, and the office is accepted on the condition that the election be confirmed. The case seems to be in every essential analogous to the provisions of the Canon Law in other countries, including England. Under such circumstances it is justifiable to ask, Is the elected American Bishop, after his election has been confirmed by the solemn act of all the Dioceses and the Bishops of the Church, in the same position as a Bishop in England as to jurisdiction in those matters of jurisdiction in which the Canons provide that the Bishop shall act?

Finally, there is probably not a Diocese in the country[28] that recognizes, by its Canons, the provision of Tit. II, c. 1, § 1, as to amenability to the clerical members of the Standing Committee, *sede vacante*. In a large number of Dioceses the Standing Committee present a Clergyman liable to trial. They are accusers and prosecution. In a vacancy of the See they are accordingly unable to act as the Ecclesiastical Authority in that which essentially is a matter of jurisdiction, and the Standing Committee in such Dioceses do not, and could not, without changing the whole judicial system of such Dioceses, take advantage of the Canon as to amenability. In another large group of Dioceses the presentment is made by a certain number of qualified persons. But in a vacancy of the See, the presentment is made, with one or two possible exceptions, neither to the Standing Committee as the Ecclesiastical

[26] *Institutes* I. Tit. IX, § 9.
[27] See Lancelott's references.
[28] I lack a few sets of Diocesan Canons, but the statement is sufficiently accurate.

Authority, nor to the clerical members of the Standing Committee, as those to whom a Clergyman is amenable, *sede vacante,* but to a Bishop designated in most cases by the Standing Committee. Here is indeed an approach to the fuller appreciation of the rights of the Standing Committee as stated in Tit. III, c. 2, § 3, for the Bishop designated to perform the duties of the Bishop in the trial acts under the authority of the Standing Committee. It is evident that Dioceses of the first type carry out neither the letter nor the spirit of the Canons of the General Convention in the matters mentioned, and the second are still held by the prejudice that jurisdiction is somehow absolutely and invariably dependent upon orders.

---

## THE CLERGYMAN STUDYING.*

By the Rev. Wm. Walter Webb, D.D.,
President of Nashotah.

"TO say of any one that he is a Priest is to imply that he is a man highly proficient in all sacred science," said S. Denis very early in the history of the Christian Church.

Could it be said to-day? S. Francis de Sales said, "Knowledge and piety are the two eyes of a good Ecclesiastic," and S. Paul, writing to the younger clergy, exhorts them, "Give attendance to reading, to exhortation, to doctrine" (I Tim. iv. 13). How true it is of the unlearned priest that "If the blind lead the blind both shall fall into the ditch" (S. Matt. xv. 14)!

In the active parish life of the average American Priest there is a great temptation to give up study, or to rely on the theological knowledge gained in the seminary. Especially does this temptation come to a bright man. He has a reputation for brilliancy at his college or seminary, he is pointed at as being always ready and perhaps exact, and he thinks that he can trust to his little stock of learning or brains, and "not knowing enough to see his own ignorance as years go by, he is of all men most miserable."

As Manning has well written, "The theology of our early days is soon obscured by the failure of memory, and by the dust of a busy life."[1] It has been said that young American priests,

*A paper read at a meeting of the Milwaukee Convocation, February, 1899, and published by request of the Convocation.

[1] *Eternal Priesthood,* 123.

although seldom as good classical scholars as their English brothers, know more theology. This was especially true when there were few or no distinctively theological schools in England; but if we compare the average English or American priest of advanced life, then the advantage is with the former; he has gone on in his studies, while the latter, absorbed in parish work, is apt to trust to what he chooses to call the theology of common sense, but, as has been well said, "This common sense theology is often far from being theology in its common sense."

A writer on the ministerial life lays down the rules that our reading must be done:

1st. Piously; as S. Augustine says, "It is Jesus we seek in our reading." This should keep us from studying for the mere sake of study. We should always remember that, as a writer has said, "Not to study is to tempt God; to do nothing but study is to forget one's vocation." When we say this, we are, of course, writing only of parish priests.

2d. It must be methodical. "God is order," says S. Thomas. Every thing that touches God ought to be done orderly. Method will fix the time, the kind, the amount and the manner of our reading. It will lead us to take notes of what we read.

3d. It must be done courageously, with the intention of knowing what the Church teaches on the subject, and with a willingness to go to any source to find out what that teaching may be, with a determination to lay aside all prejudice, and when the truth has been arrived at to teach and defend it at all costs.

First of all we are bound to study the Bible; bound by our ordination vow. We were asked, "Will you be diligent in Prayers, and in reading the Holy Scriptures, and in such studies as help to the knowledge of the same, laying aside the study of the world and of the flesh?" We each of us answered, solemnly, "I will endeavor so to do, the Lord being my helper." We are also taught in our Sixth Article of Religion, that "Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation." It must, however, be always remembered: "If Scripture, undevoutly approached, cannot produce devotion, so neither can it teach truth to those who mar it with human error in its transit from the page to the mind."[2]

[2]Heygate's *Ember Hours.*

The very Convocation which imposed the above article on the clergy of the Church of England also prescribed to them, "Let preachers above all things be careful that they never teach aught in a sermon to be religiously held and believed by the people except that which is agreeable to the doctrine of the Old and New Testaments; and which the Catholic fathers and ancient Bishops have collected from that very doctrine." We want always to remember that we go to the Bible to prove our creed; not to get it. "One has only to read the Fathers, or the sermons of the great mediæval preachers, to appreciate how much greater was their knowledge of the Bible than ours."[3]

Every priest ought to be a Greek student, if not a Greek scholar. It is a mere truism to say so, but the elder Blunt, in the opening chapters of his work on the Parish Priest, shows of what enormous value the knowledge of Greek is, and from how many errors the mere knowledge of the true meaning of a Greek word will save one; not only the Greek of the New Testament, but also the Greek of the Septuagint. As Blunt says, "The Septuagint constitutes the viaduct between the Old Testament and the New. You can hardly communicate between them without it."[4]

It is certainly a very grave question as to whether it does not more nearly represent the original text as our Lord, the Apostles and the early Fathers had it, than the Hebrew as we now know it. If there had been a regular and more thorough study of the Septuagint there would not be the common neglect of the Deutero-Canonical books. That a knowledge of the Vulgate is most helpful in interpretation is but a mild statement of a fact. A knowledge of some ecclesiastical Latin is absolutely necessary to anyone who makes the slightest pretence to being a theologian at all. It is the language of Western theology, the only language in which theological definitions can be correctly stated from a scholastic standpoint. It may safely be said that the Western priest who has never read any theology written in the Latin tongue has never gained a clear conception of some of the doctrines of the Christian faith, if for no other reason, because he has studied them in a language in which they cannot be clearly, distinctly and unambiguously defined. Take the two great divisions of grace, *gratia gratis data* and *gratia gratum faciens;* there is no equivalent in English, and therefore to most English priests the distinction is an unknown one. After

[3] *Mediæval Preaching,* Neale, xxv.
[4] *Parish Priest,* J. J. Blunt, 46.

Latin, French is the most useful language to the parish priest. It is the language of many of the greatest preachers, catechists and moralists, and French theology is pervaded by a spirit of piety which is lacking in the theological writings of other races. To be able to read Bossuet, Fenelon, Massillon, Bourdaloue, Nicole, Gousset, Gaume, Lacordaire, Dupanloup, is to be able to draw from some of the greatest preachers, educators, and moralists of the past three centuries. Canon Liddon placed the French preachers in the very front rank, and used frequently to spend a portion of his summer in studying them.

To return to the study of the Bible. To quote Heygate:

"Those new editions of the Greek Testament which abound more doctrinal notes they ignore the primitive doctrine, and the ancient and more, are to be received with great caution, and if in their sense of the passages treated, they should be wholly rejected."[1]

The less the parish Priest has to do with the so-called modern criticism, the better for himself and his people. It is essentially a case where "a little learning is a very dangerous thing." Let the modern critic and those competent to judge of the case from a Catholic standpoint, fight it out; there is no danger what the result will be. In the study of the Bible, as in fact in all study in this nineteenth century, it is a good thing for the priest to have some specialty. We have reached the day when if a man is going to accomplish anything, he must be a specialist. Every priest should have some line along which he directs his reading; this will influence his study of the Bible as well as his other studies. Such a book as Elwin's *Confession and Absolution in the Bible,* will suggest what can be done along such lines. As to commentaries for the parish priest, Sadler, Williams on the Gospels, Denton on the Epistles and Gospels, are worth more than any number of modern critical commentaries. Cornelius à Lapide is not as well known as it ought to be. If Latin is an obstacle, Mossmann has translated the New Testament.

The objection suggests itself that some of these works are expensive. We ask in reply, Is it not better to have a few good standard works, chiefly books of reference, rather than a useless lot of light, ephemeral books, such as litter up the book shelves of many a priest's library? Dictionaries, such as Smith's *Bible Dictionary,* Blunt's *Doctrinal and Historical Theology* and his *Annotated Prayer Book,* are worth dozens of small books, bought

[1] *Ember Hours,* 17.

because they are cheap or the talk of the last review. If a priest can afford to buy books, it is a good thing, after getting those absolutely necessary for general work, to make his library especially strong in some one department of thought. It is hardly necessary to say that the more one can go back to the original authorities, the better. The Introduction to the Ordinal suggests such study:

"It is evident to all men, diligently reading Holy Scriptures and ancient authors, that from the Apostles' times there have been these Orders of ministers in Christ's Church."

As Bishop Pearson said in addressing his clergy:

"Rid yourself of that itch of the present time, flee from that love of novelty which besets us; seek after that which was from the beginning; take counsel at the fountain-head; have recourse to antiquity; return to the revered Fathers; have respect to the primitive Church; that is (to use the words of the prophet from whom I have taken my text), 'Ask for the old paths.' "[6]

The more important writings of the Fathers can now fortunately be obtained very cheaply, and in English translations, and by the method of subscription, which makes it so much easier to buy a large work. In studying, never trust a catena. It requires individual knowledge of any author to be able to say what he teaches on any given subject. Men who have written as much as S. Augustine or Jeremy Taylor, and on as widely different subjects, and from such different standpoints, can be so quoted as to appear to teach almost anything on almost any theological subject. Such reading requires time, which naturally suggests some points about methods of study.

Some regular portion of the week—one or two mornings or evenings—should be set aside for continued study; we are speaking of that study which we should try to accomplish apart from mere sermon preparation.

This study should include not only the reading of new books, and the taking notes or making an index of them, which alone will make the work of much use, but also the re-reading of those books which experience has taught us are helpful in keeping our dogmatic and moral theology clear and definite.

It is often suggested that every Priest should have some "five minute books," books which he can pick up at odd times. Such books lying on the study table, or in the vestry, or carried in the

[6] *Concio*, 1:2:p 6.

pocket, may enable a Priest to do a great deal of work without feeling it.

If one reads five columns of any standard newspaper six days in the week, which is far less than most of us read, one reads in a year what is equivalent to sixteen volumes of a work the size of Keble's Hooker. Books written in catechetical form or in short sections are most convenient for this sort of reading, and many books on morals can be read in this way; such as Pusey's translation of Gaume, Bishop Taylor's *Holy Living and Dying, The Whole Duty of Man;* or such devotional books as the *Memoriale* of Arvesinet, one of the most helpful books for a priest.

One cannot read books on morals too often. That whole department of theology is sadly neglected. We trust to our common sense even more than in dogmatics; and yet we are sent to teach, not our own opinion, but the ruling of the Church. One great difficulty is that Anglican theology includes very few books on applied morals. One exceedingly useful book, covering many of the most important questions in morals and dogmatics, has come out in the past year—*Catholic Faith and Practice,* by Dr. Mortimer. There can be no better proof of the fact than that the first part has run through three editions in less than a year. The second part, which is just out, contains the best short treatment of the vexed questions connected with Marriage that we know in English, besides as thorough a treatment as is possible in a few pages of such fundamental questions as The Rule of Faith, The Limit of Theological Speculation, Justification, and the various questions connected with Eschatology.

In reading we should not forget those books written especially for the priesthood which will help us to keep our life toned up to a high spiritual plain. They are especially needed by those who are cut off from other helps, who live away from their brother clergy. Such books are Liddon's *Priest in His Inner Life,* Bishop Huntington's *Personal Christian Life in the Ministry,* Heygate's *Ember Hours,* or Canon Newbolt's *Speculum Sacerdotum, The Man of God,* and *Priestly Ideals.*

May we ever keep in mind the words of the disciple in the *Memoriale*:

"I will read religiously, I will read humbly, I will read with simplicity, I will read with faith. Grant me, O Lord, grant me understanding that I may know Thy word."[1]

[1] Forbes' translation of the *Memoriale,* 126.

# THESES ON THE "FILIOQUE."*

By A Russian Theologian.

## Preface.

THE following lines contain only the private opinion of a single theologian who submits them to the friendly judgment of the reader; they are the translation of a Russian manuscript which was not intended for the press, and, if I mistake not, is known to only three Russian theologians. This sketch, with the exception of a few pages which have been added *"ad hoc,"* appears in the form in which it was written some few years ago. At that time the purport of the conclusions to which the St. Petersburg Commission (of 1893) had come, was unknown to me. Consequently I had no intention of entering upon any controversy whatever with the Rotterdam Commission (of 1896) and if my sketch contains any sort of answer to the judgment of that body, it has happened quite undesignedly.

In the interest of an explanation of our conflicting positions I take the liberty of discussing some few points in detail.

The Rotterdam Commission thinks that the St. Petersburg Commission appears "not to distinguish sharply enough between dogma and theological opinion." Were this observation directed at all Russian theologians, I should have the right (as one) to put in a word, and say that this reproach is hardly just. The Old Catholics differentiate strongly between (*a*) dogma, and (*b*) theological opinion; I[1] personally distinguish (*a*) dogma, (*b*) *theologumenon* and (*c*) theological opinion, and I hope that other Russian theologians, to whom these lines in the *Revue Internationale de Théologie* may become known, will have no important reason for disagreeing with my opinion.

(*a*) As to what Dogma is, there exists between us and the Old Catholics no difference of opinion, nor can there be any.

*This is a translation from the German of a paper in the *Revue Internationale de Théologie*, October-December, 1898, which itself, beginning at the introduction, is translated from the Russsian. The preface is added in the German, apparently from the pen of the Russian author. In its present translation into English the paper is somewhat condensed. Editor Church Eclectic.

[1]He, to whom the usual life of the Russian theologian is familiar, will easily understand why it is that only in the rarest cases the "I" of our writings can be changed with any certain right into "We." We have no distinct theological schools in the sense of tendencies completely developed. This is true not only in leading questions, but also in any single thesis. Properly speaking, each Russian theologian represents only his own private opinion.

(*b*) I may be asked what I mean by Theologumenon. In reality it is also a theological opinion, but an opinion of those who carry more weight for every Catholic-minded person than ordinary theologians. These are the theological opinions of the Holy Fathers of the one undivided Church; the opinions of the men among whom are found those who rightly are called οἱ διδάσκαλοι τῆς οἰκουμένης. Theologumena I place very high; without, however, overrating their importance; and I think, too, that I distinguish them sharply enough from Dogma. The content of Dogma is truth; the content of the Theologumenon is the exceedingly probable.[2] The jurisdiction of Dogma is the *necessaria;* the jurisdiction of the Theologumenon is the *dubia* (*In necessariis unitas, in dubiis libertas*).

. . . . . .

(*c*) From the Theologumena I distinguish sharply, perhaps even too sharply, Theological opinions. The distinguishing mark of these last is that they possess no authority at all. They are merely the private opinions of those who in my eyes are Theologians and nothing more. But since I am a theologian myself (*licet indignus*), I must in the main regard them as my peers. If I accept as my own the theological opinions of a Thomas Aquinas, of a Petavius or a Perrone, I do so upon exactly the same grounds as those upon which I accept the statement that two and two make four. For me the circumstance has no importance that the great Pythagoras was of the same opinion. I myself find that two and two are four, and could not think otherwise; and in fact it is just this subjective apprehension which has for myself the decisive importance. But should the arguments which are cited for a theological opinion not seem to me convincing, I simply cast aside this opinion, and, should occasion demand it, will even impiously and pitilessly attack it; provided only that I am in possession of the needed critical acumen.

More important is the other side of the matter. In the choice of my private opinions I am, to be sure, free; but yet not absolutely so. The limitation of my freedom consists in the demand, that these private opinions of mine are not opposed to Dogma. If I choose my opinions from the patristic Theologumena, I place myself, *ipso facto,* beyond suspicion of a conflict with recognized dogmatic decisions. No trained theologian will ask for their proof. A Theologumenon of a Father of the Church in contra-

[2]Das Wahrscheinliche.

diction to a recognized dogma, sounds to the Catholic ear like a *contradictio in adjecto,* such, for instance, as darkness in light. If, on the other hand, I choose my private views among theological opinions, I must account for them as for my own surmises, and therefore, have to take upon myself the *onus probandi* that I am not opposed to Dogma.

Such is the reason why it is so desirable, that in the critical examination of the Mysteries of the Trinity, we should not abandon the firm basis of patristic Theologumena, to stand upon the shaky foundation of theological opinion.

. . . . . .

How I understand the content of the patristic Theologumenon as to the procession of the Holy Spirit from the Father through the Son ( δι' Υἱοῦ ) is set forth in my first proposition, which is to be considered as an introduction to my Theses. . . . And to make my position clearer, in Western phraseology, I may remark that the First Cause alone is operative, the Second Term unproductive.[a]

. . . . . .

Up to this point it is a potential or possible difference, rather than one actually existent, which separates us from the Old Catholics. We stand in different stages of theological thought. Among us Russians only few feel the need of Theologumena and Private Opinions besides Dogma, while on the other hand among the Old Catholics theological opinion is already developed. This potential difference can be changed into a real one if we Russians in the future remain, as it is to be hoped that we shall, worthy of our past, and true to our principles. For then our theological knowledge will work out definite opinions, grounded upon the Theologumena of the Fathers of the *Oriental* Church.

. . . . . .

### Introduction to the Theses.

I.

In the following lines it is my intention to set forth my conception of the various metaphors by the help of which the Fathers of the Church tried to accommodate the mystery of the existence of the Holy Spirit to human understanding.

First of all, two general remarks:

1. The Hypostases of the blessed Trinity are distinguished

---

[a] *Wirkend* nur die *Ursache,* die *Bedingung aber unproductiv ist.*

only τῷ τρόπῳ τῆς ὑπάρξεως, through their relations of causality, as αἴτιον and αἰτιατά·

The relation of the Cause, τὸ αἴτιον, to the thing caused, τὸ αἰτιατόν, is a logical relation; in our thoughts the cause itself precedes, is a "prius" of the thing caused. But man can in no way free himself from the limitations of space and time. Consequently the *logical* "prius" passes into the *chronological.*

. . . . . .

2. My second remark is in the nature of a caution as to the following explanations. I believe that a certain exaggeration in this respect is unavoidable, since the metaphors which are to be brought into discussion, are taken from those Fathers of the Church who had to contend against Arianism. The necessities of the time demanded that, for the sake of a better understanding of the foundations of Christianity, the Fathers of the Church, moved by the consciousness of the Image of God imprinted on man's innermost being, should meet and conquer the logic of the Arians upon its own ground as ἄλογος and ἄσοφος.

## II.

The Fathers of the Church in the fourth century had a threefold problem to solve, viz.:

(*a*) To overthrow Arianism in its very germ through the proof that Christ is the Son of God, the true Son of the Father. In orthodox theology the idea of the Son is theological, in Arianism cosmological. In the orthodox system the Son is on account of the Father, διὰ τὸν Πατέρα (John vi. 57). The necessity of the being of the Son springs from the harmonious, incomprehensibly mysterious constitution of the inner life of the Godhead; the Son is *"ad intra."* In Arianism, on the other hand, the Son exists for the sake of the world. In the nature of the life of the one all-perfect God, who in Himself has full satisfaction and blessedness, there is no motive for the being of the Son. But since without the mediation of the Son, the all-perfect God could not have created the imperfect world, the Son is, for Arians, *"ad extra,"* as the hypostatical Mediator between the Infinite and the finite.

(*b*) To show the immutability of the hypostases of the Blessed Trinity.

(*c*) To show that the Father, the Son and the Holy Ghost are in very truth of one essence, *i. e.*, to give human understanding a basis, a support, that it may conceive a consubstantiality, which is not a simple oneness of species, such as men ordinarily think of,

but the true unity of the One God. This proof reaches its climax in the thesis concerning τῆς θείας οὐσίας τὴν πρὸς ἑαυτὴν ἁρμονίαν, concerning τὸ συνεχὲς of the divine substance, in which no διαστήματός τινος ἀνυποστάτου κενότης, no empty interval of non-subsistence finds place. Therefore are the three Hypostases συμφυεῖς, συνημμέναι, ἔχονται ἀλλήλων, ἥρτηνται προσεχῶς, so that human thought can find no empty interval in the one substance of the Trinity, can not κενεμβατεῖν (step into an empty place), just as the human eye can not catch the precise limits of the prismatic colors in the rainbow as they fade away into one another. It is well known that the thought of the early Fathers of the Church was characterized throughout by its entirety. They knew nothing of the headings which for us have become from childhood a matter of habit. For example they seldom give us theological argument unadulterated; but they interweave, on the one hand ideas from ontological revelation, and, on the other, ideas from the economic revelation, as though the difference needed no explanation. So the three theses just mentioned are often in the writings of the Fathers, explained side by side. Moreover in their comparison of the mystery of the Trinity to the sun, the ray, and the brightness,[1] we meet, as it were, an analytical formula. The Fathers of the Church accepted as a starting point for their thought, the truth contained in the words of Christ (in the Name of the Father, and of the Son, and of the Holy Ghost), as an adequate, accurate succession of the Hypostases (as far as man can grasp it) which corresponded exactly to the inner being of the Triune God.

. . . . . .

The logical basis of the first part of this comparison is this: For men, the Father without the Son, or the Son without the Father, is absolutely inconceivable. There is the Father, therefore there is the Son also. This thought is itself no deduction; it is merely the substantiation of a fact. In human thought there exists between the ideas "Father" and "Son" no intermediate idea, and none can exist.

Therefore: (αα) Between the being (ὕπαρξις, ὑπόστασις) of the Father and the being (ὕπαρξις, ὑπόστασις) of the Son there can exist no mediation.

Therefore: (ββ) The Hypostasis of the Son is joined immediately (συνεχῶς ἥρτηται) with the Hypostasis of the Father; *i. e.*, the Son is the *second* Person of the Trinity, and for human thought

[1] Sonne, Strahl, und Glanz.

it is absolutely necessary that it understand the Son directly as the second Person, second in that second predicates one and one only Hypostasis, that is to say, the first Hypostasis, as its "prius," its πρεσβύτερον.

Therefore: (γγ) Seeing that the being of the Son is based immediately on the being of the Father, the Arian-cosmological conception of the Son, to-wit, the succession of the ideas: God—the idea of the world—the Son, is false.

Therefore: (δδ) The Son is One, the only One, the only-begotten of One, who hath shined forth from the Father, and through His being (ὕπαρξις) predicates the One, Only Father as a logical "prius."

III.

What has been said before establishes, too, the view the Fathers took of the Person of the Holy Ghost. Human thought cannot deduce with cogent clearness the being of the Holy Ghost from the being of the Father. The mediation of the Son comes to its help, and sets it forth as absolutely necessary, for this reason, that thought can take no cognizance of a Third where a Second is wanting.

. . . . . .

Man cannot possibly give utterance to a word without breathing. The Word of God, remarks S. Gregory of Nyssa, would be as imperfect as the human word if it were without the Holy Ghost.

. . . . . .

In the light of what we have said, the Patristic view of the Procession of Holy Spirit becomes comprehensible. The breath issues from the mouth of man, and, so to speak, permeates the word; the breath is necessary that the word may be audible; but since the mouth is opened, not to expel the breath, but to give utterance to the word, the word is the logical "prius" of the breath. But the word, as being definitely distinct from the breath, and conceived of beforehand as a succession of sounds, does not generate these sounds of itself, and the breath does not issue from the word, but from the human mouth, although the utterance of the word unavoidably carries the breath along with it.

From this analogy it follows:

*a.* That the birth of the Word, and the Procession of the Holy Spirit, are conceived of as united.

*b.* The logical "prius" is the birth.

*c.* The Son is neither the cause, nor the mediate cause, of the procession of the Holy Spirit. The Logos is not *spirans.*

*d.* The birth of the Son, or of the Word, is an implied condition of the unconditioned procession of the Holy Spirit; the motive, and the basis, and thus the logical "prius" of the procession of the Spirit from the Father.

. . . . . .

The Theses.

It is to be considered that the Old Catholics are with honorable frankness bringing forward the differences in the question of the procession of the Holy Spirit. They are doing all they can to eliminate the misunderstandings which are so harmful to the cause of Church unity; and which so frequently make their appearance when, in the efforts after unity, the subjects demanding discussion have not been thoroughly threshed out. These obscure questions which remained undiscussed, are subsequently worked out by both sides, in accordance with their different opinions, and serve in due time as an occasion for mutual recrimination.

In my opinion, therefore, it is possible to recognize the following theses:

*Thesis 1.* The Orthodox Russian Church considers as Dogma (*credendum de fide*) only the truth that the Holy Ghost proceeds from the Father and is of one substance with the Father and the Son. Τὸ πνεῦμα τὸ ἅγιον ἐκ τοῦ Πατρὸς ἐκπορεύεται καὶ ὁμοούσιόν ἐστι τῷ Πατρὶ καὶ τῷ Υἱῷ. Other details, in so far as in meaning they are not identical with this truth, are to be considered theological opinions.

e. g. § 1. That the Holy Ghost, "with the Father and the Son together, is worshipped and glorified," is a dogma, not a mere theological opinion; because in meaning it is identical with the consubstantiality (ὁμοούσιον) of the Holy Ghost, and is therefore implicitly set forth in the meaning of that fundamental truth.

§ 2. In the light of such a distinction between dogma and theological opinion, we must understand the answer which we find in the complete catechism. To the question, "Can the doctrine of the procession of the Holy Ghost be subjected to any alteration or addition?" the answer is given, "No, it can not." *As dogma* it cannot be supplemented by the explanatory addition, "through the Son," nor by the qualifying phrase, "from the Father alone."

*Thesis 2.* The view that the Holy Ghost ἐκ τοῦ Πατρὸς διὰ τοῦ Υἱοῦ ἐκπορεύεται, or πρόεισι, or ἐκλάμπει, proceeds, goes forth, or shines forth from the Father through the Son, is found so often in the

Fathers that its importance and weight is clearly attested. This importance is attached to it from its constant repetition in the "abridged exposition of the Orthodox faith" of S. John Damascene, and from its admission into the Synodika of S. Tarasius of Constantinople, the orthodoxy of which is attested both by the East and West, in the person of Pope Hadrian of Rome and by the Seventh Œcumenical Council. This importance is so evident and of such weight, that theologians have the right to look upon this διὰ τοῦ Υἱοῦ not only as a mere private opinion of a Father of the Church, but as, so to speak, an œcumenical, everywhere-authorized opinion of the Orthodox East.

*Thesis 3.* The assumption that the idea of the merely temporal mission of the Holy Ghost for the blessing of the creation, is always and chiefly contained in the phrase διὰ τοῦ Υἱοῦ, leads to distortion in the exegesis of some patristic passages.

*Thesis 4.* After all, it is not in the least reprehensible to think that the expressions in the Fathers, the Holy Ghost proceeds (ἐκπορευόμενον, προϊόν) from the Father through the Son, shines forth (ἐκλάμπει) through the Son, appears (πεφηνός) through the Son, contain the indications of some mysterious movement in the eternal actuality, in the everlasting life, in the eternal inner relations of the Holy Ghost to the Father and the Son—of a movement which is also called the eternal "abiding" (μένον), the eternal "rest" (αναπανόμενον), of the Holy Ghost in the Son.

*Thesis 5.* This movement is the figurative representation of the identity (συμφυές) of the essence of the Holy Ghost with the Father and the Son, and also of the truth, incomprehensible, but revealed in the Gospel, that the Holy Ghost is the third and the Son the second Person of the Blessed Trinity.

*Thesis 6.* This movement is from its meaning *not* identical with that which is set forth in the words ἐκ τοῦ Πατρὸς ἐκπορεύεται, if we understand this clause in the narrow or strictly theological meaning of the technical terms ἐκπορεύεται and ἐκπορευτῶς.

*Thesis 7.* Therefore, the Holy Ghost proceeds from the Father *alone*, ἐκ μόνου τοῦ Πατρὸς ἐκπορεύεται, in the strict sense of the term ἐκπορευτῶς. This statement is, however, only a Theologumenon, and not dogma.

*Thesis 8.* From the Thesis, disputed by no one, that the Father is the μόνος αἴτιος (the single, the only cause) of the being of the Holy Ghost, it follows that the Son is neither the author nor the mediate author of the being (ὕπαρξις) of the Holy Ghost.

*Thesis 9.* But, on the other hand: The Western view differs from the Eastern Theologumenon. Without distortion of the meaning, the *Filioque* cannot be explained in the sense of δι' Υἱοῦ, nor can the opinion of the Eastern Fathers be set forth in a sense similar to the Western meaning.

*Thesis 10.* It is to be admitted that in the oldest, pre-Augustinian stage, Western theological opinion meant to make clear only those ideas which the Eastern δι' Υἱοῦ also lights up, to wit, that the Holy Ghost has the same essence with the Father and the Son, and that the *ex Patre et Filio* was in the beginning only a broad reiteration of ἐκ τοῦ Πατρὸς δι' Υἱοῦ.

*Thesis 11.* But the *ex Patre et Filio,* as it was expressed in S. Augustine, is in neither form nor meaning covered by the teaching of the Eastern Fathers, since—

*Thesis 12.* The *"a Patre et Filio aequaliter"* of Pope Leo III, and the *"ex Patre principaliter"* of S. Augustine, both say less than the μόνος αἴτιος of the Eastern Fathers; and—

*Thesis 13.* The difference between the opinions of the Westerns and the Easterns is felt, not so much in the words *ex Patre Filioque,* as in the conception of S. Augustine bound up with them; that of one *Spiratio* of the Father and of the Son in virtue of which both together form one principle of the Holy Ghost. But this conception is unknown to the Eastern Fathers. As far as we know, no one of them has called the Son *"spirans"* or συμπροβολεύς.

*Thesis 14.* Even in the character of a private opinion we cannot recognize the Western *Filioque* as being of equal right with the Eastern δι' Υἱοῦ and that on the following grounds:

*Thesis 15aa.* To the Western *Filioque,* there is entirely lacking any such decided recognition as that of the δι' Υἱοῦ; a phrase which Tarasius has interwoven in his "Synodika."

*Thesis 16bb.* In the very West the *Filioque,* in spite of its propagation, seems to have no support for itself other than the sole authority of S. Augustine.

*Thesis 17cc.* Against the *Filioque* are heard protests upon the part of the Easterns, based upon no misunderstandings, and more earnest than the objections urged against the δι' Υἱοῦ.

*Thesis 18dd.* A Western author (about A. D. 560), the Roman deacon, Rusticus, knew that certain of the Fathers had formulated the distinction of the hypostasis of the Holy Ghost in the words, "He goes not from the Son as He proceeds from the

Father." He could not, therefore, resolve to hold to the *Filioque*.

But:

*Thesis 19.* In accordance with God's inscrutable decree, there was no protest urged at the time by the Eastern Church against the Western view put forth as a private opinion by S. Augustine.

*Thesis 20.* Many Westerns who preached the *Filioque* to their congregations, lived and died in intercommunion with the Eastern Church, while no objection was thought of upon the part of anyone.

*Thesis 21.* The Eastern Church honors the Fathers of the ancient Western Church as her own; it is then to be understood that to the West, even the private opinions of those Fathers appear worthy of respect.

*Thesis 22.* When the Easterns read in the *Synodika* of the holy Martin, the *Filioque,* they gave utterance to their doubts about it. At that time, however, the matter was patched up; and the Easterns did not break off their communion with the Pope. They contented themselves with the explanation of his legates who interpreted the *Filioque* in the sense of δι' Υἱοῦ, and defended it with citations from the Western Fathers and S. Cyril of Alexandria.

*Thesis 23.* As the Westerns did not bring the *Filioque* before the sixth and seventh Œcumenical councils, upon the part of the Easterns no question was put to them for the solution of the misunderstanding which had been called forth by the Synodika of S. Martin.

*Thesis 24.* In the beginning of the ninth century, the affair of Jerusalem did not produce any ground for breaking off intercommunion with the Western Church on account of the *Filioque.*

*Thesis 25.* Photius and his followers were in intercommunion with the Western Church without any denial in council upon its part *"verbis explicitissimis"* of the *Filioque,* and even, as we see, without asking any denial from the Western Church.

Therefore:

*Thesis 26.* It is not the question of the *Filioque* which has caused the division of the Church.

*Thesis 27.* The *Filioque* as a private Theological opinion cannot then be considered an *Impedimentum dirimens* for the establishment of intercommunion between the Orthodox Oriental and Old Catholic Churches.—*Translated for* The Church Eclectic *from the Revue Internationale de Théologie.*

## THE DECLARATION OF THE E. C. U.

### In The Form of A Memorial to The Queen.

*To Her Most Gracious Majesty, Victoria, by the Grace of God, Queen of Great Britain and Ireland, Empress of India, Defender of the Faith, etc.*

THE humble petition and statement of the clergy and laity of the English Church Union sheweth:

That, we, the clergy and laity of the English Church Union, with the expression of our profound loyalty and attachment to your Majesty's throne and person, desire very humbly to lay before Your Majesty the accompanying statement which we have felt it our duty to make in view of the attacks which have been made upon us, and through us upon the principles of the Church of England in Parliament and elsewhere.

In thus approaching Your Majesty, we desire to record our profound thankfulness to Almighty God for all the blessings conferred on Your Majesty's subjects since Your Majesty ascended the throne, and especially for the great revival of religion and of Church life which, by the blessing of God, has been so marked a feature in Your Majesty's happy reign.

We, the clergy and laity of the English Church Union, have been publicly accused of lawlessness and disloyalty.

We might have disregarded such accusations if they had been directed only against ourselves; we cannot disregard them when we see them used to damage the Church of England, to the service of which we are pledged.

It was open to the rulers of England in the sixteenth century to have thrown in their lot with the foreign Reformers, and to have established a new religious body in the place of the ancient English Church. They did not do so. With one voice they rejected all idea of separating themselves from the Catholic Church. They disclaimed all intention of dissociating themselves from "the Churches of Italy, France, Spain, and Germany," except in such particulars as these Churches had themselves departed from primitive antiquity.

They declared that nothing was to be taught except what could be collected from the Catholic Fathers and ancient bishops. They justified their position by an appeal to Holy Scripture and primitive custom. In the sphere of government they claimed for the

Crown only such power in respect to the Church as had always been claimed by the sovereigns of England—namely, to see legal justice administered in regard to all persons and causes, free from any foreign interference. In the sphere of doctrine and religious observance they rejected all changes which "struck at any laudable custom of the whole Catholic Church of Christ." The Ordinal provided for the continuance and succession of the priesthood as it had hitherto been understood and received. Provision was made that "the chancels should continue as in times past," and the ancient vestments used by the clergy "in all times of their ministrations" were enjoined.

What have we said or done that is not in strictest harmony with these requirements?

We have asserted, and we assert again, that the Church of England cannot, consistently with her principles, release herself from the obligations imposed upon her by her relation to the rest of the Catholic Church.

We have maintained, and we shall continue to maintain, that the doctrine, discipline, and ceremonial of the Church of England, as they have at any time, during the course of her history, been prescribed by her, remain in force and operation except in such specific instances as they have been changed by her own authority.

We have denied, and we deny again, that a new religious Establishment was set up in England in the sixteenth century.

We have denied, and we deny again, the right of the Crown or of Parliament to determine the doctrine, the discipline, and the ceremonial of the Church of England.

We are content, if need be, to suffer for these things, and to suffer gladly. What we are not content to do is to sacrifice the rights and liberties of the Church of England to popular clamor and ignorant prejudice.

If the nation, at a moment when the Church is doing more for souls, both at home and abroad, than at any previous time, is no longer prepared to recognize the Church of England on the lines which have always been hers, so it must be. We shall protest against the spoliation of the Church; but we are not prepared to barter the principles of the Church for the sake either of establishment or endowment.

It is hateful to us even to seem to be in opposition to our bishops.

We claim no right to introduce new ceremonies or novel

doctrines at our own good pleasure; but we do claim that the rights of the Church of England shall be respected, and that matters which, in view of all the circumstances of the case, may rightly be subjects for regulation, shall not be condemned on a principle of interpretation to which it is impossible we can assent.

We cannot admit, in view of the history of the Church of England, that any interpretation of the Rubrics of the Book of Common Prayer can be legitimate, which relies on the principle that omission to prescribe is equivalent to prohibition to use. Neither can we admit that arguments founded on non-user, however long and continuous, can be legitimately adduced as evidence of what the Church of England forbids or enjoins.

A Church which, prescribing a service for Ascension Day as full and as particular as that ordered for Christmas and Easter, has yet, for long periods of time, acquiesced in a general neglect of Ascension Day, has no continuous tradition or practice which can be appealed to as evidence of what it enjoins or forbids.

We insist that it is for those who assert that certain usages formerly prevailing in the Church are not covered by the Ornaments Rubric, to prove that they are forbidden, not for those who uphold those usages to show that they are explicitly ordered.

We submit that when the use of the English Prayer Book was first enjoined, it was used by a clergy accustomed to the traditional way of performing the services of which the Prayer Book was for the most part a translation and adaptation. Such clergy would inevitably be guided in the use of the new service book by their practice under the old. What was legitimate then cannot be illegitimate now.

These are the principles which the members of the Union have maintained in the past, they are the principles they will continue to maintain in the future. Relying upon them we earnestly beseech the rulers of the Church not to use their spiritual power to curtail the glory and the splendor of the services of God's House on earth, by imposing on the Church a narrow and disputed interpretation of the Rubrics.

We no less earnestly entreat the rulers of the State not to incur the risk of certain disaster by encouraging any legislation which should aim at enforcing upon the Church of England any decisions of secular courts in spiritual matters.

*February 28th, 1899.*

In laying this statement before Your Majesty, we most

humbly entreat Your Majesty to consent to no measure which should infringe the rights and liberties of the Church of England, and render the great spiritual work which, by the blessing of Almighty God, the Church is being increasingly enabled to carry out for the salvation of souls throughout Your Majesty's dominions. And your petitioners will ever pray, etc.

[Here follow the names of all the delegates who came up from every part of the country to give their consent to the statement, which was to be sent to the Home Office the same afternoon.]

---

## HOW THE DECLARATION WAS ADOPTED.

THE familiar words, so often quoted at other times and in other places, which closed the great speech which Lord Halifax delivered on Monday night before the assembled delegates of the English Church Union, may well describe the policy which has characterized the Union during the troublous times of the past six months. "In quietness and confidence," that is the ruling idea which has permeated the Union, and it culminated this week in one of those occasional gatherings which, looking back over the past fifty years, stand out clear in the memory as epoch-making incidents in the history of our times in the Church, or, as it were, mile-stones in the advance of the great Church movement of the century. For no one who was privileged to be one of that great mass of men assembled in S. Paul's Cathedral in the early hours of Tuesday morning, to make an united act of Communion and to plead the Great Sacrifice before the throne of Grace for patience and guidance in these times of much misunderstanding and misrepresentation, can soon forget the wonderful impressiveness of the occasion. Men of all ages, of all classes, of all ranks, knelt together with that single object—the cause of their beloved Church. It was, as it were, the unconscious answer to the noisy and ofttimes blasphemous meetings which have figured so conspicuously of late up and down the country; and many an one, we doubt not, hitherto discouraged or dismayed by the virulent attacks of unscrupulous opponents, rose from his knees with a new sense of power and encouragement.

The programme which the Council had sketched out for the reception of the delegates included a gathering on Monday night at the Grafton Galleries, a great corporate Communion in S.

Paul's the following morning, to be followed by breakfast at the Cannon-street Hotel, and a short meeting for the adoption of the Declaration which had been drawn up, and unanimously approved by the Council.

The great feature of this programme was, of course, the corporate Communion at S. Paul's, which was held at an hour when in a large number of churches in London and throughout the country the same great Act of Intercession was being made by the larger numbers attached to the Union who were unable to be present in London.

Tuesday morning was cold and raw, and most uninviting for anyone to take a journey, however short, but in spite of this the number of delegates who entered the Cathedral before 8:00 A. M. was enough to fill the whole of the choir, and to overflow into the dome to the extent of several rows of chairs. Such a sight as this mass of men gathered together in the early hours of the morning, representative of greater masses throughout the country, was unique in the experience of anyone on the Cathedral staff, and probably in the history of the Cathedral itself. There were faces there of clergy and laity familiar to all, as well as of others less well known. A long list of names might be appended were it necessary. It will be sufficient to state that there were between six and seven hundred delegates present, besides many members of London branches, and these came from Manchester, Birmingham, Liverpool, Sheffield, Bristol, Portsmouth, Leicester, Southampton, Winchester, Warrington, Gloucester, Hartlepool, Stockton-on-Tees, Hereford, Lancaster, Blackburn, Lincoln, Durham, Plymouth, Stockport, Burnley, Abergavenny, Great Yarmouth, Norwich, Northampton, Newcastle-on-Tyne, Nottingham, Shrewsbury, Bath, Reading, Ipswich, Chichester, Eastbourne, Hastings, Lewes, Worthing, Marlborough, Swindon, Salisbury, Worcester, Hull, York, Bradford, Halifax, Doncaster, Leeds, Cardiff, Llandaff, Jersey, Edinburgh, and upwards of 200 other towns.

A small body of stewards, among whom was the veteran secretary, Colonel Hardy, managed the seating of the congregation, which was effected with little or no confusion. The celebrant was the Bishop of Argyll and the Isles, who was served by the Rev. Minor Canon Kelly. In the administration eight priests took part, and these included Canon Scott Holland, Prebendary Barff, the Rev. the Hon. A. Hanbury-Tracy, Vicar of S. Barnabas, Pimlico, the Rev. P. Leary, vicar of All Saints', Notting Hill; and the Rev.

Dr. Cobb, assistant secretary of the Union. The whole service, marked as it was by the greatest simplicity, was none the less dignified and devotional, the clear enunciation of the words of the Liturgy, and the reverent bearing of the celebrant, helping in every way to that end. The alms at the offertory were given to the Cathedral decoration fund. Simultaneously with the service in the choir, there was another in the crypt chapel, where the celebrant was Canon Newbolt, one of the vice-presidents of the Union.

THE RECEPTION AT THE GRAFTON GALLERIES.

Preparatory to the proceedings of Tuesday (the corporate Communion and the Conference), the president and council of the English Church Union held a reception on Monday evening in the Grafton galleries, New Bond street. This was attended by an immense number of members of the English Church Union, amongst whom were a large number of the delegates sent up from country branches to attend the conference on Tuesday. About eight o'clock the roadway was filled with a great crowd of men, and a smaller number of women, holding tickets, and patiently waiting their turn for admission to the galleries. Lord Halifax welcomed the members as they filed in. Two large halls scarcely sufficed to provide even standing accommodation for all who came, and in a third room tea and coffee were served.

The president delivered a stirring address on the present agitation, in the principal hall, and afterward repeated it in the second hall. He also read a letter from Canon Carter, and another from Canon Body, and submitted the "statement" which the council would next day ask the Union to adopt. Mr. John Shelley of Plymouth also delivered an address. The proceedings were marked throughout by the utmost enthusiasm. A full report is appended.

THE PRESIDENT'S SPEECH.

Lord Halifax was received with enthusiastic cheering. He said: Ladies and gentlemen, it is due to the Union, and it is due to those friends who have so generously responded to our invitation to come here to-night, that I should explain very shortly the reasons why you have been asked to come to London to-day. The members of this Union have been accused for the last twelve months, in public and in private, and in Parliament, of lawlessness and treachery, of treachery to solemn obligations entered into and accepted. I think we should have been indifferent to accusations levelled

against ourselves. Work, however imperfect, done for God, is likely to be misrepresented. He, in Whose footsteps we desire to tread, told us that it would be so; and we are honored if we are allowed to bear a portion of His reproach. (Hear, hear.) But what we would have been indifferent to, so long as it only touched ourselves, we cannot be indifferent to if it is used as a weapon against the Church of England, to whose service we are pledged. (Cheers.) And I think it beseems us to give such an answer as our countrymen can understand. (Cheers.)

THE CHARGE OF LAWLESSNESS.

We are accused of lawlessness. Lawlessness to what authority? To the authority of the Church? to the authority of the episcopate administering the law of the Church on Church principles? We deny it. (Loud cheers.) We claim no authority to introduce novel ceremonies and new doctrines at our own good pleasure. We claim nothing but what is found in the formularies and rubrics of the Prayer Book. (Cheers.) Lawlessness to the authority of the judicial committee, and of secular tribunals that claim to interpret the law of the Church? Gentlemen, we admit it. (Cheers.) If we are to be accused of lawlessness for that offence, we plead guilty.

But we shall not stand alone at the tribunal when we make that plea. We shall stand in company with Dr. Pusey—(cheers)—and with John Keble. (Cheers.) We shall stand in company with Bishop Gray of Capetown. (Cheers.) We shall stand in company with the Archbishops of Canterbury and York—(laughter and renewed cheering),—who have announced their intention to hear cases brought before them, irrespective of any decisions of the Privy Council, and to decide on the merits. (Cheers.) We shall stand in company with the whole episcopate of England, who have declared that they are about to introduce a bill for the reconstitution of the courts which claim to represent the law of the Church of England. (Cheers.) What remains of the authority of courts where decisions are to be reviewed, and whose constitution is condemned? (Cheers.) The charge of lawlessness falls to the ground.

But we are accused of being conspirators, faithless to our most solemn obligations. On whose authority is that charge made, and from whom does it proceed? Does it proceed from loyal and devoted members of the Church of England? (No, no.) It pro-

ceeds from that section of the laity who know no difference between the Church and dissent. (Hear, hear.) It proceeds from that section of the laity who have no words too bad to apply to the Bishops. (Hear, hear.) It proceeds from a society which relies on the support of nonconformists, and which is responsible for the publication of a work—I allude to *"The Secret History of the Oxford Movement"* (hisses)—which, if the worst kind of falsehood is so to manipulate facts as to suggest untruth, is guilty of using methods to slander these whom it wishes to discredit. (Cheers.) There are, I know, other elements in the present agitation. There is that unreasoning fear of everything which is supposed to be Roman which at certain times takes possession of so very many. (A voice: "Rubbish!") There is also the support of good men—such, I will say, as Mr. Smith, the member for the Flintshire Boroughs—(laughter)—who, however, is not a member of the Church of England. But I will mention among our laymen such men as Sir John Kennaway, and among the clergy such men as Dr. Moule, for whom I have the most profound respect; men for whom we should go out of our way to show how much they misjudge us; and in regard to whom we should never rest content till we have brought them to fight side by side with us against our foes, who are also their foes. (Cheers.) Gentlemen, it is not such men as these — though it is they who give such respectability as the agitation possesses—(Laughter)—who are responsible for the agitation. For them we should go as far as we possibly can to meet their difficulties, short of sacrificing the doctrine and discipline of the Church. But for those others—those nominal Churchmen who care nothing about the Church—who can be induced by Kensit to swell the note of a popular cry; for the Nonconformists who claim to determine the doctrine and discipline of the Church; for that section, and it is only a section, of the Roman Catholic body not ashamed to applaud such proceedings as I speak of—for all those we have one word to say, and it is this: That whatever it may cost us, we will not allow them to decide what the Church of England teaches, or as to what we should do. (Cheers.)

Gentlemen, the events of the last six months have made it more than plain that it is not this or that detail of ritual that is attacked, but it is the whole sacramental system—(hear, hear)—it is the doctrine of the Real Presence; it is the truth about Confession; and we should be cowards and traitors indeed, if, knowing this to be the case, we did not stand in the breach and

declare that we should fight to the last breath for the truth. (Cheers.)

THE EPISCOPAL POLICY.

Gentlemen, I pass to the future. The Episcopate have announced their intention of introducing a bill for the reconstitution of the courts which claim to exercise the judicature of the Church. Such a desire must meet with our profoundest sympathy. It is an intention which we must support, as far as we possibly can, for there is nothing we can more desire than to see the restoration of the Spiritual Courts of the Church, and, above all, the restoration, according to true principles, of the exercise of the Church's authority in her Synods, deciding these matters that are brought before her. (Cheers.) There is only one principle on which these courts can be reconstituted; it is the principle which you will find embodied in the preface to the Articles. The words are as follows, and they claim attention:

"If any difference arises . . . . concerning the injunctions, canons and other constitutions, whatsoever thereto (that is, to the Church) belonging, the clergy in their Convocation is to order and settle them."

So that is a principle we cannot doubt. It will be said that it is inconsistent with establishment. You have only to direct your eyes across the border to see how untrue the assertion is. The General Assembly of the Church of Scotland is supreme in regard to ecclesiastical matters. What is not inconsistent with Establishment in Scotland cannot be inconsistent with Establishment in England. (Cheers.) It is a reasonable demand. It is a moderate demand. And I pray that the members of this Union will determine that they will, with one voice, insist that the members of this great Church of England shall not be denied the rights which are granted to other and Established bodies in connection with the State. (Cheers.)

THE ARCHBISHOPS' PROPOSAL.

I say again, gentlemen, that it is our duty to do what we can to obtain a recognition of our rights from Parliament. How far we shall succeed at the present time in securing this I do not know. It may be that it will take a long time to secure our rights. That is no reason why we should not struggle for them. (Cheers.) But there is this also to be said—that it is a reason why, I think, we may well welcome proposals made by the Archbishops of Can-

terbury and York to hear matters which shall be referred to them by the Episcopate, and decide these matters upon their merits. (Hear, hear, and a few dissentient voices.) We shall never get a more spiritual hearing than what is now proposed. (Hear, hear.)

The Archbishop of Canterbury, in a very noble and courageous speech—(hear, hear,)—has announced that he is ready to hear all that can be said on this subject; that he will hear experts, canonists, lawyers, anyone who can bring any light to bear on the subject, and has added that he should think it dishonorable, and a disloyal proceeding on his part if, in making these proposals, he did not also say that he was prepared to hear these subjects on the mere merits, and to revise any opinion he may have expressed if he see reason to do so. (Cheers.) Gentlemen, let me give you my opinion, and it is this—that if any of the clergy refuse to obey the injunctions of their Bishops, and refuse to justify their cause in this way before the Archbishops, they will be contradicting everything that we have said for the last thirty years—(cheers)—in our conflicts with the judicial committee and the courts subject to that jurisdiction. Let me say that clergy who so refuse will be putting themselves out of harmony with all well-informed Church opinion; and that they will be losing a great opportunity for freeing us from the tyranny of the Erastian courts to which we are accustomed.

Don't misunderstand me. I think it will be our wisdom and our duty to avail ourselves of this opportunity. But, obviously, no one can pledge himself beforehand to a decision of which he does not know the contents. If, for example,—I put an impossible case as I hope—even a Bishop should say that, according to the present law of the Church of England, divorce with re-marriage is not contrary to the present law of the Church of England, he could hardly expect the clergy to accept a statement so contrary to the fact. (Hear, hear.) And in any case there must be an appeal to the Synod—(cheers)—in reference to a case, the Synod of the Province in which a case may arise. But, gentlemen, we should not anticipate so disastrous a conclusion. We should anticipate, I think—I think we should anticipate—that the decisions we are likely to get will be decisions in the interests of peace. We cannot think—in the words of a statement I will read to you—

"That the English Episcopate will desire to diminish the splendor of the services of God's House on earth by imposing on the Church

a disputed and narrow interpretation of the rubrics." (Hear, hear.)

Gentlemen, the problem before the Church of England to-day is in measure and in due regard to time and circumstances to create for herself the machinery which shall enable her to manage her own affairs. In this respect there is much in that letter that appeared from the Dean of Norwich some time ago which deserves our assent. Let the Church create the machinery for settling her own affairs, and all sensible people would be thankful for the result. For that reason I welcome the proposals of the Archbishops of Canterbury and York, for I see in them a great step toward the state of things that will leave us in peace, the seeds and promise of successes in the future. I hope members will well consider the issues before them, and as one man determine that in this matter we will win the victory, and not put down our arms till our efforts have been crowned with success. (Cheers.)

LETTER FROM CANON CARTER.

One word in conclusion: I have a letter from Canon Carter —(cheers)—which I should like to read to those present here to-night, as it may be that many will not be able to be present in Cannon street to-morrow. This is what he says:

*"Clewer, February 27, 1899.*

*"My Dear Friends and Brethren*: My name is associated with the important statement which I should have wished to propose for the acceptance of the delegates of the various branches of the English Church Union to assemble at Cannon street, had my age and health permitted me to do so. Such association is due, I suppose, to the fact that in years past I shared in contending for what we called the 'Six Points' as one of those who carried on that struggle to the end. We all know that struggle, through the blessing of God, was successful. Those with whom I then worked happily, have, for the most part, passed away, to be succeeded by a body far larger, but as firm, to bear their witness in a conflict no less eventful and important. For now as it seems the world has arisen against what we hold to be the truth, and there are uncertain sounds uttered by those in authority, that make it necessary to affirm plainly and boldly what we believe. It is time, therefore, for our great and growing body of the faithful, so happily united in combined action during very many years, to speak out and say its say, before the world. I am thankful to be with you in spirit at this great gathering, and we at Clewer in our different chapels shall be offering the Blessed Sacrifice at our altars together with the great body assembled at S. Paul's Cathedral imploring our

Lord's support in our endeavor to maintain the Catholic faith as it has been transmitted to us.

"In all true affection and communion of feeling believe me to be ever yours in our Blessed Lord and Saviour Jesus Christ.

"T. T. CARTER."

Some ninety years spent in the service of the Church prevents him from being with us, and it is for us to carry on his work. You have been asked to come here to London, not simply to consult on our present difficulties, but, above all, to bring our difficulties and our trials in prayer before Almighty God. We desire to meet to-morrow at S. Paul's, to ask Almighty God, for the sake of His dear Son, to grant wisdom to our counsels and success to our efforts. Our Lord's presence in the Holy Eucharist; His goodness in giving Himself to us; the joy and happiness we feel in His presence, as morning by morning we plead His all-sufficient sacrifice; our experience of His present help; our confidence in His support; these, gentlemen and ladies, are the springs of our religious life; they are the source of our confidence in the future. We put no confidence in anything we do. Our whole, our entire confidence is in Him; and we know, and are sure that now, as so often before, in the experience of so many of us, He will show again the truth of those words, "In quietness and confidence shall be your strength," "No weapon that is formed against thee shall prosper."

CONCLUSION.

I will read the statement which Canon Carter would have proposed to-morrow if he could have been with us. I should like to explain that the only reason it was not circulated is because it was practically impossible to do so without anticipating the publicity which we wished to avoid till we had sent it to-morrow to those to whom we desire it to go. (Lord Halifax here read the statement which will be found in full on previous pages.) I will also read you Canon Body's letter:

*"The Vicarage, Kensington, W., Feb. 27th, 1899.*

*"My Dear President*: I am very sorry not to be able to be at the reception this evening.

"May I just say how earnestly I hope that the declaration proposed to be put out will be accepted cordially? Its value to my mind lies in the assertion of the continuity of the English Church since the Reformation with that Church before and of its consequent inherence in the one Catholic Church and connection with the Church of Jerusalem, 'the Mother of all Churches.' This posi-

tion must be asserted, maintained, and fought for regardless of all consequences. Yours,

"GEORGE BODY."

I hope the declaration will be accepted unanimously by the delegates of this great society. I believe that such an expression of opinion, endorsed by representatives who have come from the east and from the west, from the north and from the south, from every part of Great Britain, cannot fail to exercise its influence on public opinion. It is obvious that a document of that length is not one that can possibly be altered at a meeting like this or at the meeting to-morrow. But I claim for the document a support which, I think, is rarely given to documents of that length. It was unanimously adopted twice at a full and representative meeting of the Council of the English Church Union, and accepted by many who were not present there, and who represent nearly all shades of thought included in the historical High Church party. And it comes to you with the sanction of Canon Carter, a name that seems in itself to sum up the past and the present, to link us on to the earliest days of the Oxford revival. Canon Carter's letter has shown that these differences which are sometimes said to prevail in the High Church party are the inventions of those who wish that these differences might exist—(laughter)—and that, far from that being the fact, we are to-day, as we have ever been, united in those principles which are the true principles of the Church of England, and upon which, if we are only true to them, we are bound in God's good time, to conquer. (Cheers.)

### MR. JOHN SHELLEY'S SPEECH.

Mr. John Shelley (Plymouth), who was received with cheers, said: Ladies and gentlemen, I think it is well that the statement which has just been read to us should have referred us to those great principles which lie at the bottom of the contention going on now for these many months; those principles which are summed up in the letter from Canon Body, in which he draws our special attention to this: That what we have to contend for is, above all, the principle of the continuity of the Church of England. In those principles we are all agreed. (Cheers.) It is not a question, after all, of a particular service or a particular ceremony. It is not a question of Lady Wimborne's donkey. (Laughter.) It is a deeper and more important question than any of these. It is whether we, as members of the Church of England, are members of

the Catholic Church of Christ. I am sometimes surprised and disappointed to hear members of the English Church Union speaking of themselves as Catholics in a kind of way which seems to imply that other members of the E. C. U. are either not Catholics, or are so in a different or lesser degree. Now, we are Catholics because we are members of the Catholic Church—(hear, hear)—not because we believe particular doctrines, however important; or because we practise particular ceremonies, however laudable. Let us remember this, and it will certainly help us in controversy; in that controversy which is hateful, but seems to be inevitable—that our duty is not to conquer, but to win; and that we shall win by associating with ourselves as much as possible, and they are at bottom men deeply associated with us, those with whom we happen to be in contest. We fight for the great fundamental principles of the Catholic Church in England—(cheers)—and in that conflict we must be patient, we must be hopeful, and we must be firm. I agree entirely, and I believe the branches that I represent agree entirely with all that the president has said about the proposal of the Archbishop of Canterbury; and for myself I can only speak, as the president has done, in admiration of the noble speech in which the Archbishop introduced the proposal to the Houses of Convocation and to the House of Laymen. But, ladies and gentlemen, remember this: That the tribunal of reference, or whatever it may be called, which the Archbishop proposes to take in hand, is, after all, a temporary expedient, as it were; and that we must not be satisfied, and cannot be satisfied, unless the Church has her own courts from the lowest to the highest, from the true Ecclesiastical Court of the Bishop upward to the Provincial Synod of the whole province. We claim these courts as the right of the Church. We claim it as the right of the Church to decide her own doctrine and discipline, free from the interference of the State. And we do that without any kind of disregard to the Royal Supremacy to which we are pledged, or to the Establishment of the Church of England which exists. We believe, as Lord Halifax has said, that such a claim is in no way inconsistent with that Establishment. And we hold, I believe every one of us, in the firmest possible manner, that the absolute freedom of the Church of England, in deciding and maintaining her own doctrine and discipline, is a claim for which, and in defence of which, we must stand, even though we had to yield the fortunate accidents of Establishment and Endowment. (Cheers.) And, gentlemen, let me point out

to you that while we are waiting, while we are praying, while we are anxious about these decisions of the Archbishops in any questions that may be presented to them, we have to look further, and to look on, and in our several parishes it is most important that we amongst ourselves, and amongst those whom we can influence, shall form and shall strengthen a true and healthy public opinion, based on real and thorough knowledge of the rights of the Church of England. We may have difficult times before us yet. I was struck, when the Archbishop made that speech, with the manner in which what he said was received, quite as much as I was struck with what he said. He spoke of the present agitation as one that, though hot, he believed was not very deep; and that statement was received with applause, I venture to say, just by the very people from whom I should have expected almost anything else. Undoubtedly there is a conviction that the agitation has made upon the public mind an impression altogether over and above the reality that there is in it. That I believe to be the case. But at the same time, gentlemen, the agitation, if it dies down, is, it seems, capable of being renewed. And it is desirable certainly that we, in our several parishes throughout the country, should maintain and increase to the utmost the strength of the Union; that we should show what is the actual truth, that we in the Church of England are a united body, that there are no real differences amongst us. In questions of such varied interests there may be and must be different points, as to details here and there, as to which inevitably we must differ. But on the whole question of the principles set before you in that statement, there is no difference at all—we are all absolutely united. (Hear, hear.) And while there may come, further on, attacks on the discipline of the Church, while there may come further attacks on its doctrine, we—I am confident—shall stand firm to the end. It was wisely said in 1874, and may be repeated now, that the Church has need of the enthusiasm of patience in times of perplexity as much as she has need of the enthusiasm of martyrdom in times of adversity. (Hear, hear.) These were wise words then, and they are wise counsel now. (Cheers.)

When the speaking in both halls had concluded, members conversed together, and did not disperse till after ten o'clock.

AT CANNON STREET HOTEL.

After the Corporate Communion in S. Paul's Cathedral was over, the delegates made their way to the Cannon street hotel, where

a plain breakfast was provided for them in the upper hall. They afterwards crowded into the Pillar hall, which was filled to its utmost capacity, members, unable to find seats, standing up along the walls of the room. Members of the Council occupied the platform, amongst them being the Bishop of Argyle, Bishop Mylne, Bishop Hornby, Canon Newbolt, Canon Rhodes Bristow, Canon Lowe, Rev. the Hon. A. Hanbury-Tracy, Preb. Villiers, Rev. R. A. J. Suckling, Rev. C. E. Brooke, Sir Edmund Elton, Col. Jervoise, Col. Barrington-Foote, Major Skinner, Col. Hardy, Dr. Cowell, Dr. Codrington, and others.

Bishop Mylne having opened the proceedings with prayer, Lord Halifax, who received a great ovation, rose to address the gathering. He said: My lords, our fathers of the clergy, my brothers, we make many mistakes in our lives, and this Union cannot claim any exemption from mistakes during the course of its existence. But I think that we have all tried, during the short space allotted to us here, to do something for God and His Church, and I hope that because that has been the guiding principle of our work, such mistakes as we have made will be forgiven us, and that they will not be allowed to interfere with the future welfare of the Church, which is the spring and end of all our efforts. We thank God from the bottom of our hearts that He has made it possible that there should have been such a gathering at S. Paul's Cathedral as that from which we have just come. (Applause.) We have been enabled to put our wants into our Lord's hands, we trust Him implicitly now as always, and I think that, fresh from His presence, our words this morning ought to be few. I should like merely to say this, that the only reason why the Statement that is now put into your hands was not circulated earlier throughout all the branches, was because it was practically impossible to do so without making it public before the proper moment came for making it public. I believe that that Statement faithfully represents the principles that have governed our actions, at least ever since I was president of the society, which is now over thirty years—(cheers)—and I think that, in view of all that has been said against us of late, charity does require that we should make some answer to our countrymen, that they should have the opportunity of knowing what are our principles, why we have acted as we have done in the past, and why duty compels us to act on those principles in the future. (Cheers.) I believe myself that agitations like the present, if we use them aright, are great opportunities which God puts

into our hands for spreading the truth. (Cheers.) Interest is excited in all these matters, and it will be our own fault if we do not turn that interest to the best account.

The President then proceeded to read the letter from Canon Carter, given above, and said in conclusion:

Mr. Carter's ninety years—which will be completed next month—spent in the service of the Church, imposes on us at least the duty of trying to carry out his wishes and his work. (Cheers.) The Statement which he would have proposed to your acceptance, is as follows:

The President thereupon read the Declaration, all of the main points of which were punctuated with strong expressions of approval.

"Is it your wish, gentlemen," asked the President, "that I should ask you to consent to the Statement?"

Thereupon, with loud cries of "All," and amidst loud and prolonged cheering, the document received the unanimous consent of the assembled delegates.

The President: Let me say one word, and one word only. I think this great gathering is the best answer that can be given to those who like to say there is division in our ranks. We know well that it is not so, but this gathering is a proof that cannot be gainsaid. The Union to-day, as always, is at one with itself, and if I understand your sentiments it is more than ever determined not to lay down its arms until it has won for the Church of England all her rights. (Cheers.)

The meeting then recited the Apostles' Creed, and Bishop Mylne gave the blessing.

The President: Before leaving, I want to press upon you to bring it home to your Parliamentary representatives in all your respective localities, that we shall not forgive any attempt to force such legislation through Parliament, of which notice has been given to come on after Easter.

Hearty cheers having been raised for Lord Halifax and Canon Carter, this memorable gathering dispersed.—*Church Times.*

## PAPAL "AMERICANISM."

IT is too soon as yet to forecast what will be the final outcome of that strife between "Americanism" and "Jesuit Ultramontanism" which has been going on for some years in the divided household of American Romanism. We borrow the two designations from one of the earliest observers of the conflict. Hitherto, little notice has been taken of it in England; but it has, for many reasons, been a matter of anxious observation and criticism in the German press, even in the secular and academical journals, as well as the ecclesiastical.

The foremost denouncer of the "heresy of Americanism" is Monsignor and Professor Schröder, of the Washington "Catholic University of America," though his name is not even mentioned by the Popish writer in the *Daily Chronicle,* who takes the pseudonym of "One Who Knows." Monsignor Schröder has not only claimed to stand forth as the champion of the Divine Right of the Roman Pontiff against the nationalist lusts of the Papal Bishops and priests in the United States: he has also affected to be the representative of German academical culture against Irish-American and native American barbarisms. The facts of the case do not justify the wild guess jerked out by "One Who Knows," that the Anti-Americanist leaders "intended to make the university more like the old-fashioned Roman Catholic teaching centres in Spain or Austria." The names of these two lands were probably thrust into his tale to gain or retain the sympathy of the Protestant and Radical allies of Popery in England, whose sectarian slang about "Forward Movements" he transfers from modern Methodism and Puritanism to modern Romanism. It must be to throw dust in their eyes, that he pictures Leo XIII. as an Italian edition of Dr. Clifford, or a Roman duplicate of Mr. Hugh Price Hughes.

The "Anti-Americanist" Professor Schröder was originally sent to Washington as a Roman Catholic representative of the modern German theological culture and the modern German academical methods, which hold so high a repute in the United States. Certainly, to judge him from his numerous writings, he is no Möhler, nor Döllinger, nor Harnack. His "Americanist adversaries declare that he never studied in a German university at all, but began his theological training at a school in Belgium, and completed it at a Jesuit college in Rome. He professed to be an expert

Thomist, but as soon as he began to lecture upon dogmatics, taking the commonplaces, "De Ecclesia," "De Romano Pontifice," and "Mariologia," as his favorite subjects, he and his "Nativist" colleagues fell into unbrotherly disputes. He accused them of the "Americanist heresy;" they accused him of incapacity, fanaticism, and despotism. He made himself a more imposing figure outside the university than in it. He appeared at numerous clerical gatherings and Roman Catholic congresses, and he wrote industriously in newspapers and reviews, and everywhere in the same character, namely, as the vindicator of the sacred interests of the Sovereign Roman Pontiff against "Americanism." For this "heretical" apparition within the Papal-American household he found a variety of names, each of which may be taken as a significant Jesuit estimate of its character and tendencies. He denounced it as "Nativism," "Gallicanism," "Minimism," "Neo-Protestantism," and "Liberalism." He detected its origin in the doctrines and methods of the late Father Hecker, the founder of the Paulists, who conceived that American citizens would be converted into Papists by an Americanizing of Romanism, but not by the Romanizing of America.

The Schröder episode of the Americanist movement—to which we confine ourselves for the present—may be taken as one more sign, by such as demand signs, how hopeless is every attempt either (1) to crush Nationality out of the Church (2) or to unify the distinctness of nations in a common Catholicity by such machinery as the universal jurisdiction of the Bishop of Rome. Our Blessed Lord sent His Apostles to "all the Nations;" the Catholic Bishops, as the successors of the Apostles, hold a relation to national life which is anterior to any recognition of it by a national State. The relation of the Apostolic order to the nation is independent of establishment or endowment, which are but accidental expressions of that relation, and it would continue the same after disestablishment and disendowment. We sympathize heartily with every awakening within an American Bishop, though at present subject to the Bishop of Rome, of the consciousness that his real obligations to the American nation are bringing him into some degree of conflict with his supposed obligations to a foreign Bishop in Rome. The English Catholic is bound to believe that the real obligations come to the Bishop immediately from the Holy Spirit, the Vicar of Christ Jesus as the only Head of the Church, while the suppository obligations come to him from his

private judgments, his party environments, and his education. However long the forces of heredity, organization, partisanship, education, training, property, and other accidental things, may hold together the splendid outward scaffolding of American Romanism, it cannot forever resist those more powerful inward forces of dissolution which are already manifesting themselves. The letters from American correspondents in continental journals —German, Polish, Czech, Italian, Ruthenian, who take no counsel with one another—reveal how the congregations in the United States subject to the Roman Bishop are torn and distracted by imported European racial and national differences. An imperial and despotic foreign Pontificate, though it enjoys the European traditions which hang about the imperial city of Rome, will prove incapable in America of harmonizing these discords into a permanent ecclesiastical unity; but a national American episcopate, with no imaginary obligations to any extra-national Bishop, will in time prove itself capable. A letter from a Catholic in America, which appeared some time ago in the *Deutsches Merkur,* stated that out of seventy-seven American priests in Roman Orders who had forced themselves as American citizens from the Roman jurisdiction since 1893, no fewer than forty had found a home in the American Episcopal Church. The English Reformation alone, by never confounding Catholicity with Romanism as the Continental Reformations did, struck a death-blow at the very roots of Popery.

It is only justice to say that there is quite as self-asserting a tincture of nationality in the anti-Americanism of Professor Schröder and Archbishop Wiggers as there is in the Americanism of Father Hecker and Archbishop Ireland. Archbishop Wiggers is a born American, though both his parents were Germans. Monsignor Schröder, before his departure, received a national ovation from "two millions of German (Roman) Catholics in North America," who greeted him as the heroic champion of their "nation." His party had fought for the right of the German-Roman priests in America to preach, and of the German-Roman congregations to hear sermons in their own national vulgar tongue. Doubtless the German tongue will die out in a generation, and the American-English tongue must certainly prevail. Meanwhile, the Chauvinist or Jingo element amongst the Americanist-Romanists towards the contrary element shows little of the unity of the Spirit in the bond of peace, which a common subjection to the

absolutist monarchy of the Bishop of Rome, according to Vaticanist promises, ought to secure. The anti-Americanist followers of Professor Schröder are very unamiably described by an Americanist fellow Papist, in a paper which lies before us, as "the cranks among the German clergy in the United States." They are accused of having "made a cat's-paw of the professor for their own advantage;" and the priests who represent in America the German Jesuitism of Maria Laach, and Innsbruck, are told that they "are as stupid a set of blockheads as Bœotia or the Black Forest ever produced." We could add, if it were needful, other symptoms of the inherent schism which is now underlying the artificial objective unity of American Popery, such as the bitter conflict as to the enforcement of celibacy upon the Ruthenian priests who have followed their flocks across the Atlantic. We believe there is more hopeful unity of the Spirit, and more valid signs of genuine membership of the One Body, amongst Ritualists and anti-Ritualists in the common fellowship of the National Church of England, than between the minimising "Americanists" and the extreme Ultramontanist "Anti-Americanists" in the Pope's Ultramontanist Empire.

The ideal of the Americanist party is the constitution of an independent "National (Roman) Catholic Church of America." But as they propose to hold down this autonomous Church of the American future in some degree of dependency upon the foreign Bishop of Rome, it can neither be really self-governing or really national. It cannot be at the same time thoroughly American and thoroughly Roman. The anti-Americanists are the better Papists; they have proved themselves to be less confused, more logical, and more loyal to the principles of popery. They have never fallen into absurd self-contradiction, like the Americanist Father McGlynn, who railed at the Sovereign Pontiff day after day as an "old lady in Europe," incapable of apprehending the magnificent flights of the free and independent American Eagle, and then humbly plucked the wings of that proud bird, and cried *Peccavi.* They see that the autocratic jurisdiction of an infallible pontiff in Rome must be everything or be nothing. The anti-Americanist party takes its stand upon the syllabus of December 8th, 1864, in which all the positions of "Americanism" were condemned before the name was known. The Americanist party has tried to stand with one foot upon the foreign Papal Syllabus and the other upon the native American Declaration of Independence of July

4th, 1776, the principles of which, if not the very phrases, are denounced in the Syllabus (78—81) as "Errors of the Modern Liberalism," which no Roman Catholic may hold or teach. The anti-Americanist party has all along seen that the only "Catholic" remedy, in the Roman sense of the word, for the threatening schism, is not more freedom, independence, and nationality, but considerably less; that the Pope himself must tighten the reins of his foreign monarchical Roman jurisdiction over the restive Americanists; and that it is now easy for him to do it because they already theoretically accept as papists that very European, Roman, and monarchical interference against which they are inclined practically to rebel as free-born American Republicans.

The Americanists have been trying to procure for themselves an ecclesiastical situation which much be forever impossible under Romanist conditions. They wanted to hit upon some scheme for having the Pope without popery. "But you cannot have popery," as the anti-Americanists have all along replied, "unless you have the Pope." Hence it was a fine triumph for the anti-Americanist party when the astute Leo XIII. in January, 1893, made his first definitive step toward the humiliation of "Americanism" amongst his subjects in the United States by sending the European Monsignor Francesco Satolli, the (titular and non-resident) Archbishop of Lepanto, to leave his Lepantine flock in the hands of the Eastern schismatics, and to take charge of the far more endangered "Catholics" in the far West, so as to prevent their bishops and priests from leading them astray into the heretical pastures of American nationality. The European Monsignor Satolli, who has since been made a cardinal of the Roman Church, was then endowed as apostolic delegate, with the supreme functions and jurisdiction of a vice-pope over the proud American-born archbishops and bishops. This was the first chapter of the severe lecture from the Vatican to the Roman-American episcopate which the Pope, as well as the anti-Americanist party, thought they needed. The recent letter from the Pope to Cardinal Gibbons, about which such a stir has been made, is simply the second chapter of the same unpleasant lecture. It is intended to strike at "Americanismus" in Europe, as well as in the United States; for we learn from a German Catholic source that four of the books of Dr. Schell, the professor of Catholic theology in the University of Wurzburg, have been placed on the index of prohibited books. Dr. Hermann Schell counselled "Catholics" to read the works of the

Americanists, especially Father Hecker and Archbishop Ireland's *The Church and Modern Society.* The Pope has replied by forbidding all "Catholics" to read the writings of Dr. Schell.—*Church Times.*

---

# Correspondence.

## RESERVATION.

*To the Editor of the Church Eclectic:*

I HAVE just read with surprise and pain, in the March number of the ECLECTIC, the Bishop of Fond du Lac's article, entitled, "Reservation Not Forbidden by the Prayer Book." To my mind, the Bishop's argument is a most dangerous one, which, if applied to rubrics and canons, could result only in dire confusion and lawlessness by making each individual Bishop or Priest a law unto himself. The rubric at the end of the Communion Office seems, to an ordinary mind, perfectly plain and explicit:

"If any of the consecrated bread and wine remain after the Communion, it shall not be carried out of the Church; but the Minister and other communicants shall, immediately after the blessing, reverently eat and drink the same."

The Bishop of Fond du Lac quotes from the rubric in the Prayer Book of the Church of England, but the above words are the rubric in the American book, which is binding on us. The Bishop argues that "the rubric does not say, if any remain it shall *never* be carried out and that the Priest shall *always* eat and drink the same." Perhaps this is not the legal sense, but again I repeat that to the average, ordinary mind, the words can mean only one thing—a prohibition of reservation. It would be difficult to make the words more explicit. "If any remain, . . . . it shall not be carried out of the Church" certainly does not mean "if any remain, it may *sometimes* be carried out of the Church." Yet this is practically what the Bishop says the rubric means or may be taken to mean. "Old Plowden's wise saying" becomes most unwise when recommended to the consideration of an age in which lawlessness is rife. If each individual Priest or Bishop is to cast aside the words of the law and seek a meaning which the words do not convey, the sooner all rubrics and all laws are repealed the better, for only in this way shall we be free from guilt. The

Bishop's argument concerning the second "shall" in the rubric, seems to me equally objectionable with his argument concerning the first part of the rubric. As shown above, the Bishop does not quote from the American rubric, but from the English. But whichever rubric be taken, no one would doubt that its intention was fulfilled if the consecrated bread and wine should be consumed by the Priest, if there were no more remaining than he could with propriety consume. The rubric says expressly "the Minister . . . shall." Necessity knows no law, and if only enough of the consecrated elements remain for the Priest himself to reverently consume, he has kept both the letter and spirit of the law by himself consuming what so remains.

Again, I cannot imagine a loyal Priest, who was convinced that the rubric means exactly what it so plainly says, evading the meaning by adopting the Bishop of Fond du Lac's suggestion that "after the Canon (the Priest) might give of the consecrated elements to the deacon to carry to the sick, or put them aside from the altar for that purpose."

According to our American Prayer Book, a deacon has no right to administer the Holy Communion to the sick except as an assistant to the Priest; and moreover the rubric after the Canon is also explicit in its directions, and gives no authority to Bishop or Priest to put any of the consecrated elements aside, or to send any away, but he is

"first to receive the Holy Communion in both kinds himself, and proceed to deliver the same to the Bishops, Priests, and Deacons in like manner (if any be present), and, after that, to the people also in order, into their hands, all devoutly kneeling." "When all have communicated, the Minister shall return to the Lord's table, and reverently place upon it what remaineth of the consecrated elements."

It would be difficult for anyone to find authority in the Prayer Book for doing what the Bishop of Fond du Lac suggests might be done.

In support of the above, the following quotation from the Pastoral Letter of the House of Bishops for 1895 will not be amiss:

"The practice of reserving the Sacrament is not sanctioned by the law of this Church, though the ordinary may, in cases of extreme necessity, authorize the reserved Sacrament to be carried to the sick. . . . . Whatever theological motive or metaphysical meaning may be assigned to the rubric in the Communion Office, whatever historical coloring may be given to it, as a study of

liturgics, no ingenuity of evasion can turn the plain "shall not be carried out of the church," "shall reverently eat and drink the same," into an authorization of the use of the remaining elements for a service of benediction or for purposes of adoration."

I do not wish to be understood, Mr. Editor, as opposed to Reservation when authorized by proper authority, but it does seem to me that we can do without Reservation forever rather than to take the plain explicit directions of the Church contained in the Prayer Book and interpret them in a sense directly contrary to the plain meaning which the words bear. JOSEPH M. FRANCIS.

*Evansville, Ind., March 7th,* 1899.

---

*To the Editor of the Church Eclectic:*

ONE must admit that the Bishop of Fond du Lac puts forth a very ingenious argument on the subject of "Reservation." And one must admit that it would be conclusive if the premises were accepted, but it does not seem clear that a principle can be laid down for our guidance in one sentence, and be used to strengthen the writer's argument in the next. For instance, we are told:

"If words designative of an act complained of are omitted, it must be presumed that they were omitted by design; and whether so or no, the tribunal has no authority to insert them."

Very well. Then we submit that the principle would forbid the insertion of the words *never* and *always* in the next sentence by an individual for the purpose of giving the rubric a new meaning—and we respectfully submit, a strained one—for the purpose of sustaining the author's Thesis. If a Priest must consume and cannot carry them to his home or leave them and return to destroy, then the inference is clear that he must consume at once, and as directed, not for that time only, but surely always, whenever the Holy Communion is celebrated or administered. If there could be a celebration in the interim to which the rubric did not apply, then the Priest might exercise an option in accordance with statute law, if he was disposed to question Canon law and common practice in this branch of the Church. I do not write as against "Reservation." I see that is an open question. It may be best that it should be the custom, but I am sure that if this Church had intended it to be so, it would have been clearly stated, and not have been left to the mercy of a claimed ambiguity of a rubric, which, to my mind, is free from such ambiguity; and I think that in this matter, as in all

others of a like nature, it is best to be loyal to the Church of which we are members, and whose orders we have, until the Church herself shall ordain to go back to the Catholic customs that she omitted at the Reformation. England as our "mother, not our mistress," is now in the broils of a controversy over these matters, by reason of a conflict between the principles of statute and Canon law. God forbid that we should inherit that also.

*Lent, 1899.* JESSE C. TAYLOR,
Rector of S. Peter's Church, Lewes, Del.

---

## THE BIBLICAL EXPLORATIONS IN EGYPT.

*To the Editor of the Church Eclectic:*

SPLENDID as are the discoveries in Egypt, relating to every department of human learning and progress, none surpass in value those which relate to Old Testament history and to the teachings of Christ and His disciples and followers in the earliest days of Christianity.

Here the work of the Egypt Exploration Fund appeals with unique interest to Christian people everywhere. The papyri with the earliest texts of the Gospels far exceed in interest to such, the texts of the newly-found lines of Homer and stanzas of Sappho, or the ancient texts of Thucydides.

The Egypt Exploration Fund must appeal earnestly for many more subscriptions—even but five dollars securing an ample return in the fine illustrated quarto volume of the year and the annual "Archæological Report" brochure.

Fifty Bishops of the Episcopal Church, eminent ministers of all denominations, one hundred and ten university or college presidents, have subscribed. All services by the honorary officials are a gratuity. I simply ask now that all interested address for our illustrated circulars, the Rev. William Copley Winslow, or Mrs. Buckman, secretary, at the national office, 59 Temple street, Boston. Other information gladly given. A request for circulars will be promptly answered.

Boston, March 8th, 1899. WM. C. WINSLOW,
Vice-Pres. and Hon. Sec.

# Miscellany.

## THE SHADOW OF THE CROSS.

By Martha A. Kidder.

When first our Saviour felt His mother's kiss,
Through childish days, in all His pain or bliss,
Upon His earthly life until the last
The Shadow of the Cross was ever cast.
In early manhood when the hopes of youth
Within His bosom burned, He felt the truth,
Although His sacred spirit felt no fear,
The Shadow of the Cross was ever near.
An unseen sorrow crowned His sacred head
Through fleeting years, He felt, as moments fled,
The conflict drawing nigh with pain and loss,
As darker gloomed the Shadow of the Cross.
At last upon the Cross, a sacrifice
He suffered; darker grew the Eastern skies.
The sun no longer shone upon His doom,
The Shadow of the Cross was lost in gloom.
His struggle o'er, the sky again was bright,
The Cross its Shadow shed until the night;
The soldiers pierced the blessed Saviour's side,
And blood with water flowed, a cleansing tide.
Then loving hands away the body bore,
The Cross removed, the Shadow fell no more.
And soon the shades of sorrow fled as rays
Of Easter light awoke the world to praise.

* * * * * * * *

Though feeble may my soul an image be
Of Christ the Lord in faith and purity,
Like Him I see, through earthly toil and strife,
The Shadow of the Cross upon my life.
I feel His Presence who the Cross hath borne,
Who comes e'en now to comfort souls forlorn.
But though I see that Shadow on my way
I look beyond the gloom to Easter Day.

---

## DIVISIONS IN THE ENGLISH CHURCH NO JUSTIFICATION FOR LEAVING IT.

ROMANISTS continue to use what they consider to be their most effectual weapon in unsettling members of Christ's Church in England. They say, "The Church of England has no unity of any sort, her ministers contradict one another, she is a city of confusion and a very Babel of discordant teaching."

Now this is a strange charge to proceed from a body which does—and for some hundreds of years has done—its utmost to foster disunion and strife amongst us. There may or may not be truth in the accusation which was made by Archbishop Bramhall and others against the Romanists, that they sent their envoys to seek admission into the English Church in order to sow the seeds of dissension within her. But at least it is certain that nowadays Roman Catholic newspapers and clergymen direct no small part of their efforts to the emphasizing and accentuating of such differences; and they should be the first to confess that by their own act they have helped to injure the cause of God amongst us. However, we are bound to be ready to meet attacks upon us whencesoever they come, and therefore it may be well to examine the matter in detail.

Let it be granted at once that there is a certain amount of truth in these allegations—that sometimes the priest of one parish contradicts the teaching of the priest of another; also that some bishops are high, as Bishop King, others low, as Bishop Ryle. These facts being so, are they sufficient reasons for a Churchman joining the Roman schism? Let us see.

First of all it would have to be proved that the fact of many ministers in a particular Church contradicting each other causes that portion of the one whole Church of God to cease to be a part of it. No one reading S. Paul's Epistles proving the diverse teaching and practice that prevailed in some Churches could possibly arrive at such a conclusion. The Corinthian Church, for example, and the Revelation of S. John the Divine, chapters 2 and 3, are significant. Then, again, in considering the contradictions alleged to be so rife among bishops and clergy of the Church of England, we ought to ask whether they concern fundamental truths, or mere matters of pious opinion? In many cases they only involve the latter. Mr. A. would perhaps say the Church teaches one thing, Mr. B. might affirm that she teaches another. Under such circumstances, we are asked, how can a man decide what to believe? But as a matter of fact every seceder to Rome thinks that he is capable of deciding by his own private judgment that Rome's modern and enormous claims to Infallibility are Scriptural, Catholic, and historically true. Then surely he is capable of deciding, by his own private judgment, the lesser question as to what the Church of England really teaches upon some disputed point, and thereupon deciding to remain in her. Take, for instance, a very common question on which there is prevalent difference of opinion,

"the doctrine of the Real Presence." Is or is not our Lord present in the Sacrament of the Holy Communion? The Catechism says, "The inward part or thing signified" is the Body and Blood of Christ, which are verily and indeed "taken and received by the faithful in the Lord's Supper." Well, he will naturally and sensibly conclude that what is "taken and received" must be present in order that it may be *taken and received.* But if his neighbor thinks that only in the act of receiving the consecrated bread and wine does our Lord in some mysterious way convey His Presence to, or communicate Himself to, the faithful receiver, what need is there for either communicant to dream of leaving the Church?

But it is asserted that the difference is sometimes more serious. Some clergymen, it has been said, deny that our Lord is God. They ought, if the charge be proved, to be at once degraded and deprived. This sad fact, however, would not be enough to justify secession. At one time a large number of bishops were Arians. This did not unchurch the One Church of God, nor even invalidate all the acts of those bishops who were Arians. Besides, whatever individual clergymen may deny or affirm, the Church of England affirms the Catholic faith, holds the three creeds, and administers the sacraments necessary to salvation, and declares herself bound by the faith once delivered to the saints as taught in the Apostolic and Primitive Church. But neither before or after the Reformation has she been guilty of either schism or heresy.

The contradictions of some clergymen do not for a moment commit the English Church as contradicting herself. Lack of discipline, or inability promptly to judge the perverse and punish heretics; this may be.

If it were a sound argument that souls ought to leave a portion of the Church because some of its ministers contradict its plain teaching the results would be curious. On this principle we ought to leave the Catholic Church because many of its clergymen—in fact, all those of the Roman communion—teach what we believe to be cunningly-devised fables in the name of Catholic truth. On the same principle Romanists ought to renounce the Bible because some of its plain teaching is contradicted by their own clergymen all over the world. For instance, the clergy of the Roman communion teach that the Bishop of Rome was appointed by Christ to be the first, chief, supreme, infallible authority over the whole Church; whilst the Bible says, 1 Cor. xii. 28, that "God hath set some in the Church, first Apostles." Again, Romanists say that

the Church was built upon the rock Peter. The Bible says, "Upon the foundation of the Apostles and prophets, Jesus Christ Himself being the chief corner-stone" (Ephesians i. 19).

Romanists teach that souls need an intercessor with our Lord, and that S. Mary is *the* intercessor God has provided. This contradicts our Lord's own words, "Come unto Me all ye who labor," and various other texts teaching that Jesus Christ is the one Mediator between God and man.

Again, the fact that in one's own particular portion of Christ's Church there may be dissensions is no reason for leaving that particular Church. What would be thought of soldiers leaving their regiment in the presence of the enemy because many of their comrades contradicted them in their opinion as to the superiority of the Lee-Metford rifle over all other military firearms?

This Romanist argument against the Church of England, like many other Romanist arguments, tends to the promotion of scepticism in general. If large numbers of the English people, clerical and lay, contradicting one another about the teaching of the English Church, is a ground for leaving her, then the fact that the nations of the earth contradict one another about God and His revelation is a ground for rejecting Him, His Gospel, and His Church. Moreover, although no doubt it is deplorable that there are so many differences of opinion amongst us, yet we are bound to remember that upon many points God has not thought fit to enlighten us, and it is, for the most part, upon these points that we differ. Romanists endeavor to settle these doubtful points by setting up an infallible authority on earth for the purpose; we believe, with Bishop Andrewes, that "God hath made plain the things that be necessary, those that are not plain, not necessary." Surely, it is better to differ about non-essential truth than to be unanimous in error—in such grievous error, for example, as the doctrine of Papal Infallibility. The Romans have then taken up a position which is not only in itself heretical, but has been and is a fruitful cause of scepticism in the Church.

We must face the facts. Is it or is it not heresy to add to the Catholic creeds a new article of faith to be held by souls under pain of salvation? And as for schism, Romanists have acknowledged that their communion in England is a new mission, dating from 1850. Surely patiently to hold and live the truth amid contradictions is better than to join a unity of heresy and schism, and then abuse and fight against a Church that God is daily cleansing,

strengthening and blessing; and as John Keble said years ago, whatever imperfections there may be in the Church of England we are not responsible for them—so to speak we were born and bred in her—but if we deliberately join Rome, then whatever faults she has we are responsible in deliberately adopting them by seceding to her.

Moreover, if the existence of contradictions on the part of individuals formed a sufficient reason for leaving the Church of England, it certainly would not give an adequate reason for joining the Church of Rome. A Church Congress, with all its openly expressed differences of opinion, and all the exaggerations of statement which are inseparable from verbal debate, is harmony itself compared with some Roman Councils. The Dominicans against Franciscans, the rival revelations of reputed saints, the contradictory teaching on the Pope's infallibility, are a few of the mountains in the Roman communion compared to the molehills of English clerical differences. If a list of such Anglican differences were compiled to-morrow it would sink into utter insignificance compared with the list of contradictions that have existed in the Church of Rome. The difference is this: In the English Church we speak out our minds, and do not try to gloss over differences of thought or of expression—if anything, our tendency is to exaggerate them. In the Roman communion they have a method which, if not wise, is at least politic. Every variation is concealed and glossed over; as much as possible honest expressions of opinion are suppressed by authority (witness Mr. Duggan's book); but the fissures which separate Romanists only become the deeper and more dangerous as they are concealed from view. And so, although those who have special means of ascertaining the facts know all about it, the world outside never dreams of Roman disunion until every now and then it is staggered by some violent revelation. And then it speedily forgets again, and even supposing that to-day Rome were absolutely one in doctrine, and that not a whisper of disagreement was ever to be heard within her pale, there is still this question to be faced, "Does she agree *now* with all her own teaching in the past?" No theologian or historian could truthfully say that she does. And a communion which claims to be the whole One Church of God and to have a local organ of infallibility ready to its needs at any moment, and which is nevertheless inconsistent and self-contradictory in all its teaching, is a far worse scandal than the fact of certain ministers of a portion of the Church dis-

agreeing with regard to certain points of doctrine, or opinions, or rubrics. Moreover, it must be remembered that no such disunion was ever witnessed in any portion of Christendom as took place in what is known as the Great Western Schism. In England the highest Roman authority has admitted that it paved the way for the revolt against the Papacy,[1] and another learned Roman authority has declared that it caused "the loss of innumerable souls."[2]

Lastly, it must never be forgotten that to leave the Church of England is to deny that God the Holy Ghost indwells and works in her as a true portion of the Church of Christ. It is a most awful responsibility to incur; and the only possible valid excuse that can be made for those who take such a step lies in the fact that they must in effect have forgotten that the Church is not man's Society only, but also the Society of God. They have dwelt too much in thought on the human element and its imperfections, and have ignored the constant presence and the hidden working of the Holy Spirit, who is ever, in His own gracious way, seeking to bring all members of the Church into the full light and knowledge of the truth.

This He is ever doing, through us and in spite of us. The differences between clergymen, exaggerated as they often are, are much to be lamented and ought to make us all penitent. But meanwhile, the wonderful work that is being done in the Church of England is a manifest token that God is in her of a truth. For in spite of what are called "our unhappy divisions," the spiritual work increasingly done is marvellous in our eyes, and must be the Lord's doing; and where He gives such gracious tokens of His presence and His blessing, His children may well be proud to abide, meanwhile praying continually for the promotion of unity, peace, and concord throughout the Church in England and throughout the Church Universal.—*A. B. in Church Review.*

---

## CATHOLIC AND PROTESTANT VIEWS OF THE CHURCH OF ENGLAND.

IN reply to an invitation from the editor of the *Daily Chronicle* to give his views on the point as to why he regarded the Church of England as Catholic rather than Protestant in its doctrine and constitution, Viscount Halifax sent the following:

[1]Cardinal Manning on "*The Vatican Council and Infallibility of the Roman Pontiff*," p. 100.

[2]Father Sydney Smith, S. J., on "*The Great Schism of the West*," p. 48.

"1. The changes made in Henry VIII.'s reign affected neither the doctrine nor the ceremonial of the Church. They scarcely affected its discipline. As Mr. Gladstone pointed out in his *Soliloquium*, published in 1896, they only affected the ordinary jurisdiction of the Pope as then exercised in England.

"2. The changes embodied in the First Prayer Book, Edward VI., which were the result of a Commission of Bishops and divines appointed in Henry VIII.'s reign, whatever may have been the ultimate intentions of the more extreme among the Reforming party, were not in themselves of such a nature as to render their acceptance impossible by men occupying the position of Bishops Gardiner, Bonner, and Tunstall, and many others, all of whom retained their bishoprics under Mary, and of Thirlby, Bishop of Westminster, and subsequently of Norwich and Ely, who retained his see throughout Edward's reign, and was employed in the negotiations under Mary for the reconciliation of the kingdom with Rome.

"The Communion Office in the First Prayer Book was called 'The Mass,' and was celebrated with the old ceremonies in S. Paul's Cathedral in 1550—the third year of Edward VI.'s reign.

"The destruction of the altars in the reign of Edward VI. was the act of the State, represented by the King's Council, not in any sense that of the Church of England.

"3. The Second Prayer Book of Edward VI., whatever judgment may be passed upon it, never had any ecclesiastical authority, and it is probable was hardly used, and that only for a very short time, except in the immediate neighborhood of London.

"4. Can it be said that the adoption of Queen Elizabeth's Prayer Book, plus the Ornaments Rubric, going back to the ceremonial and standard of observance of the first years of Edward VI.'s reign, of itself involved an abandonment of the old religion?

"No one at the time thought so, nor would any one have said so since, had it not been for other and independent circumstances which have no real connection with those changes considered in themselves.

"Had there been no doubt of Elizabeth's legitimacy, had there been no political complications, had Philip II. been a different man from what he was, the acknowledgment by Elizabeth of the Pope's authority would, if the evidence of the Cardinal of Lorraine is to be accepted, have secured a recognition of the English Prayer Book by the Pope.

"5. The revision of the Prayer Book in 1662 needs no comment, as the changes then made were in the direction of the First Prayer Book of Edward VI.

"6. When a theologian occupying the position of Professor Wace can say, in speaking of the Eucharist, that there is a 'Sacramental Identity' between the 'sign' and the 'Thing Signified;' when representative Evangelical divines, in reference to the same sacrament, affirm, as they do, that the sacraments are what they are, by virtue of our Lord's institution, but that the *benefit* we derive from them depends on our faith; when the careful phraseology of the Catechism on the same subject is considered, distinguishing, as it does, between the sign, the Thing Signified, and the benefit which we derive from the reception of the sign and the Thing Signified, sacramentally united by virtue of Christ's institution, it only requires a very elementary knowledge of theology to see on which side of the line the Church of England stands in regard to what is ordinarily called Catholic or Protestant teaching. Were it otherwise, how comes it that, though all who are acquainted with the ancient liturgies desire to see the dislocation of the Canon in the English Communion Office remedied, together with a clearer and more explicit recognition of the 'Communion of Saints,' and the duty of praying for the 'faithful departed,' it is not 'High Churchmen,' but those who like to think themselves their opponents, who are in the habit of asking for a revision of the Prayer Book in order to purge it of the 'shreds of Popery,' which testify to the fact that it is not the 'old religion' which has to beg for toleration within the limits of the Church of England."—*London Chronicle.*

---

## "PUT IT OFF."

IN a certain church in a diocese of Brick and Mortar Land there was once appointed to the all-important office of choirmaster a gentleman whose musical qualifications were, no doubt, most excellent, but whose knowledge of Church rule was a very minus quantity, seeing that he came to the office straight from a Dissenting chapel, and without any sort of preparation for the work. Early in the first Lent the parish priest expressed his desire for an anthem, etc., at Easter. Later on the choirmaster informed his parochus that he could not get the music ready in time, and suggested that the observance of the festival might be deferred to a more convenient season.

"Put it off, sir; put it off till June; then the weather will be finer, the choir can come to the practices, and we will give you a splendid performance."

The priest, needless to say, was unable to put Easter off, even to secure a good anthem. We have often wondered whether the choirmaster simply brought the "putting off" policy with him from dissent, or unconsciously adopted it as part and parcel of the new system in which he found himself by the accident of music and not through conviction. We incline to the latter supposition, for no one who has studied the history of the English Church at all closely can doubt for a moment the existence of a "putting off" course which has been pretty freely adopted by all and sundry. That it does not answer there is sufficient proof on all hands, and yet it continues to flourish. We give some instances.

The Bishops, during the last hundred and twenty years, have "put off" the confirmation of children to an age which both natural and canonical law have long since determined to be too late for the Sacrament to be of real value and have its due effect. Archbishop Secker was the worst offender in this dangerous regulation, but many other prelates since his time have enforced it, with fatal consequences to the Church. Nature tells us that the mental puberty of children comes before the physical; real experience in the ways and thoughts of children proves that from eleven to thirteen years is the period when children think most deeply of the problems of life and form their most definite conclusions thereon. This fact is little known or recognized because of the natural reticence of the young, especially in the case of boys, with regard to the subjects on which they muse; but that it is a fact anyone who can win the sympathy of children may prove for himself. By the age of fifteen or sixteen the determination for good or evil has generally taken place, and rarely is the settlement deviated from at all seriously. But by the same age the child has entered the period of physical storm and stress; his mind is too deeply affected by the new experiences to be sufficiently free to attend to spiritual instruction with lasting profit; the vessel of which the child is sole commander must have been properly equipped or it will not weather the storm in safety. Yet we refuse to the child the one Gift of Power and Life which, received at the most fitting time, would preserve and strengthen it amidst the conflict. "Put it off," and it is put off, and then we wonder why so few persevere in the life of devotion. Let the child be confirmed at the period laid

down in the Prayer Book, the "years of discretion," *scilicet*, in Canon law, about twelve, and the grace is given a chance of germination and a fair degree of maturity before the stress of physical change begins. We maintain that unless the life of communion, for which Confirmation is a necessary qualification, is established before the entry into the new age of puberty, it is with great difficulty ever established afterward. What has been "put off" when it might have been of real service is deemed of little consequence, and may be, in the youth's estimation, put off altogether.

We have heard of Bishops refusing to confirm some well-prepared children who, though thirteen years old, were of diminutive stature; what became of them afterward history sayeth not, but it would be surprising and exceptional if they ever came forward again. Our advice is, "don't put it off," but stick to the law of the Church and of nature, and give the young Christian a chance of life.

Some of the clergy in districts where Dissent abounds have concluded that Confirmation may be "put off" altogether in the case of converts who are unwilling to submit to Church order and discipline. We have before now alluded to this, and only mention it again because fresh evidence of the error has come to hand. The Dissenting objection is due to sheer ignorance, of course; the idea that Confirmation is solely or chiefly a renewal of vows has too largely prevailed, and spiritually minded Dissenters, who know they have tried to live according to their lights, see no reason for this public renewal. And we sympathize with them. But if they were taught that in Confirmation they are to receive the special Gift of the Indwelling Spirit, they would gladly come forward. If the clergy will take the trouble to teach Catholic truth and not a travesty of it, they will find no difficulty with converts.—*Church Times.*

---

## PRAYERS FOR THE DEAD.

WHETHER such prayers are permissible in the English Church must mainly depend upon the language of the Prayer Book as it now stands. Professor Sayce has quoted two passages which appear to give sanction to such prayers, the first from the Prayer for the Church Militant; the second from the Prayer of Oblation. An editorial comment follows, dealing with the significance of the second quotation. Does then 'We, and all Thy whole Church' mean, with Professor Sayce, the Church invis-

ible as well as the Church visible, or is the editorial conclusion a sound one that 'all Thy whole' is a 'mere redundancy'?

In deciding which of these two views is right, the greatest possible weight must surely be attached to the testimony of one who had so significant a share in the work of revision as Bishop John Cosin. He clearly makes the phrase refer to those that are departed in the faith, as well as to the faithful living. His language runs: "By all the whole Church is to be understood as well those that have been here before, and those that shall be hereafter, as those that are now members of it."[1]

Again in his paper, addressed to the Countess of Peterborough on the 'Agreements' in the chief points of religion betwixt the Church of Rome and Church of England, he thus expresses himself:

"We are at accord with the Roman Catholics in giving thanks to God for them that are departed out of this life, in the true faith of Christ's Catholic Church; and in praying to God, that they may have a joyful resurrection, and a perfect consummation of bliss, both in their bodies and souls in His eternal kingdom of glory."[2]

This latter extract from Bishop Cosin's Works suggests that there is yet another passage in the English Prayer Book which countenances prayers for the dead. This occurs in the first of the two Collects at the close of the Burial Office. The language runs thus: "That we, with all those that are departed in the true faith of Thy holy Name, may have our perfect consummation and bliss, both in body and soul, in Thy eternal and everlasting glory."

The phraseology of the Burial Service is so closely linked with that in the Communion Service that the one becomes reasonably interpretative of the other; and if so, Professor Sayce's contention is a true one.

If these three passages are taken together it is plain that the Prayer Book, even from the standpoint of its latest revisions, does countenance prayers for the dead; and if its language exhibits a wise hesitancy on the issue, in contrast with the rash precision of mediæval theology, it is only what an examination of the principles of the Reformation at once Catholic and Protestant would lead a student to expect.

John Wesley, as is well known, was decisively in favor of the permissibility of such prayers.—B. Whitefoord, *in Expository Times.*

[1]Bp. Cosin's Works, vol. v., quoted in Luckock's *Prayers for the Dead.*
[2]Bp. Cosin's Works, vol. iv. p. 336, edition of 1851.

# Editorial.

## THE DECLARATION OF THE E. C. U.

IN another place we reprint the notable Declaration presented by the English Church Union as a memorial to the Crown. We say notable; and we feel that few documents of recent years have carried with them the weight which this possesses. To rightly estimate it, it must be remembered that the English Church Union represents an enrolled membership of nearly forty thousand communicants, clerical and lay. It is a force which is entitled by its numerical strength, if not otherwise, to address the Crown and demand a respectful hearing. And not only is it so entitled by reason of numbers, but by the weight of the names and character of the delegates, who came from all parts of England to sign the statement on behalf of their unanimous clientage, the English Church Union. When the barons of the realm presented to King John, of unhappy memory, that other weighty document, beginning "The Church of England shall be free," they represented a force no better entitled to speak for *Ecclesia Anglicana* and the best minds of the English State, than do those who now by delegation speak for the English Church Union. It is only by reason of the changed condition of practical affairs that the meeting at Runnymede, which forever terminated the tyranny of the Plantagenet kings, is succeeded by a peaceful memorial from her loyal subjects to a Queen who is in no way personally responsible for other usurpations of the rights of the Church, which have unhappily characterized her reign; though it might be wished that the signatures to the paper could have been led by those of the successor of Stephen Langton and his suffragans.

The memorial is most dignified in its language. It asserts positively and definitely that though—

"it was open to the rulers of England in the sixteenth century to have thrown in their lot with the foreign Reformers, and to have established a new religious body in the place of the ancient English Church," "they did not do so."

Various different expressions of the Church indicative of her continuity are then related.

Strange to say, the English secular press is almost unanimous in condemning the Declaration. The *Times,* which was once thought to be representative of the best thought of England, comments upon it with the same humiliating ignorance of the first principles of English ecclesiastical history which we find in any cross-road's weekly newspaper in the United States. The Church of England is thoroughly misunderstood by the people of England.

There is one phase in the present troubled condition of Church affairs in England that strikes us forcibly. Where the Archbishops have been definite and strong, the Church has won. Where they have hesitated and acted as time-servers, the battle rages. We recall that formerly the onslaught was against the doctrine of eucharistic sacrifice. That was when the Bishops were playing fast and loose with the dogmatic assertions of the Prayer Book. Why is that old-time controversy stilled in the midst of the present agitation? Because the Archbishops, in their encyclical in defense of their own orders, came out squarely and declared positively that that is the doctrine of the Prayer Book. They won the battle for the Church because they were true to its teachings.

The points now at issue are those upon which the Archbishops and the Bishops have been weak. The root question now involved is whether or not the State is supreme over the Church; whether Parliament may arrange the Church's doctrine, and Her Majesty's Privy Council, through its Judicial Committee, representing only the State, may declare and enforce it. And the issue is vital to the Church. It is not a question of ceremonially burning incense, nor even of Reservation for the sick. It is infinitely beyond these details of worship. The question is whether or not the State may dictate to the Church what shall be her attitude on these or on other points. And this is where the Bishops have been weak. The Archbishop of Canterbury, when questioned on the law of the English Church as to Marriage, shields himself behind an act of Parliament of 1857, upon which the Church was not even invited to express an opinion; as though Parliament were supreme over the Church. Moreover, in his late Charge, he more than once seems to refer to the Judicial Committee as the "Supreme Court of appeal in matters ecclesiastical." Indeed, without such undue deference to an usurped authority over the Church, it is difficult to see how any one could make out even a plausible argument against the legality of the use of incense. It is quite conceivable that people

might object that they do not like it, that it is "inexpedient"—that term dear to the hearts of our American legislators—or even that it is "Romish." But to hold that it is illegal according to distinctively *Church* law in England, seems to us simply impossible. When, then, the Bishops in general, and the Archbishops in particular, declare the ceremonial use of incense to be illegal—though, having decided, the Archbishops have since declared their willingness to reconsider their position and listen to arguments—they can hardly be construed as vindicating the independent rights of the Church in her own domain as opposed to the State.

If Convocation, or the Bishops, or even the Archbishops alone, had issued such a Declaration as that now under consideration, it would, in our opinion, have settled this present issue, as a similar course settled that other controversy as to the doctrine of the Church of England on the Eucharistic Sacrifice. It would then have been clear, that while the Church might or might not encourage the use of Incense or Reservation, she at any rate would decide for herself and would not permit the intrusion of Parliament or of Parliamentary courts in settling the question. The Archbishop of Canterbury, noble though he is, excellent as has been much of his work, firm though he was on the Roman controversy, and fair-minded as we believe him to be, has yet not proven to be in this crisis what his august predecessor, Stephen Langton, was in that not altogether dissimilar crisis nearly eight centuries ago. And just in proportion as he and the Bishops have been weak, the Church has seemed to be in danger.

---

But let us not be misunderstood. We do not under-estimate the difficult position in which the English Bishops are placed, nor do we minimize their earnest efforts to effect a discontinuance of the turbulence of Kensit and his like, and to bring back peace within the Church. When we compare the English Bishops of to-day with their predecessors who had to meet the issues of the forties, and with those who grappled with those other troubles in the early seventies, there is place only for the greatest encouragement. Wavering as the Bishops have of late been upon several questions pertaining to the well-being and the godly administration of the Church, there has yet been no such scandalous attack by Bishops upon cherished doctrines and practices as, unhappily, characterized those earlier controversial periods. Indeed, it is the Bishops who are now chiefly attacked. They are placed in

the attitude of defendants instead of aggressors. They are charged by the Harcourts, the Samuel Smiths and the ultra-Protestants generally, with shielding Ritualists from prosecution by means of the Episcopal veto, which has taken the sting from the Public Worship Regulation Act of 1874; of conniving at "lawlessness;" and, in some instances, of participating in it. The cope and the mitre are becoming quite usual at Episcopal functions. The vindication of the Bishop of Lincoln in a portion of the ceremonial usages charged against him, was followed by a general levelling up. Ritualistic churches and clergymen—we use the term always under protest—have been no longer under the ban, nor have their services lacked the presence of the Bishops. These things have aroused the ire of those Protestant non-Churchmen who, though conspicuously hostile to the Church and often members of other religious bodies, may yet in law describe themselves as "aggrieved parishioners," who may complain of the services which they could in no case be induced to attend.

Thus the Bishops are in a peculiarly difficult position. But we can but feel that they have aggravated rather than lessened its difficulty. By their relations to the State they are obliged to take official cognizance of matters legally brought before them as demanding investigation. By their duties to the Church they are bound not to narrow her limits where she has not narrowed, not to pronounce on dogma where she has not pronounced, not to repel where she has not repelled. A Bishop ought never to be a partisan in his official acts, however much his sympathies may be with the one party or the other.

But when all this is said, and when we have allowed for all the difficulties, we could wish that the English Bishops had grasped more keenly the vital issue of to-day: *Is the State paramount over the Church?* The Church of England has twice before made epochs in her history and in that of the nation by bluntly refusing to be or to remain under usurped authority. We mean, of course, when she wrested *Magna Charta* from the unwilling John, and when she declared that—

"the Bishop of Rome hath no greater jurisdiction conferred on him by God over this country than any other foreign Bishop."

Shall she not now be strong enough to resist the usurpation of Parliament and the Privy Council?

It is here that Archbishops and Bishops, while often seeming

to feel the truth, have yet been weak. In vetoing prosecutions under the act of 1874, they have all shown their aversion to that act. In offering to hear cases personally, each acting as assessor to the other outside of his province, the Archbishops have recognized that Catholic Churchmen have reason for refusing to plead before the Erastian courts established by Parliament. But yet, as we have observed, the Archbishop of Canterbury seems in his Charge to cite the decisions of the Judicial Committee as supreme authority, and to hold that the Act of Parliament of 1857 has superseded the Church's ancient law against the re-marriage of persons divorced. Moreover, the bill suggested by the Ecclesiastical Commissioners eighteen years ago, and now submitted by the Archbishop tentatively to Convocation for discussion, still provides for a purely State Court appointed by the Privy Council to be supreme in ecclesiastical affairs; and while it is obliged to ask the advice of the Bishops on theological matters, it is not obliged to act upon their advice. We trust the Church will be strong enough to repudiate any such temporising. The virile Declaration of the English Church Union inspires us with much hope.

The splendid activity of the Bishops when Disestablishment in Wales was threatened in the previous Liberal Parliament only serves to cast a deeper shadow upon them when they are weak in spiritual matters. They showed then that Bishops can work with tremendous effectiveness when they will. Are the endowments, the incomes, the material fabric of the Church in the Welsh dioceses more worthy of protection than are the spirituality and independence of the whole Church of England? Is it a greater blow to the Church to seize a few of her buildings and a part of her endowments and apply them to secular uses, or to rob her of her whole spiritual heritage of speaking as God commands her, and make of her only a bureau of the State, speaking the voice of Parliament? The Bishops were united, firm and vigilant where pounds, shillings and pence were involved. Will they be less so when the Church demands that her ancient spiritual liberties be restored to her? It is idle to pretend that the issues which have so distracted England for a year past are Incense or No Incense, Reservation or No Reservation. These, and many other questions of detail which are discussed, are but phases, and the least important, of that fundamental question which the Church of England must solve: Is it the Church of God, or a bureau of the State?

# Notes from the Library

## CATHOLIC FAITH AND PRACTICE.

*Catholic Faith and Practice.* A Manual of Theology. Part II. By the Rev. Alfred G. Mortimer, D. D., Rector of S. Mark's, Philadelphia, author of *Helps to Meditation, The Seven Last Words of Our Most Holy Redeemer, Jesus and the Resurrection,* etc., etc. New York, London, and Bombay: Longmans, Green & Co., 1898. Pp. lxix, 519. Price $2.50.

Readers of the first part of Dr. Mortimer's *Catholic Faith and Practice,* which was reviewed in our pages for February, 1897, will remember that he mentioned his hope that he might be able to bring out a second part of the work and gave a tentative list of its proposed contents. This second part is now before us. It treats of the subjects given in the former list with the exception that there is no chapter on "The Mystery of Evil," while there is an additional chapter entitled, "The Study of Theology." Briefly, the chief subjects dealt with are "Matrimony," "Unction," "The Faith," "Justification," and "Eschatology."

Like the first part, this volume deserves to be cordially welcomed by Catholic Churchmen. In distinction from many works dealing with theological matters, it is an attempt, and a successful attempt, at asserting and explaining a theology which is at once scientific and authoritative. In it Dr. Mortimer aims at method and clearness of expression. For the most part he avoids individual speculation and seeks to lay down the teaching of the once delivered faith.

This endeavor to treat theology scientifically and upon a basis of authority, has not prevented the respected author from remaining keenly alive to the spiritual aspects of truth and to the intimate connection between morality and theology. Throughout the work a reader continuously feels that Christian dogma is here held to be of importance and value because of its bearing upon Christian life.

A weak point appears to us to be in the writer's failure in some cases to understand the position of those with whom he is not in sympathy. An instance may be observed with regard to marriage and divorce in the Eastern Church. It should have been noticed that the law of the Orthodox Church is still contained in the Apostolical Canon, which, without making any exception, forbids re-marriage, and that the allowance of re-marriage in certain cases is simply a custom which, as the Greek canonists point out, has come into the Church from the legislation of the State. This is really a very important point, because it shows that the stress laid upon the indissolubility of marriage in the Eastern services is a survival of a healthier practice than that now in vogue and in accordance with the law, as distinct from the corrupt custom, of the Church; and further destroys the frequently urged argument that the state of things in the East proves the compatibility of the words of the American and English Prayer Books, "Those whom God hath joined together let no man put asunder," "till death us do part," with a law allowing remarriage after divorce. But on the whole, the treatment of this subject is most excellent.

To give two other instances, we do not think Dr. Mortimer's strictures, admirable as they are, on the "higher critics" of Holy Scripture will give a clear and just impression to those un-

acquainted with the subject, of the meaning of the phrase "higher criticism," or the methods upon which these "critics" work; while, without any sympathy with the Lutheran system, we may observe that Dr. Mortimer does not appear to have made serious attempt to understand the meaning which Luther intended to convey by the phrases quoted from him on page 262.

The book is marred also by small inaccuracies which should be corrected in future editions. The teaching of Origen on the indissolubility of marriage should not have been referred to, as it is (p. 53) without some mention of the difficulties in which it is involved. The same applies to what is said about S. Basil (p. 55). The reference to the Council of Arles should not state that the Council "forbids the innocent husband to marry because of the *vinculum*," (*ibid.*) but that it refers to a prohibition forbidding the innocent husband to marry. The enigmatical statement of S. Timothy of Alexandria, with regard to the husband of an insane wife, does not warrant the clear assertion that he "speaks of remarriage as adultery" (*ibid.*). It is not true to say, however frequently it may have been said, that "the words *Filioque*" "seem to have been added" to the creed "by a council at Toledo" (p. 159). The truth is that the words are used in the creed as recited at Toledo and that there is every reason to suppose the council recited it in the form in which it was already known and in use in Spain. The passage in Job xix. 25-27, should not have been quoted without some explanation as a proof that Job believed in the resurrection of the body (p. 378). The passage certainly shows belief in the continued existence of the soul after death. In the doubt as to the right interpretation of the Hebrew phrase, it is hazardous to quote the passage with reference to a bodily resurrection. Similarly a merely possible interpretation of Ecclesiastes iii. 21, is used without qualification (p. 379). And on a quite different subject we doubt whether the statement, "the early Church, except in case of great necessity, always practised Baptism by immersion" (p. 395), is capable of proof. As has been pointed out by, among others, the Abbe Duchesne in his *Églises séparées*, there is much reason for thinking that Baptism by affusion was by no means uncommon in the early Church.

These instances which we have selected seem to us to be illustrative of a slight tendency in the author to somewhat unduly clear up his subject and sharpen what he has to say. Possibly, in an age which, at any rate in theological matters, is hazy and nebulous, this may be a fault on the right side. Still, it detracts from that complete accuracy which is evidently Dr. Mortimer's aim, and it exercises on some minds a repelling effect from truths they might otherwise more easily accept.

In the final chapter on "The Study of Theology," the author does not, it appears to us, guard his language sufficiently. He begins by showing the inadequacy of the treatment of theology by English scholars. Recognizing the excellent work done on specific subjects by Anglican theologians, and the valuable controversial works of the English Fathers, he laments, and quite rightly, the lack of complete works of systematic theology among us. He instances as the two works usually substituted for such systematic theology, Pearson *On the Creed* and Browne on *The Articles*. But in the latter instance it is only fair to say, what Dr .Mortimer overlooks, that the tendency of all late writers on the Articles is very much more toward Forbes and *Tract XC* than toward Browne; while the latter, so far from being "mostly used," is mostly superceded. Gibson, Green, Maclear, are all improvements, in greater or less degree, upon

Browne. No writer of to-day, who would merit distinction, would altogether reproduce the thought of Browne in treating on the Articles. It is true that "the Articles form an unscientific basis for theological study;" but nevertheless, in subordination to the Creeds, they form the natural basis which Anglican theologians could hardly ignore, and indicate the lines upon which Anglican theology has, almost of necessity, been written. Truly, however, the author is right in desiring a more systematic treatise on theology in English.

On the other hand, while thoroughly agreeing as to the importance of careful study of Latin theologians, we can hardly feel that the single caution which Dr. Mortimer gives, that the "subjects in which they cannot be followed" "may be reduced to two, the Papal claims and the cultus of the Blessed Virgin Mary," is sufficient. Latin theology has its limitations for us, and must be read with the same discrimination that Dr. Mortimer applies to English theology. Such greater discrimination might have restrained the author from naming Holy Orders, for instance, among the *impedimenta dirimentia* of Matrimony (p. 14), which, if *de fide*, necessarily implies that the Anglican communion has, to that extent, repudiated the Faith. Dr. Mortimer himself points out casually on other pages (*e. g.*, pp. 11, 103, 117, 472, etc.), some of the limitations on Latin theology; and, while we feel quite sure that his intention as to safeguarding the subject is better than his words, we can but wish that he had expressed a larger caution in thus commending Latin theology. This wish becomes the more pronounced when we reach the concluding "Table of the Principal Theologians and Writers of the Church." These he divides into three classes: "Eastern and Western Writers" to the eighth century inclusive; "Latin Theologians since the Division of East and West," ninth to fifteenth centuries inclusive; and "Western Theologians in Communion with the See of Rome," sixteenth to nineteenth centuries inclusive. One cannot but ask, Have there been none *not* in communion with the See of Rome since the fifteenth century proper to be included among the "Principal Theologians and Writers of the Church?" It is true that "living writers" are not included on this list. But a list of nineteenth century theologians that overlooks Pusey is singularly deficient; while Lingard, Wiseman and Dupanloup, great as each in his field has been, are not greater or more generally trustworthy than Keble, Liddon and Benson.

The chapter on Eschatology we pass by at the present time, intending at a later time to return to it, and consider that subject more at length, and in connection with other late works on the subject. The chapters on "Roman Objections to Anglican Orders," and, for the most part, the treatment of the subject of "Matrimony," are among the strongest portions of the work, but time forbids our examining them in detail.

In some small details, then, we should like to see, in future editions, a few alterations, in themselves slight but affecting considerably the impression conveyed by the book as a whole. This fact does not prevent us from recognizing *Catholic Faith and Practice* as a very valuable contribution to theological literature, and hoping that its circulation may be large and its influence great.

## THE HOLY PRIEST.

*The Holy Priest.* By the Rt. Rev. W. E. McLaren, D.D., Bishop of Chicago. Milwaukee: The Young Churchman Co. Price, $1.00 net.

We cannot better begin our notice of the Bishop of Chicago's book than by quoting the venerable author's own words regarding its scope and contents.

"This is an attempt to portray the inner life of a holy priest. The sources from which its lights and shadows have been drawn are a personal acquaintance with some and the biographies of many who approximate the stature of Jesus Christ in their priesthood. The book * * * does not aspire to the dignity of a treatise on the nature and functions of the priesthood. It presents an ideal," which the writer modestly characterizes as "one so dim of outline."

The portrayal of *The Holy Priest* is made in five main sections or chapters, which treat of the *Nature*, the *Duty*, the *Grace*, the *Trials*, and the *Helps of Sanctity*.

In the first chapter the Bishop sets forth with clearness and vigor the essential nature of sanctity, which is union with God by charity, and which is not to be confused with a multiplicity of bodily exercises or external observances, however good their accidental value. Charity is the source of all holiness. From this fundamental position, Dr. McLaren proceeds to treat with marked emphasis of the Duty of Sanctity, not merely for a little company of select souls, but a duty—"Be ye holy for I am holy"—for all the people of God, and especially for those who have been called to the Sacred Priesthood. We give the following as showing how high and holy is the ideal pervading the book:

"Every act of his priestly life presupposes his personal holiness, and is, if rightly used, a grace to that end. Behold him as he ascends the steps of the altar! At that holy spot, he is to say and do definitely, what the Son of God did and said at the Last Supper. O, solemn moment—to take the bread into his hands, and to break it, and to say the very Words! To lay his hand on the bread and say, 'This is My Body;' to take the cup into his hands, as did the Lord, . . and utter over it the same omnific Words—and then to make before the Majesty of heaven, with these holy gifts now offered, the commanded memorial, and give to His disciples His very Body and Blood! O, to be called and commissioned to do for Christ what Christ did in the large upper room, and in His name to perpetuate the tremendous objective reality of these Holy Mysteries; what manner of man ought a priest to be! What alterations of dominant motive should come to him! What purity, what humility, what dying to the world and living unto God, should be his!"

In days like ours, when men ask, "Is he a successful priest, a good organizer, popular, and drawing preacher?" etc., etc., rather than, "Is he a holy and devout priest?" the following words are not too emphatic, although, alas, too true:

"The current activities of the day, tending to exteriority and material standards of success, demand heroic fidelity to God in the inner life of the Christian priest;"

and again on page 140:

"Many a good man, meaning to be better, has lost ground through entanglement in affairs or too much absorption in earthly duty; and even duty which is distinctly religious may be so zealously done that the mind becomes more intent upon the service than upon the Maker for whom it is done. To neutralize this weakness, he needs to repress the feeling that he ought to be busy about some external thing every moment, and then he needs to go away into silence and solitude."

In the next chapter—The Grace of Sanctity—are some very searching words on repentance and humility, and on entire resignation of self into the hands of God, which last is—

"the highest act of homage which a creature can pay to his Creator. It is the perfection of human worship," and "joy is the legitimate result of a habitual surrender of the will to the good pleasure of God."

The summary of process of cultivating humility is very suggestive, and eminently practical.

The Trials of Sanctity form the next subject of consideration. Here will be found many wholesome and pointed lessons on the troubles and trials of priestly life, and on opposition, persecution, misunderstanding

and misrepresentation, and the way in which they may be met; and, further, how to submit, in union with Christ's sufferings, to all those temporal punishments, which for our sins we have justly deserved.

Helps to Sanctity is the subject of the last main division. We will summarize in the author's own words its contents.

"As to helps, the Holy Ghost exhibits His gracious aid by objective means, as the sacraments of the Church, alms, prayer, fasting; and by subjective means, as faith, hope, charity, contrition, humility, self-denial. He fills the sacraments with the graces which they signify and convey, and blesses the right use of all external helps; while by the internal helps He educes the proper dispositions for the reception of grace and blessing."

Many helpful suggestions and much wholesome teaching will be found in this chapter, under such heads as Solitude, Recollection, Ordinary Actions as Means of Help, How to Know the Will of God, Counsels of Perfection, Self-Mortification. The words of the Bishop on poverty, chastity, and obedience, as applied to the pastoral and married clergy, are worthy of much consideration, and suggest ideas that will bear amplification.

That a Bishop of an important See like Chicago has taken the thought and time necessary, in the midst of a multiplicity of diocesan and other duties, to write a book on the inner life of the priest, is, we think, a most encouraging sign. Anglican Bishops are not wont to express themselves in such language. And we rejoice to know that one great prelate, at least, is not bound by a dry, unattractive hyper-conservative Anglicanism. Such a book as *The Holy Priest* is a sign of a widening spiritual horizon and sympathies and tells of nobler days of devotion and spirituality in store for the Holy Anglo-Catholic Church.

We take consolation and hope and thankfulness, too, from the vision of this ideal priestly life. Here is a prelate of no mean reputation standing forth and declaring in emphatic language that the *one thing necessary* in a priestly career is not material success, but a holy and mortified life, wholly conformed to the Divine Will.

We trust that very many priests and deacons and ecclesiastical students will make themselves familiar with the teachings of *The Holy Priest*. And the Bishops, too, of our Communion, here and elsewhere, will be equally profited by gazing on the Bishop of Chicago's portrayal of what a priest is called to become.

May the literary work of the Bishop of Chicago prove to be but the first fruits of an abundant harvest of spiritual books from the pens of those whose very office confers at once the right and obligation of being doctors and ensamples to their clergy of the life hidden in God with Christ.

## MELANCHTHON.

*Philip Melanchthon, The Protestant Preceptor of Germany, 1497-1560.* By James William Richard, D. D., Professor of Homiletics, Lutheran Theological Seminary, Gettysburg, Pa. New York: G. P. Putnam's Sons. Price $1.50.

This is the second volume of a series entitled "Heroes of the Reformation." This volume is complete in itself, and admirably done. It is also, with its profuse illustration, a marvel of cheapness.

The record of Melanchthon's life very much exalts him in our opinion, both absolutely and in comparison with Luther, to whom he was so efficient a co-adjutor. Indeed, we are inclined to put Melanchthon very high among the theologians of the Reformation period; certainly above Arminius, the adopted theologian of the Methodists, and little, if any, below the founder of so-called "Reformed" theology, the "great" John Calvin. Luther started a theology, but his

younger colleague systematized and perfected one. Luther would have fallen into the Augustinian and (later) Calvinistic rut, but for the better sense of Melanchthon. Melanchthon saw that in the controversy between Luther and Erasmus on Free Will, Erasmus had defended an element of human nature, which Luther, following the Augustinian Schoolmen, had left unrecognized. Luther's theology had grown out of the experience of an individual. It was Luther's answer to the question, "How can a man become personally at peace with God?" It was his personal understanding of S. Paul. Here is the sinner, who has nothing but sin. On the other side is provided Christ. The sinner accepts the Saviour by a faculty which is called Faith; though it is hard to see how Faith arises in a being who has no Free Will. It seems to require irresistible grace. In Mozley's *Essays* is an exhaustive criticism of the pure Lutheran doctrine of Justification by Faith.

Luther's constructive theology went little beyond this. He had written against the seven Sacraments; and, in writing against Holy Orders, had irretrievably cut loose the system he was founding from the organic unity of Christ's Catholic Church. It is no wonder that Erasmus, the keen-eyed observer, lived and died in the Roman Communion, or that Reuchlin, Melanchthon's uncle, greatest of the Humanists after Erasmus, did the same, even at the cost of a rupture with his distinguished nephew.

Melanchthon accepted Luther's denials. It is the fatal weakness of his theology. But all the constructive theology of Lutheranism is mainly the product of Melanchthon's mind. He went to Wittenberg, in 1518, 21 years old, as professor of Greek, not knowing that in that center of controversy he should spend the remaining forty-two years of a quiet and yet troubled life. He was perpetually called from the classics, his chosen field, to other and more important work. About 1526, he organized the present educational system of Germany, placing the *Gymnasia* between the Latin or primary schools, and the already existing universities. Whenever an important theological question arose, it was referred to "Master Philip," that he should write an "opinion." His *Loci Communes* were the expression of his opinions. The opinions of Philip Melanchthon constitute the theology of the Lutheran communion. They were summarized in the Augsburg Confession of 1530, which, slightly modified by its author, remains the standard of Lutheranism throughout the world.

And here is suggested the weakness of the system. Lutheranism is incurably subjective. On the line of opinion, Luther's theology began. On that line, Melanchthon's went on. The wonder is that those parts of theology which he and the other Protestants cultivated should have been as well digested, as moderate, as well-balanced, as scriptural and as true, as the Lutheran doctrine began by being. Melanchthon and Cranmer were correspondents. The real author of the 17th English Article, says Faber, was Melanchthon. The Article is Lutheran and not Calvinistic. But while Cranmer agreed in opinion as to an election neither Calvinistic nor Arminian, the Germans were not so happy as to hold that other rule of Faith laid down by Cranmer in the preface to the English Ordinal—"Holy Scripture and Ancient Authors." And herein is the English strength and the German weakness. The strength of the Anglican communion is this two-fold Rule of Faith. The weakness of all Protestantism is in private judgment. And Rome, which cares little for scriptures and less for antiquity, hopes to conquer the shepherdless multitudes of Protestantism, hopelessly divided and scattered by the operation of individ-

ual private judgment. The Protestant sometimes reads ancient authors, but with no idea of being controlled by them. He likes to find them agree with him. The Faith to him is what he has made up his mind to believe. His attitude is "progressive," and the novelty of a notion is often its strongest claim to favor, and the strongest claim of its author to fame and honor.

Melanchthon foresaw not the evil results of his adopted Rule. His lookout was on the storms of his own time, civil and ecclesiastical. He stood by Luther in the controversies on the Lord's Supper. He survived Luther about fourteen years. His later days were vexed by petty religious disputes, which no one was allowed to decide. And he went to his rest at last, in 1560, shortly before the close of the Council of Trent and the death of Calvin, having done a great man's work, and borne a great man's burden.

The evils of the pre-Reformation period were two-fold—practical and doctrinal. Luther's strong will enabled him to revolutionize Northern Germany against practical abuses, for the most part carrying princes and people with him. Melanchthon's solid theological sense enabled him to organize a Protestant theology. But the system which the two able coworkers founded is defective in organization, and, from the first, liable to degenerate into heretical laxity and even moral licentiousness.

## TEN EPOCHS OF CHURCH HISTORY.

*The Post-Apostolic Age.* By Lucius Waterman, D. D. With an introduction by Henry Codman Potter, D. D., LL. D., Bishop of New York. New York: Charles Scribner's Sons. Price $2 net.

This volume, numbered the second in the series, appears among the later volumes of the "Epoch" Library. It is a worthy companion to those which have preceded it, and one of greater value for the earnest reader who would know what was the immediate outcome of the facts, with their inherent power, to cleanse, and to restore, which God had put into the world at a crisis second in its awful evils only to the last years of the world before the flood. The student of the original authorities may wish that Dr. Waterman had treated this or that point more fully, probably unconscious that "this or that" disquisition would have disarranged the balanced proportions of the work, and have defeated the end in view, which was to give a good, a readable and an accurate history of the Post-Apostolic Age. We have good reason to know that he has succeeded in interesting the average reader to an unprecedented degree.

Without the information here gathered together of the conflicts and the victories of Christianity in the two hundred and twenty years between the death of S. John and the girding up to meet the Arian heresy, all succeeding records are but a confused account of wasted energy, of narrow, intense, inexpedient insistence, illogical and often absurd, whose successes were contrary to all secular experience. No schismatic can recount the actual history of this Age, for he cannot interpret its most salient facts correctly, nor can make his principles cohere with the unchangeable record of these Origins of the Holy Catholic and Apostolic Church. The key to the wonderful continuity of the Church, amid the heresies and schisms which went out from her, and the *peine forte et dure* of persecution, because she insisted that he who had not the Church for his Mother could not have God for his Father, because she unflinchingly declared that the Catholic Church and Christianity were convertible terms, because she cast mere expediency to the winds, is in the hand of him who understands the history of the

Church through these two eventful centuries.

The courage and cool persistence of the great leaders and Bishops whom the Holy Ghost raised up to defend, guide and illumine the Church, cannot be measured to-day. They were not too far beyond the sympathies and the philosophy of their generation, however far above it in their concept of the Faith, and the grandeur of the kingdom in which they were citizens and for whose glory they were jealous beyond any value to be put on their life. The sketches (and in the case of Ignatius, Irenæus, Tertullian and Cyprian, the analyses of their writings), of these really ecclesiastical statesmen, who could mould the thought of the Church on the true lines of the great Deposit, are drawn with much vivacity and skill. The gentle master of the Catechetical school at Alexandria, Clement; Tertullian, who could mortally spear an opponent on an epigram ("The heretics have churches, you say? So wasps have combs"), and who was competent to force Christian thought into Latin phrases; Cyprian, the greatest ante-Nicene statesman and orator in the Church; Irenæus, the predecessor of both, pupil of S. Polycarp; and in the spiritual ancestry of our own succession, Origen, the unwearied; these, and others no less competent to the tasks assigned them, are drawn with ease and freshness.

We could wish that Dr. Waterman had made space for a sketch of the daily Christian Life. Hints, indications, fragmentary biographies, are abundant enough, out of which to reconstruct, practically, the Christian usages, and to outline its difficulties, hindrances and risks. It would help the modern reader very much in understanding the gaps in the accounts of many of the saints of the period.

Some other omissions we have marked which we regret to find there, but they were probably necessary to preserve the proportions on which the volume was planned. But for accuracy, fairness, and easy flowing narrative, this volume will more than justify its place in the series of the *Ten Epochs of Church History.*

---

## FOR GOOD FRIDAY.

*Lessons from the Cross.* Addresses delivered in S. Paul's Cathedral during Holy Week, 1898. By Mandell Creighton, D.D., Bishop of London. New York: Thos. Whittaker. Price 75 cents.

*The Hill Called Calvary.* Addresses for Good Friday. By the Rev. Thomas Edward Green, S. T. D., Rector of Grace Church, Cedar Rapids, Iowa. Milwaukee, Wis.: The Young Churchman Co. Price 50 cents net.

So generally has the Three Hours' Service on Good Friday become an established institution in our parishes, that its usefulness can be regarded no longer as debatable. Yet, in this connection, from year to year we will do well to remind ourselves of the fact that the Prayer Book Offices for that day still remain, are of exceeding value, should not be put in the background, but should have first claim upon our devotion. The devotion of the Three Hours should in no case take the place of these Offices. It is supplementary and should have the form of direction of the meditations of the congregation in the commemoration of the three hours, rather than of finished sermons.

The books named at the head of this review are recent contributions to the devotional literature of the Church, and to the resources at hand for use in connection with the Three Hours' Commemoration of our Lord's Passion. The central theme in each is "The Seven Words from the Cross."

The addresses of the Bishop of London were delivered in S. Paul's Cathedral during Holy Week of 1898. The first four picture "the chief agents who are visible in bringing

Jesus to the Cross": The Chief Priests, Pontius Pilate, Herod, and Public Opinion. Then follows an address of general character on "The Cross and Its Meaning." This leads the way to devout study of "The Words from the Cross," of which Bishop Creighton strikingly reminds us—

"The first three were spoken about our Lord's relations to man; and the last four were spoken, after an interval, about His own relations to God;"

while, of the concluding group—

"Two are cries which testify to the greatness of His sufferings, and two are the cries of victory and peace with which Jesus welcomes the end."

Thus admirably outlined, the subject is treated with that carefulness and ability which mark all that Bishop Creighton writes, and "Lessons from the Cross" are traced on the broad lines of their application to the world, to humanity, to society, and to the individual Christian.

We receive with pleasure Dr. Green's Good Friday addresses, "*The Hill Called Calvary.*"

These addresses, which are of intense earnestness, evidence in their application of the lessons of our Lord's Passion, a strong tie of personal relationship as existing between the rector and the people of the parish in which they were delivered. They are the tender appeals of a shepherd to his flock, pervaded throughout with a spirit of reverence for Christ and an anxiety that He may speak from His cross to each listening soul. If to some who read they may seem in places over-rhetorical, and perhaps too realistic in depicting details of suffering which the evangelists discreetly veil from sight, yet we may remember that, even on Good Friday, to escape dulness is a laudable achievement. After careful reading, we commend Dr. Green's addresses as well adapted for use in connection with the Three Hours' Commemoration of our Lord's Passion.

## MEDITATIONS ON THE OLD TESTAMENT.

*Meditations on the Old Testament*, for every day in the year. By B. W. Randolph, principal of Ely Theological College, Hon. Canon of Ely, etc. New York: Longmans, Green & Co. Price $1.50.

This volume of Meditations has much to recommend it in a number of important particulars. In the first place it furnishes under each head just enough material to be suggestive and stimulating, and not too much to make the exercise a mere reading and pondering upon other people's meditations. Few compilers of such books seem to realize that it is far more likely that those who use them will learn to practise meditation for themselves if they have the way clearly indicated for them, rather than if they are "personally conducted" along the road, and see only what the guide points out to them and nothing else. Mr. Randolph has prepared a book that is helpful, but leaves much to the individual, under the guidance of the Holy Spirit. Meditation, it should be borne in mind, is an entirely different thing from pious and devotional reading.

Another merit in this book is the avowed purpose of increasing the use of the Old Testament in a devotional way, and so to develop a knowledge of that part of Holy Scripture which unfortunately is best known in our day from the side of critical controversy, a few books only excepted. By following the scheme of the daily Lectionary (according to the English Prayer Book, of course) every class of the Old Testament writings is represented, some books like the Book of Job and The Proverbs of Solomon not being commonly used for such a purpose. We are furnished in this way with samples of the manner in which historical, poetical, and prophetical writings may be used for purely spiritual edification, and this is a step toward such a use of the whole Bible as was made by the patristic commen-

tators, whose style and method may not be adapted to modern use, but whose intimate knowledge of Holy Scripture is not to be met with at the present time. The Meditations occupy each a page, but are printed with wide margins and space at the lower part of the page which could be used for private annotations. It is a book, too, that can be used with profit by the laity and clergy alike, by the learned and unlearned. In short, it is eminently practical in conception and execution, and will be a boon for those who are trying to learn how to make meditations.

---

## ENGLISH BIOGRAPHY.

*Men and Movements in the English Church.* By Arthur Rogers. New York: Longmans, Green & Co. Price $1.50.

Mr. Rogers is a young Priest, till lately of the Diocese of Rhode Island. He has made a careful study of the religious life of the Anglican Communion in this eventful nineteenth century, and has produced a very readable and interesting book. In successive chapters he has sketched the careers of Cardinal Newman, of Pusey, Keble, Arnold of Rugby, Robertson of Brighton, Archbishop Tait, Dean Stanley, Samuel Wilberforce, Frederick Denison Maurice, Charles Kingsley, Bishop Lightfoot, and Dean Church. One favorite of ours, well worthy of a place, he has omitted — Dr. John Mason Neale. He subordinates the literary interest (and some of these men were masters of English style), to the religious teaching and influence of each of the great leaders whom he characterizes. Each of them was a man thoroughly in earnest. And the specially admirable trait in the character of each, much as they differ in other respects, he shows to be intense love to God, and devotion to the work of winning men to the Christian union with God. It is this that he seems to have in common with each of his religious heroes. It throws him into such earnest sympathy with each of the great men he sketches, that one is sometimes at a loss to know what is the standpoint in theology occupied by the author himself. Most party men would find more fault in one character or another. Mr. Rogers seems to find them all excellent alike. Perhaps a touch of partisanship would have made the book more interesting for some readers—for readers who belong to the same school or party themselves. But the comprehensive Churchmanship which takes all these men to its embrace is perhaps the better temper for the whole purpose of the book, and we gladly commend the loving spirit of the writer, and the abundance of interesting information he gives us respecting so many most interesting men.

---

## AMERICAN STATESMEN.

*Little Journeys to the Homes of American Statesmen.* By Elbert Hubbard. New York: G. P. Putnam's Sons. Price $1.75.

This volume follows one on American authors, by the same writer, and another on "Famous Women." This is very agreeably written, in a gossippy, informal, non-partisan style. The life of each hero is sketched with such knowledge of his environment as would be gained by a visit to the scenes of his early youth, or to those of his family life in manhood. The statesmen written of are twelve—Washington, Franklin, Alexander Hamilton, Samuel Adams, John Hancock, John Quincy Adams, Jefferson, Daniel Webster, Henry Clay, John Jay, Wm. H. Seward, and Abraham Lincoln.

Most Americans might profit by the knowledge gained from a perusal of these sketches. It is an excellent book to put into the hands of an intelligent boy.

An excellent sermon by the Rev. Wm. R. Huntington, D. D., rector of Grace Church, New York, is entitled *The Talisman of Unity,* and is described as "in behalf of Church Consolidation." The sermon is a plea for unity in such eloquent language as always characterizes the writings of Dr. Huntington. We have at times differed with him upon details looking toward the consummation of ecclesiastical unity. We have felt that the national Church of the United States, to which he looks forward so eagerly, is already in existence, though sadly hampered by being obliged to travel under an *alias* which prevents men too often from recognizing it. Instead of looking for changes in organic or administrative features, we have thought it wise to look for that which the Church conspicuously lacks—the people. Our own conception of the beginning of Church unity is to free ourselves from the taint of sectarianism, and then try to show the American people that instead of inviting them into a model federation of our own devising, we are bringing them to that which God Himself has constituted. In short, we are not seeking to create a new national Church, much less a federation, but to show people that the Church is here. It is always a pleasure to commend Dr. Huntington's earnest desire for unity, for in it we share as deeply as does he. It is our aim and object, as it is his. While, therefore, we have at times been obliged to differ seriously with him as to plans and details, yet for such a sermon as this, breathing the true desire for unity, we have only praise. Published by Mr. Thomas Whittaker.

---

Messrs. Longmans, Green & Co. have issued a new edition of *The Religious Life,* by the Rev. T. T. Carter, M. A., in the series of "Spiritual Instructions." This book has long been recognized as the best plea for the religious life among women, in its devotional aspect, having consisted originally of a series of addresses to the Clewer sisters. Canon Carter has added to the present edition a new preface, treating of the revival of the religious life in England, which he dates from the establishment by Dr. Pusey of a small community at Park village about 1840. We should like to see this book more widely read than of late years it has been. We know of no later volume which so satisfactorily covers the ground. (Price $1.25.)

---

A delicate little booklet from the pen of Gabrielle Greeley Clendenin, is entitled *How God Led a Little Child.* In it the child's experience is related. The mother, the soul of honor and truth, yet knew not God, and the child was not taught to know Him. Gradually, by being brought into relation with the Sisters at a boarding school, the light shone upon the child's mind, and she was brought to Baptism. The story is pleasingly told and the booklet attractively made.

---

The *Church's Lay Discipline* comprises a portion of a charge by the Bishop of Western Michigan, delivered last autumn, in which he shows that the American Church is not altogether without discipline for her laity, and considers briefly the several allusions to the subject in rubrics and canons. He seems strangely to overlook, however, the most important provision for lay discipline, which is that contained in the thirty-third Article of Religion.

---

From England come the first numbers of a new popular magazine for Church people entitled *The Anglo-Catholic.* The articles are very short and simple. Among the contributors to the first three numbers are Earl Nelson, Canon Carter, Vernon Staley, Dean Ball, Provost of Cumbrae, Scotland, and other well known names. Published by the Church Printing Co., Burleigh street, Strand, London.

A LIFE of John Henry Newman is shortly to appear from the pen of Edmund Purcell, the doughty biographer of Cardinal Manning. The Life of Archbishop Benson is also nearing completion.

THE excellent *Memorial Sermon* of the Rev. Edgar A. Enos, D. D., at the thirtieth anniversary of the Consecration of the Bishop of Albany, has, by request, been published in pamphlet form.

THE sixth of the Olympia series of pamphlets is entitled *Difficulties of Belief in the Bible*, by the Rev. James M. Wilson, M. A. Tacoma, Wash.: *The Olympia Churchman*. Price 5c.

## LATELY RECEIVED.

*The Church in Columbia County.* By John G. Freeze.

*The North Mountain Book.* By a Syndicate.

*The Chief Things*, or, Church Doctrine for the People. By Rev. A. W. Snyder. Whittaker's Library, No. 10. New York: Thomas Whittaker. Price 50 cents.

# Summaries.

## HOME.

THE Bishop of Ohio is making a visitation of the American chapels in Europe.

THE next meeting of the Church Congress will be held in St. Paul, Minn., beginning Oct. 10.

PENDING the election of a general secretary, the affairs of the Board of Missions are being managed by Bishops Dudley, Doane and McLaren.

IN four years the number of students in the Theological Department of the University of the South has increased from sixteen to thirty-one.

BISHOP BREWSTER, who occupies the see of the first American Bishop, was the first prelate to preach in the new crypt of the Cathedral of S. John the Divine, New York.

THE Rev. H. H. Oberly, of Elizabeth, N. J., suggests that Bishop Williams be commemorated by the erection of a stately chapel at Trinity College, Hartford, Conn.

THE trustees of the Cathedral of S. John the Divine, New York, have given consent to the erection of the New York Training School for deaconesses on a portion of the Cathedral grounds.

THE Rev. Chas. Tyler Olmsted, D. D., rector of Grace Church, Utica, N. Y., enters upon his duties as vicar of S. Agnes' Chapel, New York, at Easter, after nearly fifteen years' service in Utica.

THE Rev. Samuel Hart, D. D., of Trinity College, Hartford, Conn., has been appointed acting registrar of the General Convention, to fill the vacancy caused by the death of Dr. Reese, until a registrar can be elected.

THE biography of Bishop Brooks, which is in the hands of Professor A. V. G. Allen, is more than half done. It will probably appear in two large volumes. The hope is that it will go to press toward the end of the coming summer.

BISHOP LYMAN'S pastoral staff, which was handed down to his successor, Bishop Cheshire, has been appropriately enriched by the widow of the Bishop, who has had Dr. Lyman's episcopal ring set in the head of the staff as a jewel.

It is proposed to buy a house near S. Clement's, Philadelphia, suitable for the work of the All Saints' Sisters, and to make it a memorial of Sister Georgina, for many years in charge of the mission work of the Order in Philadelphia.

---

The Rt. Rev. J. H. White, D. D., having elected to be bishop of the new diocese in the northern part of Indiana, with his residence at Michigan City, another bishop for Indiana will be chosen at the next annual diocesan convention, at Indianapolis, June 6.

---

The new Russian bishop for Alaska and the Aleutian Islands is only 34 years old . He was consecrated to the bishopric of Lublin (West Russia) two years ago and was transferred to his prseent see last September. Oddly enough, he regards San Francisco as his see city.

---

The Diocese of Central Pennsylvania has lost by death two devoted laymen, Mr. Henry May Keim, of Christ Parish, Reading, and Dr. John T. Carpenter, of Trinity Parish, Pottsville. Each had been a vestryman in his parish for nearly thirty years and had been influential in the Diocese.

---

Services are now being held by the American Church at three places in Cuba—at Matanzas, by the Rev. Pedro Duarte; at Jesus del Monte, near Havana, by Señor Pena; in Havana, in an upper room on the Plaza, by the Rev. W. H. Neilson, in English.

---

There is a danger that the Church may be obliged to abandon its excellent work at Hoffman Hall, Nashville, Tenn., owing to lack of funds. The importance and excellence of this work in training colored men for the priesthood should lead to proper provision for the maintenance of the institution.

---

Two English priests, the Rev. Philip Norton and the Rev. J. W. Atkin, missioners of the Society of the Holy Ghost, are about to make a mission tour of the United States. More than 110,000 persons have joined their society, the rule of which is that each member shall pray daily for the gift of the Holy Spirit.

---

The Church Mission to Deaf Mutes was founded twenty-five years ago by the Rev. Dr. Thomas Gallaudet and it has been the means of a widely extended work for those who are deprived of speech and hearing. In many dioceses services are regularly held in numerous towns, for deaf mutes, and many have been brought into the Church.

---

American Presbyterianism is experiencing a mild wave of what is called ritualism, the sum of which is to give the people some part in the service. New Jersey seems to be the center of this reaction, for it has been computed that the *Gloria* is used twice as often in Presbyterian services in New Jersey as in New York, and chants and responsive readings much more frequently.

---

The Bishop of Milwaukee, in his address to Dr. Morrison, at the latter's consecration to the bishopric of Iowa, said that the new bishop might at times be oppressed with a sense of his own humanity and unworthiness, but would be comforted with the thought that the Church herself is divine, and that divine energy is directing the work of her human ministry in spite of its being unworthily done, for "we have this treasure in earthen vessels."

---

The last Journal of the Diocese of Milwaukee gives pathetic evidence of the rigors of missionary work in that rich and fertile land. In the entire Diocese there are fifteen salaries of $1,000 a year or over; eight salaries of $900, and five rectories; four of $700 and four rectories; six of $600 and three rector-

ies; twelve of $500 and four rectories; nineteen of between $475 and $200 a year and five rectories. These figures tell a tale of hardship and true devotion.

---

The Rev. Alfred Lee Brewer, D. D., rector of S. Matthew's school, San Mateo, Cal., who died on Feb. 16, was educated in Christ Church Hall, Pomfret, Conn., under the rectorship of Dr. Roswell Park, who subsequently founded Racine College. He was graduated from Trinity College and the General Theological Seminary. He was made a priest in 1857, and after holding cures at New Haven and Yantic, Conn., and Detroit, Mich., he founded S. Matthew's school, San Mateo, Cal., in 1864, and continued at its head until his death, developing a strong center of Christian education. From 1865 until 1890 he was rector of the parish of the same name.

---

The Rev. Charles DeWitt Bridgman, D. D., rector of the Church of the Holy Trinity, Harlem, New York, died on Feb. 22, from pneumonia, at the age of sixty-four years. For twenty-five years he was a Baptist preacher and as such achieved a wide reputation. While pastor of the Madison Avenue Baptist Church in New York in 1890, he applied to Bishop Potter for Confirmation and orders in the Church. His period of preparation was spent with the Rev. Dr. Arthur Brooks, in the Church of the Incarnation, New York, and in 1892 he became rector of Holy Trinity, which post he filled with conspicuous ability.

---

The *Churchman* thus refers to the purpose to erect a Cathedral for the Diocese of Washington on S. Alban's Mount, in that city:

"As the capital city symbolizes the unity of the nation, so the various religious bodies in America are striving to symbolize a national unity there by universities and other institutions. To us as Churchmen the visible symbol of our catholic ideal could be only a cathedral, and it is of import to the whole American Church not only that this cathedral should be built, but also that it should be built worthily and symbolize truly in its outward form the religious ideals for which it is to stand as a national monument."

---

A Committee of the Diocese of New York has recommended that Church moneys can be cared for best by contracting with a reliable trust company for these services:

"(1) The custody and safe-keeping of the money and securities representing capital. (2) The investment of capital under the advice and direction of a committee of the corporation or society to which such capital belongs. (3) The collection and disbursement of income under regulations to be agreed upon between such trust company and the society or corporation to which such income belongs; and (4), when possible, to act as treasurer for the corporation or society contracting with it."

The committee recommended further that two formally authorized signatures be required to checks and drafts, and that securities should always stand in the corporate name of the organization that owned them.

---

"Muffled thunder from Rome" is the *Churchman's* apt characterization of the Pope's utterances on Americanism. It says:

"Verily, this is a strange outcome of the months of ultramontane intrigue. It is a curious reproduction of the old Hebrew episode. The Jesuit Balak urges the papal Balaam to curse Israel from this quarter and from that. Month after month the Pope delays to speak. Wherever Balak rules or has ruled he hears mutterings of revolt, which in Austria and Tyrol, at Linz and Graz and Brixon, threaten to break into open rebellion. So little has the Black Pope won the heads or hearts of these people that we actually hear of great numbers pledging themselves to a parliamentary leader that he may use their Roman allegiance as a counter in his political game. In Italy, France, Belgium, Germany, the storm birds are on the wing. No wonder the White Pope hesitates to

curse the most unquestioning, because least questioned, of his children.

"So when at last something must be said, the voice condemns the dead theories while the hand blesses altogether the living American bishops."

---

THE Rev. Dr. DeCosta, of New York, in his fondness for controversy and his hatred of the Catholicity of the Church, has made some exceedingly treasonable utterances. He writes to the New York *Times*:

"In the sacerdotal Church, with sacerdotal orders, splendor has its place, but for pretenders it is quite otherwise."

"Leo XIII., however, has plainly shown Lord Halifax and his set that the orders of the Anglican are not the orders of Rome."

"Still further, the Preface shows that the American Church abdicated claims and placed herself on a level with other religionists, clearly recognizing 'the different religious denominations in these States,' and their 'full and equal liberty to model and organize their respective churches and forms of worship.' According to the Prayer Book, the Episcopal Church is one of 'the respective churches' of the land."

These are strange words to fall from the lips of a priest of the American Church. They need not refutation. The *Church Standard* well says:

"Dr. De Costa is making some cheap capital by his malicious slanders of the Church which he professes to serve. No enemy of the Church has ever more bitterly maligned the Church than the author of *'Seventy Statements Concerning the Protestant Episcopal Church,'* a copy of which lies before us, signed 'B. F. De Costa.'"

---

WHEN the news of Vilatte's "recantation" and submission to the Roman obedience reached this country one was curious to know what Bishop Messmer, the R. C. Bishop of Green Bay, who was intimately acquainted with the ecclesiastical "runagate's" antecedents, would have to say of their latest convert. He was very outspoken and by no means enthusiastic. In the last issue of this magazine his views on the subject as expressed to the (*R*) *Catholic Citizen*, were given in full. The Bishop was very far from hopeful of the sincerity of Vilatte's repentance. He had been fooled so often that he could not be sure that Vilatte was not fooling again. He thus expressed himself, less guardedly, in an interview published in the Milwaukee *Sentinel*. The very audacity of the man fairly took away Bishop Messmer's breath. "Fancy," he exclaimed, "pulling the wool over the eyes of the doctors of the Sacred Inquisition at Rome; fancy fooling the Infallible Pope!" We do not suppose that the good Bishop of Green Bay meant that Vilatte had yet succeeded in fooling the Roman Curia and its Infallible Head, but evidently the *possibility* of it had occurred to his mind when he gave expression to the thought. Here was an astute ecclesiastical rogue who had succeeded in fooling a number of ecclesiastics, American, Roman, Greek, Syrian, English, and now he was trying his master stroke in the person of the Sovereign Pontiff. What if there was enough human nature left in His Holiness, despite the grace of Infallibility, to be fooled too! Why, the very thought must have made Bishop Messmer's hair stand on end. And Vilatte's case is just one of those where ecclesiastics may so easily trip up. Dr. Mortimer has shown so clearly in the second volume of *Catholic Faith and Practice*, in the section on Anglican Orders, how various popes have differed as to what was the *matter* and *form* of Holy Orders, as to what vitiates absolutely or only in part that Sacrament, when Holy Orders must be conferred absolutely or only conditionally. So Vilatte's case fairly bristles with technical difficulties of this kind, and the Sacred College of the Inquisition must be on its guard. But the idea of "fooling the Infallible Pope" sounds very funny in the mouth of a Roman Bishop; does it not?

## FOREIGN.

THE death is announced of the Rt. Rev. Herbert Bree, Bishop, since 1882, of Barbadoes and the Windward Islands. The Bishop was, at the time, in England endeavoring to raise funds to repair the damage done to many churches in his diocese by the terrific whirlwind which recently devastated the islands.

THE London *Church Times* in its issue of March 17th (the Feast of S. Patrick, by the way), has the following announcement conspicuously printed in leaded type. Mr. Kensit should demand an explanation from the Nestor of English Protestantism:

"A solemn *Te Deum* was sung at S. Peter's, Rome, last Sunday as an act of thanksgiving for the miraculous recovery of the Pope. A conspicuous figure amongst those present was Sir William Vernon Harcourt."

THE Rev. H. Whitehead, Superior of the Oxford University Mission at Calcutta, has been appointed to the vacant See of Madras in succession to Bishop Gell. The See of Lahore has been filled by the appointment of the Rev. G. A. Lefroy, of Cambridge University Mission, at Delhi. Mr. Lefroy succeeds the late Bishop Matthew.

ACCORDING to the *Church Times* a Reuter's telegram from St. Petersburg, dated March 14th, states that the Most Rev. Antonius, the new Metropolitan, has received a deputation of the Anglican clergy in St. Petersburg, who congratulated him on his accession, and declared that the University of Oxford, to which His Grace belongs as Doctor of Divinity, rejoiced at seeing him raised to so high a dignity. A service was subsequently held at the Church of the Alexandernewski Monastery.

THE well known Church of S. Alban the Martyr, Holborn, London, recently had a narrow escape from being destroyed by fire. The official report says:

"The S. Alban's schools, building, and the contents slightly damaged by smoke and water, and door broken open. S. Alban's Church, back and roof, damaged by fire, and the rest of the building and the contents damaged by heat, smoke, water, and breakage."

The clergy had been able to remove all the Altar ornaments, statuary and pictures from the Church before the fire had gained a hold on the building; otherwise the damage done by heat, smoke and water would have been very great.

THE London *Guardian*, in a postscript of its issue of March 8th, says:

"The Archbishops of Canterbury and York intend to hear the arguments in certain ritual cases which have been referred to them by the diocesan Bishops at Lambeth Palace, beginning on Monday, May 8th, at 10 o'clock. The Archbishops will sit in the old Guard room, which is very limited in point of space, though preferable in point of light and air to the library, where the trial of the Bishop of Lincoln was held. There will probably not be room for more than one hundred of the general public."

CANON CORNISH, the Vicar of S. Mary's, Redclyffe, Bristol, a church in itself for size and architecture almost a Cathedral, has, after careful consideration, and with great personal self-sacrifice, accepted the appointment to the Bishopric of Grahamstown, South Africa. The Bishop of Bristol thus expresses his own feelings and that of the diocese:

"The call to undertake the bishopric of Grahamstown has come to him with startling suddenness, nothing being further from his thoughts than the idea of leaving the work he loves so well; though his friends have for some time expected that, sooner or later, he would be called to fill some even larger sphere in the Church at home. The present conditions of the distant diocese render it imperative

that the new Bishop should be a very unusual man, with great character, principle, and firmness, combined with gentleness and tact. The knowledge of this special need, and of Canon Cornish's eminent fitness to meet it, has caused the Archbishop of Canterbury, and the other prelates to whom the selection was intrusted, to put the call to Canon Cornish with a force which he has felt it his duty not to resist. The Bishop of Bristol makes no secret of his having informed the Archbishop that, in his opinion, the sacrifice for Bristol was too great; but, in presence of the known needs of the colonial diocese, he could not bring himself to advise Canon Cornish to refuse to make the sacrifice."

---

Lord Penzance, who was appointed under the provisions of the Public Worship Regulation Act to be Judge of the Secular Court which superseded the old ecclesiastical Court of Arches, has placed his resignation in the hands of the Archbishop of Canterbury. The Court was discredited by all sound Churchmen from its inception. Priests who were summoned before it at the instigation of the Church Association for alleged breaches of ritual law, refused to plead, and ignored its decisions. This led to the imprisonment of many of the clergy for "contempt of court." In consequence of this totally unlooked-for result of the Act "to put down ritualism," as Lord Beaconsfield facetiously termed it, the Bishops refused to allow cases to go forward, by exercising the veto expressly vested in them under the Act. For years Lord Penzance's court has done no "business," and his office of "official Principal of the Province of Canterbury" has been a sinecure. Just what the two Archbishops will do under present conditions is a matter of speculation. To continue the Court in its present parliamentary form would destroy the confidence in the Archbishops which seems to be the steadily gaining attitude of the advanced Churchmen. It might be possible for them to ignore the Act of Parliament and re-constitute the ancient Court of Arches, by appointing their own official principal in the old way, without any reference to the Crown. Such official would not be the judge under the Act, but the Crown officers might recommend her Majesty to let the office remain in abeyance.

---


## THE CHURCH ECLECTIC.

Terms: Published monthly, at $3.00 per annum. $5.00 pays for two years. Special rates to the Clergy and Candidates for Holy Orders, $2.00 per annum, in advance.

☞ All business, whether editorial, advertising, or regarding subscriptions, should be addressed to the Publishers,

THE YOUNG CHURCHMAN CO.,
Milwaukee, Wis.

Charles C. Grafton, D.D.,
BISHOP OF FOND DU LAC.

# THE CHURCH ECLECTIC.

VOL. XXVII. MAY, 1899. No. 2

## SWEDISH ORDERS.

By the Rev. Francis J. Hall, D.D.

### I. THE HISTORY OF THE QUESTION.

TWO causes have operated to bring the question of the validity of Swedish Orders before this Church. In the first place the desire for Church Unity, which produced the Declaration on Unity issued by our Bishops in 1886, has quickened the interest of many among us in the practical problems connected with the reception into this Church of Ministers from other religious bodies. In view of the Preface of our Ordinal, it is not lawful for any Bishop to receive or recognize as a Minister of this Church any one who has not "received Episcopal Consecration or Ordination." Ordinarily there is no difficulty in practically applying this principle. But the case of Ministers coming to us from the Church of Sweden has caused considerable discussion. The Church of Sweden, it is urged, has preserved an unbroken Episcopal Succession from pre-reformation days, so that Ministers ordained by Swedish Bishops and desiring to come under the authority of our Episcopate should be received and recognized without reordination.

The question thus raised would have remained a purely academic one, no doubt, and would not have troubled our Bishops in any practical way, if it had not been for a large immigration of Swedes into this country and certain relations which have come into existence between these immigrants and this Church.

These relations began before the Revolutionary war. The Swedish West India Company was organized in 1627, and soon afterward sent a colony to the shores of the Delaware river. Other colonists followed, and for some time "New Sweden" was quite prosperous. The Swedes were religiously inclined and built

churches in their various settlements. Acrelius (whose work[1] forms Vol. XI of the *Memoirs of the Historical Society of Pennsylvania,* 1876), asserts that the Swedish government spent over $100,000 for the support of religion on the Delaware.

New Sweden soon fell into the hands of the Dutch and was called New Netherland. Then it came under the English crown, and was rapidly Anglicized. English and Swedish congregations flourished in each other's neighborhoods, and the relations between the English and Swedish clergy became very cordial. The validity of Swedish Orders seems to have been taken for granted by the English, and the Swedes affiliated with English clergy, rather than with dissenters, by reason of similar ecclesiastical polity and a certain superficial resemblance of doctrine.

Theology was neither profound nor discriminating on either side. Acrelius says:[2]

"The Swedes and English united as ministerial brethren; their object was no other than the promotion and extension of Christianity; they preached English in each other's churches; and, as a stranger token of unity, they sometimes sang a Swedish Psalm in the English congregation. They annually held ministerial meetings together and consecrated each other's churches. No letter was sent home to England, . . . or Bishop of London, or to the Society, without the Swedish clergy also signing it.[3] So also were the Swedish ministers, when they went home, provided with good testimonials from the English clergy. They were willing to receive the Lord's Supper of one another. Finally, it may also be mentioned that every Swedish minister, upon his return home, received from the Society in London [S. P. G.] £30 sterling in return for the services which he had performed among the English churches here.[4] All this and much more was strengthened by the high character of Dr. Svedberg, who was then Bishop of Skara, and by his admonitions the clergy continue all this."

In time the Swedish tongue ceased to be intelligible to the descendants of the original Swedish colonists, and this accelerated a movement by which the Swedish congregations and their church

[1]*Description of the Former and Present Condition of the Swedish Churches, in What Was Called New Sweden,* etc. Published by Israel Acrelius, formerly Provost of the Swedish Churches in America, etc., Stockholm, 1759.

[2]Pp. 361, 362.

[3]Hills says in his *History of the Church in Burlington,* p. 63, that Swedish Ministers united in signing the letter of introduction of the Rev. John Talbot to the Bishop of London in 1705.

[4]Thus the Rev. Andrew Hesselius officiated every third Sunday in St. James' Church, Staunton, etc. Acrelius, pp. 304, 305.

buildings came under the control first of the English Church and than of its American daughter.[5]

---

Before the middle of this century a colony of Swedes had settled on the shores of Pine Lake, Wisconsin, about four miles from Nashotah. Breck and his companions came to Nashotah in 1841, and soon began to train candidates for Holy Orders. Their first graduate, in 1845, was Gustaf Unonius, of Pine Lake, who was ordained to the ministry of this Church and established the parish of S. Ansgarius in Chicago, 1849.[6]

This action of Mr. Unonius was not approved of by the Archbishop of Upsala, who wrote to him at length in June, 1844, pointing out the differences between the Swedish and English Churches, and saying that he had hoped "that the Swedish part of the settlement in Wisconsin had remained true to the religion and rites of the Swedish Church." He adds:

"This could have been secured by careful attention to family devotion and through edificant common services and prayers. To administer such duties, which, according to the statutes of our Church, require the assistance of a priest, you could have solicited some clergymen in the neighborhood, of other Protestant confessions, which, no doubt, should have been willing to assist you, as the clergy in Sweden is bound, when required, to assist other religious sects. . . . It ought also to be expected that, when the settlement had been more in number and in a better fixed state, some Swedish missionary would have visited it, and perhaps had remained there."[7]

Bishop Whitehouse succeeded, in Illinois, to Bishop Chase, and from an early period became deeply interested in the work at S. Ansgarius'. In his *Annual Address* of 1858,[8] he says that Mr. Unonius has left for Sweden. He adds: "The Swedish Church is Episcopal, and by competent judges its ministry is deemed valid in its Apostolic Succession." He expresses the hope that the American Orders of Mr. Unonius will be accepted in Sweden, and mentions that the Bishop of Gottenburg, at the

---

[5]cf. Perry's *History of the American Episcopal Church*, Vol. I, 244-246; Coleman's *Church in America*, p. 30.

[6]See Bishop Chase's *Annual Address*, 1850, p. 18. In the Journal of that year, p. 23, it appears that the services of S. Ansgarius' were read alternately in Swedish and Norwegian.

[7]Copied from a manuscript translation found among the letters of the late Dr. Adams, of Nashotah. The handwriting and peculiar English idiom betray a Swedish hand, perhaps that of Mr. Unonius himself. The letter in question will be made use of again in this series of articles.

[8]Pp. 16, 17.

request of English Bishops, had administered Confirmation for the English Chaplain in Gottenburg.

In his *Annual Address* of 1861, Bishop Whitehouse speaks of the Rev. Jacob Bredberg—

"an ordained minister of the Church of Sweden, whom I have recently received on his letters of Orders and other papers from the Bishop of Skara. In this I have, of course, formally recognized the validity of the Episcopate in that venerable Church."[9]

In his *Annual Address* of 1866, mailed from abroad, the same Bishop speaks of having visited English congregations in Denmark, Norway and Sweden as Commissioner of the Bishop of London.[10] At Stockholm he enjoyed affectionate intercourse with the venerable Swedish Church, the Archbishop of Upsala "partaking at our Altar." The national Diet was in session, and Bishop Whitehouse was thus enabled to come in contact with the Swedish Episcopate. He alludes to "the legislative action in the Pastoral Letter commending their emigrant members to our Bishops and clergy," which, he says, has "enlarged the personal intercourse into a real fellowship between the Church of Sweden and our own in the United States."

In his *Annual Address* of 1867,[11] he refers again to his visit in Sweden, and adds that certain Swedish emigrants had been received since his return, bearing commendatory letters from their former pastors. He also expresses the conviction that it is not desirable to exact too close a liturgical conformity on the part of Swedish congregations which place themselves under our Episcopate.

In 1856 the question of our relations to the Swedish Church came before the General Convention,[12] and, on the motion of Dr. H. M. Mason, it was resolved to appoint a Joint Committee—

"to inquire into the expediency of opening a friendly intercourse with the Church of Sweden, and to report to the next General Convention."

This Committee reported in 1859,[13] expressing the opinion that, along with a Catholic-Protestant faith, the Swedish Church "appears to have also preserved the Order of Bishops." Their report refers to the early care of the Swedish crown and of the

[9]P. 21.
[10]P. 123.
[11]Pp. 41-46.
[12]Journal of 1856, pp. 35, 147, 206.
[13]Journal of 1859, pp. 120-123.

Archbishop of Upsala for the American Swedes, and a letter is subjoined which the Committee had addressed to King Oscar. In this letter they give an account of the early Swedish congregations above referred to, and of their subsequent absorption into the Episcopal Church, and petition the king to have any information on the subject which can be discovered in the Swedish archives translated into English. The Committee was continued at its own request.[14]

The same Journal contains an important correspondence between Bishop DeLancey and Count Platen, in which the latter gives replies to forty questions put by the Bishop. The letter is dated February 20, 1860.[15] The contents of some of these replies are very interesting, and are condensed here under their appropriate numbers:

4. Swedish ministers are regarded and treated as officers of the State. 5. The clergy send delegates to the Diet, who constitute the Second Order. They also exercise a civil administration. 12. The ministry is exclusively Episcopal. 13. The Episcopate is derived from S. Ansgar. Gustavus I. retained the Bishoprics at the Reformation. There were six Sees before the Reformation. That of Lund was added in 1660, and three more in 1772. 14. The Episcopal ministry regarded as the best and most ancient, but not as of Divine institution. 15. The succession maintained without interruption during the Reformation through Peter Magnus, who consecrated Laurentius Petri in 1531 to the See of Upsala. 18. Bishops are appointed by the king from the three names which receive the largest vote of the clergy. 19. Consecrations of Bishops are performed by the Archbishop of Upsala. 25. At Ordination the candidate says "he will be faithful to the doctrines contained in Holy Scripture and expounded by the 'Unchanged *Confessio Augustana*' and *decretum Upsaliense* of 1593." 26. The Apostles', Nicene and Athanasian Creeds, accepted in Sweden. 27. There has been no General Synod since 1593. Diocesan Synods meet frequently. 33. Luther's Catechism is ordered by law to be taught in provincial schools preparatory for the University.

The Joint Committee on the expediency of Friendly Relations with the Church of Sweden was continued at its own request by the conventions of 1862, 1865, 1868 and 1871, without making

[14]Journal of 1859, pp. 123, 152, 215.
[15]Journal of 1859, Appendix O, p. 390 *et seq.*

any report worthy of note.[16] In 1874 this Committee appears to have expired, and its work passed over into the hands of the "Joint Committee on Religious Reform in Italy," which was reconstituted under the title of "Joint Committee on Ecclesiastical Relations and Religious Reform," and was instructed—

"to give moral coöperation to movements in progress throughout Christendom, which are preparing the way for a return to Apostolic truth and primitive order."[17]

This Committee made a report in 1877[18] in which it refers to a Report on the Church of Sweden submitted to the Committee by Dr. J. P. Tustin. This report was printed in one of the Church papers and was circulated widely in pamphlet form.

The Committee on Ecclesiastical Relations reported in 1880[19] that the Bishop of Iowa had, during the previous year—

"authorized the use, within his jurisdiction, of a Mission Service Book, taken from the Book of Common Prayer, and translated into Swedish under his direction."

Copies were sent to the Archbishop of Upsala, A. N. Sundberg, who made a reply thanking Bishop Perry for what he had done for the Swedes.

The same report states that Bishop Nevill, of Dunedin, visited Sweden as the Bishop of London's Commissioner to confirm in the English Chapels there. In a letter to the Bishop of London, he writes that—

"the King of Sweden and many influential Ecclesiastics and Laymen expressed an earnest desire that the Swedish and the Anglican Churches might know more of each other, and that, as a result, there might be nearer relations between them."

The report mentions the appearance, in 1880, of Dr. Nicholson's work on *Apostolical Succession in the Church of Sweden,*[20] and concludes as follows:

"He gives such strong proofs as to establish, if not the *conclusion,* at least *prima facie* validity of Swedish Orders. Should it be found, on further investigation, that intimate relations can properly be established between the Anglican and Swedish

[16]Journal of 1862, pp. 99, 156, 159; 1865, pp. 135, 136, 201, 202; 1868, pp. 167, 168; 1871, pp. 250, 381.

[17]Journal of 1874, pp. 116, 117, 125, 159, 194, 202, 302, 303, 305, 320, 339, 351, 358, 535.

[18]Journal of 1877, App. VIII. esp., p. 519. cf., pp. 166, 188.

[19]Journal of 1880, App. VII, p. 422.

[20]Published by Rivingtons, London, etc. The book provoked a controversy on the subject in the *Church Times,* London, which occupied that paper's correspondence columns from April to July, 1880.

Churches, such a result would have a most happy influence not only on *those* Churches, but would doubtless affect, in a manner greatly to be desired, the Churches of Norway, Denmark and Finland,[21] and greatly aid us in our endeavors to promote the spiritual interests of the Scandinavians who have come to dwell among us."

The sub-committee which was responsible for the language we have quoted consisted of the Bishop of Long Island, the Rev. Dr. Davies, and Mr. Cambridge Livingston.

The Committee on Ecclesiastical Relations reported again on the Swedish Church in 1886[22]—the sub-committee consisting of the Bishop of Central New York, the Rev. Chas. R. Baker, and Mr. E. T. Gerry. They report that the secretary of the Committee, Dr. Hale, now Bishop of Cairo, spent some weeks of the summer of 1885 in Scandinavia in the interests of Scandinavian emigrants to our shores. He was aided by Dr. Nicholson, whose recent work on the Swedish Succession had been answered, in 1881, by a Romish priest of Stockholm.[23] The Swedes, it is indicated, were indifferent to the controversy. A learned Swedish divine said to Dr. Hale:

"We are satisfied that our Orders are as good as those of the Anglican or the Romish Church, but we do not make anything of them."

It was pointed out in the report that the "establishment" predominates and breeds dissent. Also that the Finnish Church had recently followed the example of the Danish and Norwegian Churches by throwing away its Apostolic Succession.

In 1889[24] the Committee reported the passage of a resolution on the Swedish Church by the Lambeth Conference. We shall refer to this resolution again.

No special report was made on the Swedish Church in 1892, but a Joint Commission was appointed, consisting of five Bishops and five Presbyters, to confer on the regularity and validity of the Orders of the Church of Sweden, and report to the next General Convention.[25]

This Commission made a report in 1895, with the recom-

[21]These Churches, all acknowledge, have lost the Apostolic Succession.

[22]Journal of 1886, App. VIII, p. 655 *et seq.*

[23]A. Bernhard, S. J.: *Om Den Apostoliska Successionen inom den Svensk-Lutherska Kyrkan.*

[24]Journal of 1889, App. VII, p. 619.

[25]Journal of 1892, pp. 44, 77, 249, 250, 282. The members appointed were the Bishops of Chicago and Iowa, the Assistant Bishops of Virginia and California, and the Bishop of Michigan; the Rev. Messrs. Geo. M. Christian, George McC. Fiske, D.D., Arthur Lawrence, H. R. Percival, D.D., and David H. Greer, D.D.

mendation that ministers should not be received from the Swedish Church without reordination. The report was debated upon and then the matter was postponed to 1898, the Coadjutor Bishop of Minnesota being added to the Commission.[20] Their report is important and we give their conclusions in full.

"1. They find that there is a very strong probability that in the established Church of Sweden a tactual ministerial succession has been continued since the period of the Lutheran Reformation.

"2. They also find that since that time the Swedish Church has not retained the three orders of the ministry, the Diaconate as a holy order being entirely rejected.

"3. They further find that, at the Swedish ordinations, the laying-on of hands is accompanied by no words denoting the conferring of any gift, order, or office, nor by any prayer for the descent of the Holy Ghost. The only words now used (and this has been the unvarying custom since 1571) are the Lord's Prayer.

"4. They also find that the same ceremony of laying-on of hands and the same words are used at the 'Ordination to the Office of Preaching,' at the 'Installing into the Office of Church Pastor,' and at the 'Installing of a Bishop into Office.'

"5. They also find that (while 'ordination' or 'consecration' to the Episcopate is sometimes spoken of in the Canon Law) in the present office-books there is no such service, but only one for 'Installing a Bishop into Office,' which corresponds almost exactly with the form for 'Installing a Church Pastor into Office.'

"Your Joint Commission could add other facts, but they deem these sufficient to warrant their proposing the following resolution:

"*Resolved,* That, while not giving any judgment with regard to the validity or otherwise of ordination ministered by the Established Church of Sweden, for the reason that the subject is now before the Lambeth Conference, for the greater security of our own people, the General Convention judges it right that, without first receiving the order of Deacon and afterwards that of Priesthood with the undoubtedly sufficient form of words provided by our own Prayer Book, and from a Bishop in Communion with this Church, no minister of the Swedish Church shall be allowed to officiate in any congregation under the ecclesiastical jurisdiction of the Protestant Episcopal Church in the United States of America."

This report received the signatures of all the Commission except Dr. Greer.

No further report was made by the Commission in 1898, but the Bishop of Marquette was appointed in place of Bishop Perry (deceased), and two memorials of mutually opposite tenor were

[20] Journal of 1895, pp. 99, 100, 107, 147, 288, 289, 305, 337, 338.

presented and ordered to be printed in the Journal.[27] That in favor of Swedish Orders was signed by Bishops Whitehead, Potter, Gilbert, Mott Williams, Morrison and McVickar; while the other was signed by Bishops Doane, McLaren, Seymour, Starkey, Randolph, Paret, Davies, Hale, White and Satterlee. The arguments contained in these memorials will be cited in their proper connection in subsequent portions of this series of articles.

The Lambeth Conference of 1888 received a report on the Swedish Church,[28] which reads as follows:

"Your Committee consider that, in view of the increasing number of Swedes and other Scandinavians now living in America and in the English Colonies, as well as for the furtherance of Christian Unity, earnest efforts should be made to establish more friendly relations between the Scandinavian and Anglican churches.

"In regard to the Swedish Church, your Committee are of opinion that, as its standards of doctrine are to a great extent in accord with our own, and its continuity as a national Church has never been broken, any approaches on its part should be most gladly welcomed with a view to mutual explanation of differences, and the ultimate establishment, if possible, of permanent intercommunion on sound principles of ecclesiastical polity.

"Greater difficulties are presented as regards communion with the Norwegian and Danish Churches by the constitution of their ministry; but there are grounds of hope, in the growing appreciation of Church order, that in the course of time these difficulties may be surmounted. It is much to be desired that a basis of union should be found with a people who are distinguished by great devotional earnestness and uprightness of character."

The conference adopted the following resolution:[29]

"14. That, in the opinion of this Conference, earnest efforts should be made to establish more friendly relations between the Scandinavian and Anglican Churches; and that approaches on the part of the Swedish Church, with a view to the mutual explanation of differences, be most gladly welcomed, in order to the ultimate establishment, if possible, of inter-communion on sound principles of ecclesiastical polity."

A more elaborate report on the subject was made to the Lambeth Conference in 1897,[30] which we can merely summarize.

The Committee reports that "no advances of the character

[27]Journal of 1898, pp. 32, 52, 146, 620-622. Resolution 39 of the Lambeth Conference can also be found in this Journal (p. 636).

[28]Report No. 10, A, pp. 339, 340.

[29]*Lambeth Conferences.* London: S. P. C. K., 1889, pp. 281, 282.

[30]*Conference of Bishops of the Anglican Communion.* London: S. P. C. K., 1897, pp. 115-124.

hoped by the last Conference have been made by the Church of Sweden," which seems to be indifferent on the subject of closer relations. . . . "It is incorrect to speak as if there were a Church of Sweden in America." The Swedish settlers, . . . "where they form Swedish congregations, do so as members of the non-Episcopal body called the Augustana Synod. Their proclivities are as much towards other non-Episcopal bodies as towards the American Church. Those who become members of the American Church do so from personal preference for it . . . not as members of a Church in recognized communion with it. Swedish Orders are not accepted for ministrations in American congregations."

The resolution contained in the report of the Commission on Swedish Orders to the General Convention is quoted as representing existing practice—of re-ordaining Swedish ministers.

The reasons which were submitted with this resolution are also quoted as bearing on the question of the validity of Swedish Orders. The Committee declines to discuss what are the essentials of a valid ordination, but thinks it only fair to supplement the arguments of the American Joint Commission with certain remarks (six in number) upon the facts.

"1. The one object of King Gustavus Vasa in his dealing with the Pope was to secure a valid National Episcopate.[31]

"2. The first Archbishop of Upsala consecrated after the Reformation, for the transmission of Apostolical Succession, laid down, in an ordinance made law at the Synod of Upsala in 1572, that a Bishop should be regularly elected, that his election should be confirmed by the State, and *that he must receive Episcopal Consecration.*

"The Preface of the Swedish Prayer Book asserts that while the Prayer Book has been revised at each interval of a century, this revision has not been made for change of doctrine or custom, but to meet advances in culture, and that the teaching is the same as at the first.

"The chief anti-Lutheran National historians hold it beyond dispute that orders were transmitted by consecration to the succession of Swedish Bishops.

"In interpreting the office book, this original intention and historical recognition must be taken into account.

"3. Comparison of the offices for installing a Bishop and a pastor brings out essential differences. . . . These differences

[31]Gustavus Vasa was the Swedish king whose action brought about the separation of the Swedish Church from the Papacy, and who provided for the new ecclesiastical regime.

. . . may be held by the Swedes to constitute the same difference between the Swedish offices for Bishop and pastor as exists between our services for Consecration and Institution."

4. The points of similarity and of difference between the two offices are explained.[32] The service for installing a Bishop implies, the committee says—

"as distinctly as our own ordinal, a lifelong office, resting on gifts and containing duties which are the same in both ordinals."

5. As to the office for the second Order of Ministry—

"the Preacher Office (which might be rendered the Prophetic Office) is to be interpreted by the intention expressed in the Lections in which the ordained is directed to see the idea of his office, and which include John xx, 21-23; and further expressed in the questions . . . about the ministry of the Sacraments," etc.

"6. The Diaconate holds a place like that of a Lay Reader in the Anglican Church.

"This Committee do not embody the Swedish Ordinal in their report, because there is a variation in the translations available, and in editions of the Swedish books themselves, and this in important technical terms."

They urge an authorized translation. "No question appears to be raised as to what the American Commission calls a 'tactual ministerial succession.'" The facts as to this succession are briefly given.

"To return to the practical problem . . . . the question is two-fold . . . . Can they [the Bishops concerned with Swedish settlements] accept Swedish Confirmation and admit lay Swedes to communicate in churches under their jurisdiction? Can they admit Swedish Clergy to minister in those churches? In face of their belief that the Swedish Church authorities are indifferent about inter-communion, and seeing that congregations of the settlers are rarely in charge of Swedish Episcopal Clergy, and feeling that the members of these non-Episcopal bodies must and can be dealt with by reception into the American Church, the American Bishops do not press for any hasty change in the present position, which they think possible to work on for some time towards gradual amalgamation; at the same time they desire a step forward to be made. They suggest that the first step might most wisely be taken by making personal approaches to the Swedish Bishops most interested in the subject, with a view to learning the disposition of the Swedish Church for any communication about it."

This report was signed by the Archbishop of York. The

[32]We shall use this material in a subsequent article.

American members of the Committee were the Bishops of California, Delaware, Georgia, Marquette, Maryland, Minnesota (Coadjutor), North Carolina, Pittsburgh, Springfield (Coadjutor), and Western New York. The Conference adopted the following resolution:

"39. That this conference, being desirous of furthering the action taken by the Lambeth Conference of 1888 with regard to the validity of the orders of the Swedish Church, requests the Archbishop of Canterbury to appoint a Committee to inquire into the question, and to report to the next Lambeth Conference; and that it is desirable that the Committee, if appointed, should confer with the authorities or representatives of the Church of Sweden upon the subject of the proposed investigation."

Such then is the history of the question which we have undertaken to discuss. It will be observed that the question has been continually before this Church for over forty years. Many learned theologians and canonists have considered it, and two sessions of the Lambeth Conference have dealt with it.

Yet this lengthy discussion has failed to produce any real agreement among those who have studied the subject of Swedish Orders. This is due to two causes, apparently. In the first place, there seems to be no precise agreement as to the essentials of a valid Apostolic Ministry—this disagreement appearing particularly when the form and intention of the Swedish Ordinal is considered. And then, too, it seems practically impossible to interest the Bishops of the Swedish Church in the investigation sufficiently to gain that light on the question which they are best qualified to give.

As is indicated in the report made to the last Lambeth Conference, this Church has not as yet committed itself to the practice of receiving into our Ministry, without re-ordination, those who come to us from the Swedish Ministry.[33] She cannot do this rightly, so long as the validity of Swedish Orders continues to be open to dispute among us.

It might perhaps be urged that Swedish Ministers are not in fact seeking entrance into our Ministry now, and are not likely to do so in the future, so that we need not feel practically urged to solve the question of the validity of their Orders. It might also be said that, so long as the Swedish ecclesiastics remain indifferent

[33]Bishop Whitehouse's action in the case of Mr. Bredberg did not establish a precedent. The present Rector of S. Ansgarius' has received Anglican Orders.

to the matter, we shall not accomplish anything for Church unity by seeking an excuse for recognizing Swedish Orders.

There are other barriers to unity on the Swedish side beside the doubtful status of their Ministry. Certain Swedish ecclesiastics, at least, view our doctrinal position with suspicion as Calvinistic and as unsound on the Eucharist.

It is not necessary to consider these objections now, or to determine the amount of truth contained in them. The importance of the subject and the necessity of obtaining trustworthy knowledge of the state of the question arises from the fact that two Commissions—one appointed by our General Convention, and the other by the authority of the Lambeth Conference — are considering the problem and may bring in reports which will lead to decisive action of some kind by the Anglican Churches.

It is a very grave matter indeed, for this Church to pass upon the validity of Swedish Orders; and, if such action is called for (we do not here express any opinion on the subject), it is supremely necessary that the pronouncement thus made shall be true and of permanent value. A mistake in such a matter would involve the gravest consequences to this Church, and would hinder instead of furthering the interests of Church unity.

The purpose of these articles is to inform the clergy and intelligent laity in general of the true state of the question, in the hope that something will have been accomplished to create a more intelligent public opinion. Such opinion is a great safeguard to the Church. The subject will be considered in two more articles. The next article will be devoted to certain preliminary matters and to the question of Swedish tactual succession. The concluding article will be concerned with the form and intention of the Swedish Ordinal and with the practical conclusions to be adopted in the whole matter.

---

## CRANMER AND THE ENGLISH REFORMATION.*

By the Rt. Rev. George Franklin Seymour, D.D., LL. D.,
Bishop of Springfield.

THE blessings, as we esteem coveted ideals, for which we pray and yearn with passionate longing, often prove when they are

*This is the second of a series of lectures on Periods in the History of the Anglican Communion, delivered under the auspices of the Church Club of Minneapolis, and to be published in one volume. Printed here by the courtesy of the Church Club and of the Author.

granted to us, if not curses pure and simple, still far from being unmixed benefits.

Such preëminently was the conversion of Constantine, and the consequent change in the attitude of the State from being the enemy and persecutor of the Church, to that of her friend and protector.

During the period of persecution, from Pentecost to the second decade of the Fourth Century, how many prayers must have ascended from aching hearts, that God would change the face of the world, and make it smile upon the followers of Christ. It seemed impossible that such a change would ever come. Tertullian said so about the year 200, but it did come a little more than a century later. The Emperor of Rome declared himself in favor of Christ, and he brought the State to patronize the Church.

The coveted blessing was obtained. Not only did persecution cease; that was a negative good, and that was doubtless the limit of the Christian's prayer, as he looked with agony upon the sufferings of his brethren in the amphitheatre, or remembered them in the commemoration of martyrs in the celebration of the Holy Mysteries. Not only did persecution cease, but the State became "the nursing mother" of the Church, and heaped favors upon her. The public treasury often endowed the Church. Political influence was on her side. Ecclesiastics filled civil offices, and were the friends of kings. The secular and the sacred powers "kissed each other," but alas, the sacred lost more than it gained by the embrace.

The world breathed its spirit into the Church. Her children were weakened, often depraved, by the association, and crowds flocked into her fold, when "godliness was gain." Christianity grew rapidly in numbers, and waxed rich, and enlarged her borders, and strengthened her stakes, but the *quality* of the professed followers of Christ did not improve. A Latrocinium, "a council of robbers," would have been an impossibility in the times of Decius, or Diocletian, but it was a distressing reality in the middle of the Fifth Century.

Persecution winnowed the flock of Christ, and kept or drove the chaff away by its besom of destruction. The friendship of the world drew thousands and tens of thousands to the font and the altar, as the readiest avenues to the favor of princes, who had better have remained without.

This change in the attitude of the State towards the Church from hatred to kindness in the reign of Constantine, places us

directly in the way of dealing intelligently with the subject which claims our attention in the present lecture, "Cranmer and the English Reformation."

A long way off, you say, is A. D. 325 from 1525, twelve hundred years; and we have a weary prospect, if we must make that long journey in a single night, before we reach the matter in hand.

Be not alarmed! Our purpose is simply to exhume from the buried past and lift up before you the chief causes in alliance with congenial helpers, which were the parents, the fruitful source, of the larger part of the corruptions, and abuses, and iniquities, which made the Fourteenth and Fifteenth Centuries ring with the cry from one end of Europe to the other, "Reform the Church in her head and members."

A call for reformation implies the existence of evils, which make the demand urgent; and the evils, if they are deep seated, and have roots, and are chronic, are the result of growth, and have a history. Hence we are wise, if we desire to obtain an intelligent and comprehensive understanding of the Reformation, to go back to the controlling causes which gradually depraved the Church and prepared the way for the dreadful convulsion which agitated Europe in the Sixteenth Century. These causes are obviously the union of the State with the Church, and the rapid development of the monarchical idea in the Church, which the Empire suggested. Neither of these causes was an unmixed evil. Indeed, for a time they both seemed very good.

The Christians who survived the persecutions when they were outlaws, and saw the Cross uplifted above the Capitol and carried as its banner at the head of the army, must have felt that the millennium had arrived, or was near.

And the Papacy in the early stages of its career revealed a centre around which loyal men could rally, as the stronghold of the faith, and the hope of truth and righteousness; and in later and evil days, when the Italian princes held the Popes in duress as their creatures whom they made and unmade at pleasure, it was a triumph for decency and virtue, when Leo IX. and his successors gradually extricated the see of Rome from the domination of the Empire.

But, as I have said, the State secularized the Church, while the Church failed in equal measure to spiritualize the State. The same is true to-day. It seems almost a forlorn hope, that religion should purge politics, and inspire our departments of administra-

tion with the spirit of justice and honesty and devotion to the public service; while we must admit, on the other hand, that worldliness eats like a canker into the heart of our spiritual life, and blends as a hateful alloy with ecclesiastical administration and the sweet ministries of the Gospel.

It was vastly worse for the Church in the middle ages. The State had advantages then over the Church which are vanished now, and allies to help her, who are gone.

The barbarism which followed the ravages and conquests of the Northern hordes which swept over Europe in the Fifth and two succeeding Centuries, compelled the civil power to crave the help of the ecclesiastical in the administration of affairs. The army was the only department of service in which the priest or Bishop was not found. The ecclesiastic was a necessity almost, since with rare exceptions he alone could use the pen of the ready writer, and read the manuscript when written. Hence his presence meets us everywhere, in the palace, on the judge's bench, in the halls of legislation, and as an ambassador in foreign courts.

The State no longer needs the learning of the clergy to assist her in the transaction of her business. She has learning of her own, and in the possession of that learning she is often wise in her own conceit, and regards with scant respect sacred letters and their votaries.

The State and the Church have grown apart, if I may so say, since bishops were prime ministers and lord high chancellors. The breach has steadily widened until the State seems generally irritated at any approach of the minister of the gospel to meddle in her affairs.

Again, the papal power was welcomed, as the old civilization disappeared before the advance of the rude barbarians of the North, as the saviour of mankind. The traditions of the ancient and universal Empire of Rome passed as a bequest from the last Emperor to the Pope. He represented two ideas, and they were in conception august, and grand when considered apart, but when united in one personality, they rose to the highest limit of sublimity. Think of one sceptre ruling the world in the sphere of civil affairs. In theory this seems most satisfactory; but when the reality was reached under the *twelve Cæsars,* it was for the most part horrible. But this calamity was due, so men thought, to the one fact that security was not taken and assured, that the universal ruler should be virtuous and good.

The needed correction was supplied, it was hoped, when the spiritual monarchy was introduced as the supreme government under Christ, vested in the Bishop of Rome. He bore *two swords,* which were placed in his hands by God. He ruled in both the Church and the State, and Kings and Princes were as truly his deputies, as Archbishops and Bishops. He, the Pope, the highest ecclesiastic in the world, must be, it would seem, a saintly, holy man, and hence would supply the desired restraint to keep the palace clean, the courts of justice pure, and the administration of affairs everywhere honest and righteous. What a glorious ideal is this! The ideal of unity in a universal Empire, whose sceptre is held by the vicegerent of Christ, whose office is a guarantee that he must be a saint. All powers radiate from him, and all in official station, whether at the altar or on the throne, are dependent upon him. The halo of his sanctity must encircle them, to qualify them to suitably represent him whose name is "Holiness unto the Lord." What a magnificent ideal! Universal empire on earth in Church and State under one man, who is nearest to the ascended Lord.

Would that men could have seen and heard in our Lord's actions and words, His repudiation of this ideal of absolute centralization in the Church, even, not to speak of the State, when He organized His Apostles into a corporation for the government of His Church for all time, and gave them a charter of prerogatives and limitations after He was risen, and not long before His ascension. (S. Matt. xxviii. 18, etc.)

Christ showed by His arrangement that *He was the centre,* and His disciples around Him *the innermost circle,* and the nearest approach to centralization, which He authorized on the earth. He placed no one Apostle above or before his fellows. He drew no one Apostle to Himself, and with His arm around him, addressed him alone, and bade him take His place when He was gone; but He spoke to them all alike, as they stood before Him, and gave them commission without distinction or difference, showing that so far as the divine command went, it stopped short of absolute centralization, and limited the approach to monarchy at the Episcopate as a Solidarity. This is not saying that for purposes of practical administration there must not be Metropolitans, and Archbishops, and Patriarchs, and a Pope, even if the Church were in communion throughout the world. But these officers are simply and purely *ecclesiastical;* they come into existence as a

matter of necessity in the conduct of business, whether sacred or secular, and have no more claim to be directly the creation of God, than has the Primate of all England, or our own Presiding Bishop, or the President of the United States.

It was forgetfulness of our Lord's Charter and of His object lesson of the organization and government of His Church, exhibited on the mountain in Galilee, which made it possible for the conception of one universal monarchy over Church and State, vested in the Bishop of Rome, to gain acceptance in the West.

Such, however, was the melancholy fact, and we have during the middle ages, the Church and State in union, and the papal supremacy as an alleged *divine institution* accepted as a truth confronting us as the parents of most of the corruptions and abuses and immorality, which demanded and compelled reformation in the Sixteenth Century.

It must not be supposed that because the local or national Churches were in alliance with their respective civil governments, that there was always harmony in the family in their relations with the papacy. This was by no means the case, and especially in England. The earlier popes sought power, the later were eager for gain; that is, at first the ambition to be over-lord of Christendom was the master spirit which animated Rome, and afterwards, while the lust for power was not quenched, the desire to amass wealth became the supreme passion which ruled the papal see. The pursuit of these objects, power and money, provoked antagonism, and consequently we find the papacy resisted often on occasions by personal opposition on the part of bishops as well as kings, and sometimes by permanent legislation in canons and statutes. But as a rule the central power resting upon the support of the nations, and fortified by the prepossession in the minds and hearts of the people, that the authority of the Pope was the sovereignty of God, proved too strong in the end for any local foe, and thus Rome held her own against all who set themselves in array against her, until her hour came in the outbreak of the Reformation.

England suffered less from the evils of Church and State alliance and papal encroachments, than mightier nations on the continent, by reason of her insular situation, her greater distance from Rome, the character of her people, and her protection growing stronger as time went on from her convocation in the Church, and her parliament in the State. Still, the Church in England pre-

sented a pitiable spectacle in the middle ages, as the Body of Christ applying the ministries of the Gospel to the souls of men.

Let me briefly exhibit some features of the condition of ecclesiastical affairs developed mainly by the agency of the union of Church and State, and the domination of the Pope, working almost without hindrance among an ignorant population, incapable from lack of knowledge and influence of guarding their rights and shielding themselves from imposition and tyranny.

(1) The government of the Church was tainted, corrupted, and perverted, by foreign influence exerted through legates, and Archbishops, and Bishops, and lesser dignitaries imposed upon England by the Pope.

(2) The native prelates were too often unfit for their office and sacred duties. The State selected them, and had her own interests in view, rather than the glory of God and the salvation of men. "The Statesman-Bishop, and the Bishop-Statesman" was the legitimate product of the middle ages. The times and condition of affairs were more to blame for the unlovely spectacle of the vain attempt to unite God and mammon in the chief rulers of the Church, than the men themselves. Hence the pathos of the dying confession and self reproach of one of the greatest and grandest of secularized Bishops, and the profound sympathy which the listening world feels for Wolsey, as he moans, "Had I served my God with half the zeal I served my king, He would not have deserted me in my old age." It might have been expected that the distressing character, "a Statesman-Bishop, and a Bishop-Statesman," would have disappeared, when the period which created it and welcomed it had passed; but alas! it has not been so, and without the excuse which the middle ages furnished, every century since has produced examples of the worldly, self-seeking, ambitious, crafty, clever, plausible Bishop, who strives to join in his life and administration the service of mammon with the service of God. The Bible supplies illustrations of men called to high and holy offices, who lived in courts, and wore purple and fine linen, but their safety was secured by the hair shirt, and the pulse and water; and their devotion to principle was vindicated when the den closed its mouth upon them with "the ramping and the roaring lions."

(3) Pluralities added a third and frightful evil to the woes which cursed the Church with misgovernment and mal-administration. Bishoprics and benefices were heaped upon papal and royal and other favorites, and dioceses and cathedrals and parishes were

served by substitutes, while the incumbents were representing the Popes or the State in foreign courts, or wasting their revenue in dissipation.

Here are elements enough and to spare to assure the misery of the Church in her government and administration. When the rulers are foreigners in sympathies and speech, or worldly men with God far above out of their thoughts, or inferior men, serving as proxies on a wretched pittance, while their employers with the margin of the salaries in their pockets were *absentees,* what is likely to be the character and conduct of the great mass of the clergy? "Like priest, like people," is a true proverb, and it is equally true, like bishops and chief ministers, like dioceses and clergy. The bad examples, the laxity of manners, the neglect, the indifference, the immorality often, of the rulers in the Church, told sadly in their effect upon their subordinates. The priesthood as painted by Piers-Plowman and Chaucer was a dreadful reality in England.

(4) Another woe was concealed in the mendicant orders, who came with bright promise of renewing the life of the Church in faithful ministrations to the souls of men, without money and without price, but who proved in the end the worst of the bad. Freed from home restraint by papal exemption they lived as they listed, and did what they pleased. They broke down discipline by coming between the pastors and their flocks, and having no fixed habitations, they became clerical tramps, and brought religion into disrepute by their dissolute habits and vulgarity.

(5) Papal contributions to the misrule of the Church of England did not end in sending foreigners and unsuitable men to occupy the sees and benefices, and to preside over her councils and control her legislation, but they went on by exemption from Episcopal jurisdiction and home rule, both of persons and things, to confound confusion, and sanction anarchy. What hope was there for good order, when many abbots of monasteries, and dignitaries in cathedrals and conventual chapters, were released from obedience to their Bishops at home, and made immediately subject to the Pope, who was far away in Italy? What obstacles were thrown in the way of maintaining discipline, when monasteries and conventual houses were made "peculiars of the Pope;" that is, were severed from canonical obedience to their Diocesans, and subjected simply to the jurisdiction of Rome, and then to crown these sources of disorder with one supreme measure of disturbance, to pour into

the country an army of begging friars, who acknowledged no superior save the Pope. What land could long endure the presence of hordes of volunteer soldiers, with arms in their hands, but who owned no home control? Such the mendicants proved to be as time went on. They were papal mercenaries, preying upon the hospitality and the bounty of good Christian people.

Is not the picture dark enough? Alas, there were other shadows which deepened and aggravated the misery of the English Church in mediæval times. Foreign and home taxes accumulated until the burden became intolerable. The mere enumeration of the chief is enough to display the exaction and robbery under which the people groaned; Peter's Pence, Annates, first fruits, fees testamentary for dispensations, presentations and a hundred things, which furnished a plausible excuse for drawing money into the papal treasury.

Indirectly, too, the Church made the burden of taxation heavier for the lay people. All land vested in the Church was exempted from taxation, and as the ecclesiastical domain grew larger by the gifts and bequests of the pious, the area of taxable property grew smaller and had to bear a higher assessment.

I leave the picture purposely unfinished because we have not the time to fill in the details, and the outline is quite sufficient to give you an adequate idea of the practical condition of the English Church prior to the Reformation, and the chief causes, which generated and promoted the sad and distressing result, which had been reached a century before the time of Henry VIII. The interval until he came to the throne was a season of patient waiting, while efforts were being made from within the Church by the reforming Councils and the leadership of brave men, to remove or cure the evils which were her disgrace in the eyes of the world.

The waiting was in vain. The Councils met and adjourned, and nothing was accomplished. Pisa, Constance, Basle and Florence, in succession aroused and disappointed the expectations of the faithful, and the quiet of the last forty years of the fifteenth century, and the first twenty of the sixteenth, seemed at the time like the apathy of despair; but to us, who look back upon it with our knowledge of the past, we see in it the lull, the calm, which precedes the storm.

Strange it is that during this interval there rose upon the view three Popes, almost in immediate succession, diverse from each other, but all as far removed as possible from the mind of

Christ. These were Alexander the Sixth, who was Pope when Henry VIII. was a child, and America was discovered, the monster of sensualism and vice. Second, Julius the Second, who granted the dispensation, in spite of God's law, for Henry, Prince of Wales, to marry Katharine of Aragon, his brother Arthur's widow, and thus planted the seed whose fruit was the divorce and the severance of England from the see of Rome. Julius was the typical warrior, with whom the passion of arms was so strong that it is generally believed that he selected his papal name from his partiality for Julius Cæsar. And third, Leo the Tenth, who was Pope when Luther posted his theses in the public square of Wittenberg. Leo was the elegant scholar, devoted to letters, and if not tainted with infidelity, at least, like Gallio, caring little for the cause of religion. The sensualist, the warrior and the unbeliever, succeed each other in the chief see of Christendom, and shock the world with the frightful contrasts thus presented between Christ and the Popes.

No wonder when the Church persistently refused to reform herself from within, and added, as a sequel to her wickedness in defeating the efforts of her loyal children to cure the evils with which she was oppressed, the insult to men and angels and God, of crowning with the triple crown of the Papacy, Alexander VI., Julius II., and Leo X; no wonder that the outburst came; that the pent up forces of revolt against oppression, injury and insult broke forth, and flooded Europe with revolution.

To master the problem, it is necessary to understand the genesis and legitimate claims of the Papacy, in order that we may not get confused in our study of the Reformation in England.

The Roman Empire, when Christ was born, exhibited the perfection of organization. From the Cæsar to the humblest keeper of the gate, there was gradation in office and inter-dependence in obligation and duty. The whole area of the Empire, the *"orbis terrarum,"* I may say, was mapped out into patriarchates, dioceses, provinces and smaller divisions, with their respective governors. It was, so far as the then civilized world was concerned, a magnificent framework of military, civil and judicial arrangement. God, it would seem, had provided that the Roman should come last in the series of the world-conquerors, after the Assyrian, and the Persian, and the Greek, and seal and stamp the earth with his genius for organization, as a preparation for the reception of Christianity as it grew and spread abroad among the

nations. The Church found a system in territorial adjustment and in nomenclature even, existing whithersoever she went, and ready at hand for her use. It was a foregone conclusion that the civil framework of the Roman Empire, with Rome, the City of the Cæsars, at the head, must become the *ecclesiastical* framework of the Church, with Rome, ultimately the City of the Popes, at the head.

Observe, I say *ecclesiastical,* not *divine,* framework. The three orders in the sacred ministry are *divine,* directly ordained by God; but the inferior orders, as sub-deacons, or the superior, as Archbishops, are *ecclesiastical,* the creation of the Church to meet her own needs and convenience.

So, precisely, while we see the hand of God in preparation for the coming of Christ and the setting up and spread of His Church in the presence of the august and universal Empire of Rome, with all her adjuncts of organization, roads, colonial policy, and judicial system, still God did not command her to make use of these helps. He left her to do what it would have seemed almost absurd if she had not done. This statement carries with it the genesis of the Patriarchate of Rome, and of all other Patriarchates and ecclesiastical organization, down even to the rearrangement of our Missionary districts in our recent General Convention.

The whole system of mediæval and modern Romanism, as distinct from what is Catholic and true, rests upon causes which are directly human, partly accidental, and partly designed, for the most part, for the acquisition of power or wealth. The awful crime of this system is its setting aside the charter of Christ (S. Matt. xxviii, 18, etc.), preserved for us in the very words which He used, vesting the government of His Church in a corporation of many members, and substituting for it a constitution which revolutionized the divine polity instituted by our Lord, into a mere *human monarchy,* claiming to be divine. This claim for the Bishop of Rome, that he is the vicar of Christ, the absolute monarch of the Church, was not made a matter of faith until the Vatican Council of 1870. But practically the claim was made and pressed, from the seventh century. It was formulated in the dicta of Gregory VII. at the end of the eleventh century, and promulgated as a papal declaration of principles in the Bull *"unam sanctam"* of Boniface VIII., at the beginning of the fourteenth century.

This ultramontane theory of the Papacy, now a matter of *necessary belief* in the Roman Church, was not universally accepted in the middle ages and Reformation times. Especially was it disowned and repudiated in France and England, as is shown by what is known as the "Gallican position," and the vote of the English Convocations of Canterbury and York in the reign of Henry VIII., when these representative bodies of the Church almost unanimously disallowed the papal claim to *divine supremacy.*

The Church had built herself up on the framework of the Roman Empire, especially in the West, and, inheriting the traditions of the Empire, had looked to the Bishop of Rome as the administrative head of Christendom, as the Cæsar had been of the political world in the olden time.

England had received the Gospel-seed in very early times, when Britannia was regarded as the farthest bounds of the world. Missionaries were few, and their efforts were weakened by the unsettled condition of the country; but yet there was Christianity in Britain, having an Eastern origin, through Gaul, while the contemporaries of the Apostles were still alive. This Christianity, however, was destined to be absorbed by the stronger mission of Augustine in the Sixth Century, resting as it directly did upon Rome and the civilization of the West for its support, and finally it received organization and recognized incorporation into the Patriarchate of the West, through the genius, influence and strong guiding hand of Archbishop Theodore, a little less than a hundred years after the arrival of Augustine. From that date onward with various conditions of relationship, from the most friendly to the most hostile, and at all the stages between these extremes, England continued to be a part of the Patriarchate of Rome.

Thus we find her, at the accession of Henry VIII. to the throne, in A. D. 1509, owning legal and canonical obedience to the Pope as the Supreme Ecclesiastical head over Christendom in practical jurisdiction and administration. Nothing seemed less likely for years after Henry's accession, than a rupture with Rome.

Julius II. had given him, by dispensation, his brother's widow to be his wife, and with her he was apparently living in happiness. Henry had entered the field of theological controversy against Luther, and won the commendation of the Pope, Leo X.,

and a more permanent reward in the title granted to him of "Defender of the Faith." England's relations with Rome were of the most cordial character for more than twenty years after Henry's accession.

The Pope, strange as it may seem to say this, was the ultimate cause of the troubles which gave England the coveted opportunity of breaking with Rome in a canonical and constitutional manner, and setting herself free to reform herself by an appeal to Scripture and antiquity as the ground and justification of her action.

When Henry, Prince of Wales, was a mere lad, his father, Henry VII., applied to the Pope (Julius II.) for a dispensation for his son to marry Katharine of Aragon, his brother Arthur's widow, who had brought a very rich dower into England. Such a marriage was directly against the specific prohibition of God. It was a direct violation of the *divine law,* as the Roman Church then held, and holds to-day. Legitimate authority can dispense from the obligation to obey *ecclesiastical* regulations—that is, *mere human* enactments, but no earthly power, secular or sacred, can set aside God's commands, and declare that they may be broken with impunity. This very thing the Pope did, and all went well for a time—for years; but at length, Henry, now king, grew weary of his wife, older than himself, and his impatience was aggravated by his love for another, whom he wished to wed.

The king pleaded that his marriage with Katharine, notwithstanding the papal dispensation, was null and void *ab initio,* because it contravened the express law of God; and, moreover, that God had shown His displeasure by cutting off in infancy the many children whom his wife had borne to him, save one; a daughter, Mary, afterwards queen.

Under these circumstances, Henry applied to the Pope (Clement VII.) for a divorce from Katharine. As touching the Pope, the case was embarrassed with two paramount difficulties, the one theoretic and the other practical. The only ground on which the divorce could be granted was that the marriage was unlawful, as forbidden by the word of God; but Julius II., by his dispensation, had interfered, and declared that it was lawful. If, then, Clement VII. listened to Henry's plea, and granted the divorce on the alleged ground of divine prohibition, he contradicted his predecessor.

Again, Katharine of Aragon was the maternal aunt of Charles V., and Charles V. was master of Rome, and held the

Pope in honorable captivity. The position was a delicate one, and, however willing Clement might have been to contradict and stultify Julius II., he did not dare to incense the great Emperor of Germany, Charles V.

In this dilemma the Pope sought refuge in procrastination. He hoped that delay would bring him release from his perplexity and difficulties. He appointed commission after commission. He heard the case, now in Italy, and now in England. He deputed cardinals singly, and cardinals in concert, to represent him; but still no conclusion was reached, and after years of weary and impatient waiting, without gaining the slightest satisfaction, the king grew angry. At this juncture, Thomas Cranmer appears upon the scene.

He comes before us, almost, as we would say, by accident, and thenceforward his name is intimately connected with the religious history of England for nearly thirty years.

The occasion out of which grew his introduction to the king, his relation to the divorce, and his advancement ultimately to the See of Canterbury and his official leadership in ecclesiastical affairs until the accession of Mary in 1553, was a casual meeting with Gardiner and Fox, respectively Secretary of State and Lord High Almoner. In the course of an evening's conversation on "the king's business," as the divorce suit was called, at Cranmer's place of sojourn in the country, where he was stopping with his pupils, he stated his view of the matter, which was carried to the king's ears. The solution seemed so reasonable and satisfactory, that Henry at once removed Cranmer from Cambridge, where he was a fellow and tutor, and established him in his own household.

Cranmer's resolution of the difficulties which embarrassed the divorce, was simply this: that, as the marriage with a brother's widow was contrary to the *divine law,* no papal dispensation could authorize the union, and, consequently, the alleged marriage of Henry and Katharine had never been a marriage, and was, as the lawyers say, "null and void *ab initio.*" It was only necessary, then, Cranmer argued, to obtain theological, canonical and legal declarations on the points involved, and the question would be finally settled. The king would be, in the eyes of the world, a single man, a bachelor, and free to marry whomsoever he chose.

This was all that the self-indulgent king cared for. His heart was set upon marrying Ann Boleyn, and securing, if God so willed, a male heir to the throne.

From the hour that Henry heard of Cranmer's view of the case, his fortune was made. He becomes perforce at once a conspicuous figure among the great men of the time, and ultimately, on the death of Warham, in 1532, he was advanced to the Primacy in the following year.

The purpose of the king in promoting Cranmer, a simple priest, over the heads of all the prelates and eminent ecclesiastics in England, was largely personal and selfish. He desired to have in the See of Canterbury, the man who would, in the highest spiritual Court of the realm, set him free to marry the object of his infatuation, Ann Boleyn. His wish was gratified, when, on the 23d of May, 1534, the Archbishop of Canterbury gave final judgment that the king and queen, having never been by the *divine law* man and wife, are set free from the aforesaid pretended marriage.

This act, so shameful and cruel and repulsive, opens to public view the drama of the Anglican Reformation, since it publicly proclaimed England's repudiation of the canonical and legal jurisdiction of the Papal See. Much was to be done in the way of legislation, both by Convocation, the Church's legislature, and by Parliament, that of the State, before this end could be accomplished. During many centuries the Court of Rome had been connecting England to Italy by bulls, and briefs, and claims, and commissions, as a ship attaches a barge by cables and ropes, and time was required to release the captive, and repeal the intricate and complex legislation.

The first act in the drama may be summed up in the declaration solemnly given and recorded by the Convocations of Canterbury and York in 1534, that the Bishop of Rome has not, by *divine law or right,* any more jurisdiction within the realm of England than any other foreign Bishop. The principle here stated is simply the truth that in the Church of Christ there is on earth no one personal source of jurisdiction, but that within each nation the local episcopate is the sovereign authority under Christ, subject to appeal to the universal Church represented in a General Council.

This was the advance made in the reign of Henry VIII., and the wonderful thing was that, through the strong and masterful character, the iron will, the unbridled passions and the vices and remorseless cruelty of Henry, the blessed result was reached; that the separation from the See of Rome was accomplished in a canoni-

cal, constitutional and legal manner, without revolution or the violation of any Catholic principle which bound England to the past, and left her as truly a part of the universal Church as she had ever been.

Two indisputable facts are to be observed and emphasized in connection with Henry VIII.'s association with the Reformation in England. First, we must, under God, thank two Popes for it: Julius II., who dared to suspend God's law, for the marriage of Henry; and Clement VII., who vacillated about granting the divorce, which Henry passionately demanded until his patience was exhausted, and his imperious will and unbridled appetites would brook no further delay.

Second, Henry seems to have been raised up by the divine hand like Pharaoh, that through his wickedness the great purpose of God might be accomplished in restoring His Church to her primitive condition of soundness in the faith and Catholicity of position.

As Henry was by natural disposition and education, he never would have broken with Rome. He was a thorough papalist in all his sympathies. He was a tyrant, cruel, rapacious, self-indulgent. He even loved the corruptions and abuses of the mediæval Church, since he said as much in his answer to Luther. In this way, the wrath of man, nay, the sins of a wicked tyrant, were made, overruled, to praise God. Henry's quarrel with the Pope on purely selfish and personal grounds, won him over to give the sanction of the crown to all the measures of reform which set the Church of England free from foreign control, and restored her to national independence.

Contrast this result with what happened on the Continent, where *revolution* characterized the movements. Luther and Calvin each in turn broke with the past, and organized on brand new principles of their own invention, systems which they stamped with their own names, Lutheranism and Calvinism. Back of these systems, as they came into being in the Sixteenth Century, there is no past. Martin Luther is behind the one, and John Calvin is behind the other; and when you have said that you have said all that can be said. They are strictly and absolutely personal in their character. One man in each case dominated and overshadowed them. The Church of England, on the other hand, left the reign of Henry VIII. in 1547 as that reign had found her, save and excepting that she had resumed her national independence

which *Magna Charta* had guaranteed to her, when, in 1215, she had spurned the foot of the Papal Legate, Pandulf, resting on her unworthy monarch's neck, and declared that she was free. Monarch, Lords and Commons, Bishops and inferior orders, Cathedrals, Courts secular and spiritual, remained as they had been. Only papal domination had been dismissed, and that had been effected with the consent of all orders lawfully obtained. The whole nation was within the embrace of the Church of England. All owned allegiance to her hierarchy, and all worshipped at her altars. As now there are divergent schools of thought and practice within the Church, so then there were differences of preference and opinion within the ecclesiastical body, and this national unity continued, be it remembered, for a quarter of a century, when Rome began the lamentable sin of schism by excommunicating the Sovereign, and ordering her subjects to leave the Church of their fathers, and by setting up rival altars of her own. Geneva quickly followed the evil example of Rome, and together they have united in hostility to the legitimate Church of the land, sound in doctrine, Catholic in polity and practice, and pure and uncorrupt in manners. They have united in hostility to her ever since.

I am not unmindful of the dissolution of the monasteries, and other incidental changes which took place in Henry's reign; but these measures in no way affected the integrity of the Church. They are most of them matters to be deplored, and prove the wickedness of the king and the greed and rapacity of his courtiers.

We pass to the reign of Edward VI. (1547-1553). As his death occurred when he was less than sixteen years of age, he can scarcely be held responsible for what was done either in Church or State. The measures and transactions were the acts of his counsellors, under the leadership, first of the king's uncle, the Duke of Somerset, and afterward of the Duke of Northumberland.

During Edward's sovereignty, Archbishop Cranmer's strength and weakness conspicuously appear, the weakness developing itself as foreign ecclesiastics flocked to the English Court from the Continent and brought him under their influence, and political intrigues involved him in contradictions and inconsistencies, which must have degraded him before the bar of his own conscience, and prepared him for the wretched fate which overtook him in affixing his signature to the recantations, which

his enemies wrung from him, before they burned him at the stake.

The second act of the drama of the Anglican Reformation is included in the reign of Edward VI. In the first act, in Henry VIII.'s reign, the *ecclesiastical* connection with Rome, which had grown up during the Middle Ages, was severed by the concurrent action of the Crown, the Convocations, and the Lords and Commons; the Bible was translated into English; and the services were in a fragmentary way made accessible to the people in the *King's Primer,* the *Bishop's Book,* and the *King's Book.* Doctrinal questions were only incidentally touched. Cranmer is in name the chief ecclesiastical actor, but in reality the dominating will and masterful character of the king, ruled the Primate.

In the second act, Cranmer comes forth released from the control of the king, but conspicuously the victim of circumstances and the subordinate of stronger men in the spheres of religion and politics. His strength and weakness appear, first the one, and secondly the other, and both his strength and weakness are overruled by God for the welfare of His Church.

The strength of Cranmer in his relation to the Reformation in England, lay in his natural gifts of a good understanding, an exquisite liturgical discernment and taste, and an aptitude for business; and also in his university training, and his excellent knowledge of Ecclesiastical and Civil law. He commanded the use of the pen of a ready writer, and his style, both in Latin and English, was chaste and pure. In private life he was free from reproach, and as a man, apart from his public misfortunes or grievous faults, he was respectable.

Cranmer's weakness arose from natural defects of character, and from the force of circumstances suddenly, without premonition, placing him in a situation for which he was wholly unprepared, and where he, almost of necessity, made the mistakes of his life. He passed by most sudden transition from the quiet of a university tutor's occupation, to be the leading spirit in the "king's business." He entered almost without his consent into the current of public affairs, as the servant, one may venture to say the *slave,* of a tyrant, and the eddy drew him on with irresistible power to do and sanction many things which he knew were wrong, and thereby sear his conscience, as it were, with a red hot iron, and deaden his spiritual life and sense. If one looks at Cranmer in association with Henry VIII. for nearly seventeen years, he will not be surprised to see him the puppet of foreign reformers

and adventurers, and the victim of political fortune-hunters and demagogues in the reign of Edward VI., nor for the appalling tragedy in the reign of Mary with which his career ends.

The reign of Edward, as a whole, shows the triumph of the reaction against Mediæval Rome. This was mainly caused, after we leave the original revolt from the abuses and corruptions of the old regime, by the greed of the courtiers and the nobles for Church spoils, and by the influx of foreign refugees. The first motive was so strong, that in Mary's reign, when the papal school was victorious, and Rome's claims were again allowed, the one exception to putting things back as they were in King Henry's time, was the restoration to the Church of her property. So powerful was the love of money, that the most devout believers in the Pope's supremacy refused to surrender ecclesiastical lands or wealth. They would do all else, *but that one thing they would not do.*

The work of spoliation was not completed when King Henry died, and hence the school opposed to Rome was strengthened by the desire on the part of many to rob the Church of all that could be seized and appropriated, when and while the boy king reigned.

The foreigners not only came over to England in increasing numbers during the six years of Edward's reign, but they were given preferment in the universities and the Church, and their influence told with disastrous effect upon the Primate and others near him, and upon many in the court and in the humbler walks of life.

The lustre of Cranmer's genius as a liturgiologist, and his strength in the old learning, the history, theology and legal knowledge of the past, are conspicuously shown in the First Prayer Book of Edward VI., one of the grandest ecclesiastical achievements of all time. Its treasures are largely stored in our present Book of Common Prayer, and we may say that in the opinion of many whose judgment commands the highest respect, where we have departed from it in later revisions we have lost ground and gone back from primitive soundness and Catholic antiquity, to modern individualism and laxity and weakness.

The mischievous influence of foreign reformers from Switzerland and Germany is manifest in the demand for a revision of what we may truly call "our incomparable liturgy" of 1549, almost as soon as it found its way into the hands of the people. These troublesome spirits, under the plea of greater simplicity

and larger room for the exercise of individual liberty, began at once to find fault with details of ritual and worship, and so far succeeded that a Second Prayer Book was compiled and issued just prior to Edward's death. With marvellous inconsistency, the authors of the Second Book placed their *imprimatur* upon the First, as free from doctrinal error and deserving of all praise, and yet this endorsement is in the preface of a work intended to supplant the one which it commends. This party, which we may, for the lack of a better name, call the Protestant school within the Church, reached its utmost limit of expression, and scored its greatest victory, in the Second Prayer Book of this reign. The greed for ecclesiastical spoils, the sermons and teaching of irresponsible foreign reformers, and the weakness of the Primate, contributed to this deplorable result. In the line of declension, the restless agitators from Scotland, Germany, Holland, Switzerland, Poland and Italy, in association with English malcontents, were preparing to advance to another stage of reformation and purification, when the hand of God interfered, and the boy king died in July, 1553. Had he lived, there is little reason to doubt that the Church of England would have run great risk, in so far as the action of the State can go, of losing her Candlestick, of dropping out of the Catholic body, and becoming an Anglican schism; a Cranmerian sect.

But God ordered otherwise; and in the reign of Mary the third act in the drama of the English Reformation is presented to us. It is not my purpose to dwell upon it longer than to say a few further words about Cranmer, and to place these frightful years from 1553 to 1558 in their proper relation to our Reformation as a whole.

Cranmer dies at the stake, and his fate brings ineffable disgrace upon his enemies in State and Church. They knew from the outset what they meant to do. They took advantage of his weakness, and drew from him, under the bribe of saving his life, recantation after recantation, and then, when they had unmanned him, degraded him, disgraced him, they slew him. They played with him as a cat does with a mouse which she has wounded. The scene is ineffably dark, and the thick darkness covers, while it does not hide, the unhappy queen and her counsellors, and all who had a share in the dreadful tragedy. The only gleam of sunshine there is to illumine the scene, is the light which falls upon the sufferer as he recants and disavows his recantations, and

stretches his right hand from the stake into the flames. Before one condemns Cranmer for his pusillanimity when he was about to die, let him put himself in the ex-Primate's place, and ask himself what he would do in the same situation. It is difficult to answer. The misfortune of Cranmer has been that injudicious friends and admirers have called him a "Martyr," and painted his portrait without a blemish. His heroism at the last atones for his cowardice in the days which preceded his execution, but it does not canonize him, nor lift him to the rank of "the noble army of martyrs."

Cranmer's faults lie back of his death scene. They disfigure his life from the time he becomes the royal favorite and tool. They were worse, far worse, than the final weakness, because they were deliberate, and were not committed under the stress of so frightful a temptation as the hope of rescuing himself from the flames, and saving his life. Had he refused to yield to Henry's imperious will, or acquiesce in the wickedness of Edward's courtiers, he would probably have lost his preferments, and been, at the worst, imprisoned; but as to this he was not certain, and the good, true man never does what he knows to be wrong because he may suffer if he refuses. His contemporaries knew Cranmer, and measured him; and hence they never recognized him as a leader, as one who is worthy of a following, and will win success. So far as his faults are concerned, God overruled them, as He did Henry's wickedness, to the advantage of the Anglican Reformation. Henry's absolute want of integrity led him, in order to gratify his wishes, to sacrifice his preferences and convictions in giving the sanction of the Crown to a policy which he disliked, and to measures of which he disapproved; and Cranmer's faults so discredited him in the estimation of all estates of the realm, that he failed to secure their allegiance as their leader.

Had it been otherwise, had Cranmer been a Martin Luther, or a John Calvin, or even a John Knox, he might have drawn around him a following which in the evil days of Edward would have broken loose from all control, and become the sect of Thomas Cranmer. His faults and weakness of character perhaps saved us from this catastrophe, while his strong points in genius, learning, and conservative sympathies, helped us to make our appeal in deed as well as in word, in the Prayer Book of 1549.

Instead of a *personal leader,* our Reformation had a citadel, a tower of strength, a haven of rest, in our Book of Common

Prayer. It was in print, and it was in use. It summed up polity, Sacraments, worship, and devotion. It claimed to rest upon the warrant of Scripture, and the Bible was an open book in the services of the Church to vindicate that claim. Destruction is easy. In the wild storm, preservation and construction are hard. These difficult tasks, which God set the English Church to accomplish, she performed; and to Cranmer we are largely indebted for the blessed result.

The drama of the Anglican Reformation ran on through Mary's reign, and the Papalists, that school, I mean, which accepted Papal Supremacy in the English Church, were in the ascendant, and the Protestant school was under their rivals' feet. The old mediæval status was restored, with the jurisdiction of the Bishop of Rome once more allowed and accepted. But we must not make the mistake, *the crucial mistake,* to suppose that one Church went out with Edward and another Church came in with Mary. This was not the case, any more than it is true that one nation goes out when the Republicans cease to rule the United States, and a new one comes in when the Democrats take their places. We are one nation, but there are parties which divide the preferences of our people. So in Queen Mary's time, the English Church was one; but there were divergent schools of thought and conviction within the one Church. They were all subject to the same Bishops, and they worshipped at the same altars. In Edward's reign the Protestant school were in power, and Cranmer ruled; in Mary's, the Papalist school came to the front, and Cranmer was burned.

The one English Church continued unbroken in its integrity, including, we may say, the entire English people within its embrace, until about the twelfth year of Queen Elizabeth, when the Bishop of Rome excommunicated the queen, and ordered all who would obey him to leave the lawful, canonical and Catholic Church of England, and organize a schism.

Then, in 1570, the Church of Rome, a foreign Church on English soil, went out from us, because they were not of us; and formed a separate communion; and became, as they have been justly termed, "the Italian Mission."

My task is done, so far as the prescribed limits of my subject go, but I may venture to give completeness to the discussion by passing with rapid step to the final act, which concludes the

Anglican Reformation with the Savoy Conference in 1662, in the reign of Charles II.

Between Mary's reign, which ended in trouble and disaster in 1558, lie the reigns of Elizabeth, James I., Charles I., the Commonwealth, and then the Restoration brings us to the Savoy Conference and the Act of Uniformity which made the Prayer Book, essentially as it is to-day, a part of the Statute law of England, Convocation having previously set its seal of approbation to the Book.

Thus the Church, as she was in 1662, and not in 1552, becomes the *Ecclesia Docens* of the West. The Commonwealth and the reign of Cromwell and Presbyterianism and of the Independents, had taught the Church the value of her Catholic heritage, and the inestimable worth of her Book of Common Prayer, and she resolved to hold them fast, and strengthen the ties by which she held them in loyalty to God's word, and apostolic and primitive antiquity.

The English Reformation as a completed result presents in our Communion in the Mother Church across the ocean, and in our own Church in the United States, the only instance in which corruptions have been cured, abuses corrected, and false teaching expelled, without breaking organic connection with the mighty past, and dissolving union with the Catholic Church.

This is a wonderful fact. There has never been anything like it in history. The continuity of the Church of England remains unbroken, and she is Reformed, Catholic, Primitive, Scriptural, while everywhere else the Church is unreformed, disloyal to her Lord in her polity, as in Rome, or quiescent in inactivity through oppression, as in the East, or in fragments in innumerable bodies of as many names, whose ancestry is of yesterday, or, at the longest, three hundred years.

We alone stand erect upon our feet, rest on the sure foundation of the Apostles and Prophets, Jesus Christ Himself being the Chief Corner Stone; with the faith purged from additions, the Sacraments administered in their integrity, and our polity, as Christ left it, when He invested the eleven with His divine Charter of government (S. Matt. xxviii., 18).

It is our tremendous heritage to be in these respects alone. The dignity is grand; the responsibility is awful. We are the hope of the whole earth. I say this, not with pride or ostentation, but with the profoundest sense of the burden of duty which God

thus devolves upon us, and the zeal, devotion, loyalty, and large-heartedness in spirit and gifts, which He expects from us in return.

The near future must make larger demands upon us than we now can forecast. The events of 1898, to go no further than the Roman Communion, have set in operation, causes which must ere long affect her to the very centre. "Americanism" as a force in the Papal monarchy, has received an impulse and a name to live and grow, which we are not now in a condition to measure.

For three hundred years and more, Italians have, with scarcely an exception, occupied the papal throne, and the rule has been ultramontane, monarchical, narrow, far away from modern thought and feeling and sympathy; and under the prestige of such influences, the Latin Communion has been putting up the bars, and shutting the doors against foreign intrusion, in issuing new decrees of additions to the faith, and fresh bulls of self assertion as to her lordship and ownership of the whole world.

Our acquisitions in the South and far East have introduced new elements into the problem of Rome's system with which she must deal herself, but we may hope that God will overrule all for good. The mediæval armor has been shattered. The wearer may cast it off ere long in whole or in part, and come forth into the light of day, and an American Pope may wear the triple crown.

With such a future, or something like it, our Anglican Communion has the vantage ground in dealing, as to its demands and opportunities. We stand alone, we hold in trust God's choicest treasures for mankind. This spiritual wealth in polity, faith, Sacraments, liturgy, with God's Word as their foundation, is our precious heritage. It comes to us through continuity of transmission from Apostolic times to the present hour. Our fathers in the faith rescued it by a legitimate and constitutional Reformation from corruption and dissipation and loss, by the struggles of more than a century, begun in the reign of Henry VIII. and concluded in that of Charles II., and handed down to us the priceless legacy; so that we can look across to Lambeth, and see in the Chair of Canterbury to-day as real a successor of Augustine, as was Anselm, or Warham, or Pole; and he shelters the same divine gifts for the world, which they held in trust for posterity, for us. Let us never forget that we are trustees for mankind, and that we must not for any bribe in the specious form of a pseudo charity, or the fallacious sentimental schemes of so-called Christian Unity, betray our lofty and unique position as the custodians of God's spiritual gifts to men, and sell our birthright for a mess of pottage.

## THE CHURCH OF ENGLAND AS A TEACHER.

THE charge is often brought against our Church, sometimes with more venom than desire to be fair, sometimes with more impatience than faith, that she has no settled doctrines, but only an opportunist programme which is liable to be varied to suit the exigencies of the moment. She has the misfortune to be no Church, but merely a miscellaneous assortment of badly arranged factions tied together in one bundle by the Establishment, and, therefore, it is no wonder if she speaks with an uncertain voice, or even says, almost at the same time, contradictory things. Those who utter these sayings are, for the most part, adherents of a Church whose members, at all events, seem to regard her as not only infallible, but also omniscient, or else they are crypto-sympathizers with the cock-sure spirit which they fancy they find in Rome. Wise men are not caught by this affectation of a superiority over the poor old Church of England, which certainly, so far as our observation goes, is confined to the young enthusiasts among us; but then all men are not wise, and, therefore, a few trite observations may be allowed for their benefit, especially as some of them confess that they are in the habit of treating our columns as the mouthpiece of a Delphic oracle.

The first remark we should make is that those who talk in this strain are wont to overlook one small but very important fact. They do not recollect that what the Church says is one thing, what her members or her officers say may be quite another. This distinction is commonly obliterated in the complaint that if you go into one church you may get one kind of doctrine, and if you go into another, you will be taught the exact contrary. The one may tell you that Transubstantiation represents the truth, while the other is equally sure that Zwingli alone is to be followed. One is a socialist, and another a believer in the Divine Right of Kings. One believes in the theory of Verbal Inspiration, and his neighbor is a disciple of the Higher Critics. Pure and unadulterated Calvinism is the spiritual food of one parish, while S. Thomas is served up for the support of people who may happen to live on the other side of the street. In fact, we are assured that there is no single point on which the members of the Church of England are agreed except it be hatred of the Pope and all his ways. No one point of Catholic belief can be found, it is said, about which we are unanimous. Well, it seems to us that the answer to all this is

extremely simple and conclusive. In the first place, the accusation is recklessly exaggerated. The clergy of the Church of England are not so much at variance as the foxes who have lost their tails would like to believe. We have not heard of one who has ever denied the primary facts of Revelation, the Incarnation, the Resurrection, the Atonement, the Ascension, and the Mission of the Holy Spirit. If ever any have done so they have invariably soon come to see that they were in an indefensible position. Our disagreement, such as it is, does not concern itself with the facts of Revelation, but with the interpretation to be put on them, or on their application. The Church of England has no anathema for any one of her members who prefers the Scotist view of the Incarnation to the Thomist, or *vice versa*. She is content, and wisely so, to insist that her teachers hold to the fact. She would not excommunicate a person for holding, with Irenæus, that the Atonement depended on a price paid to the devil, or to God, with Anselm; or that the forensic view is inadequate, as many moderns hold. All she does is to teach the fact of the Atonement. So, again, men may choose between two views of the nature of the Resurrection Body, but they are not at liberty to deny the fact of the Resurrection of Christ, and, therefore, of ourselves. They may differ as to the exact relation between the priesthood of the clergy and that of the laity, or between both and that of our Great High-Priest, but no doubt exists as to the common belief of all Churchmen in the Ascension and its complement—Christ's Priesthood in the Heavens. We differ unhappily about the exact mode of conception of the Eucharistic gift, but we do not differ about the fact that it was instituted by Christ for the strengthening and refreshing of our souls. This then is the first part of our responsive plea. The charge is wickedly or ignorantly exaggerated.

In the second place, we go on to point out that such differences as exist about the interpretation of Divine facts are not wholly matter for condemnation. We are nowhere assured that Revelation was intended to answer all the questions that the curiosity of man might ask. There are many things which even now we could not bear, and which, therefore, have been left unsaid. Where that is the case, more faith is shown in being content with ignorance than in manufacturing an answer for the occasion. We should all like to know more, for instance, about the state of the blessed dead, but as Christ told it not, it is at once more

reverent to Him, and more honest to truth, to keep within the limits of what we know, and treat the rest as forming a realm where men may differ without incurring any condemnation. And here we touch the root of the complaint made about the uncertainty of the teaching in the Church of England. Those who bring the complaint hold a theory of the nature and scope of Revelation, which is most certainly not that of the Church of England, and is also immeasurably inferior to hers. They treat Christianity as a philosophy merely, and Christians as its disciples. Hence they are impatient if the professors of this philosophy leave any corners unexplored. If the disciple ask a question of his teachers, he has, they seem to think, a right to a categorical and authoritative reply. But the Church of England takes the higher and truer view that Christianity is first of all a *life,* and only secondarily a philosophy. Many a humble Christian lives the life of Christ without being able to pass an examination in theology, and our Church refuses to put stumbling-blocks in his way. She insists on the facts of Christ's life and working, and invites men to incorporate them in their own thought and conduct. When they have done that they will find that they have the new life, and can move with freedom among the differences and contradictions which are such a terror to many who know not the life, and are disturbed in their minds because they cannot make a philosophy do duty for the life itself.

In the third place, it must be said that impatience or ignorance is at the bottom of all this foolish cry that the Church of England does not teach anything. Only the very young, one would have thought, could have been turned off the track by failure to find perfection here below. The Church of England is not perfect, we know, but where is the Church that is? She is, at all events, a Church very much alive, full of enthusiasm and vigor, and longing to do her Master's work. If she is perplexed sometimes by the very complexity of the task set her, her perplexity is better than a solemn pretence of a knowledge not possessed. The very contradictions that people find are due to her manifold activities. To get rid of them you must transform all her members into sages or slaves. No Church can do the former, and the Church of England is too noble to wish to do the latter. It is not too much to say that the degree in which a person is willing to bear with the shortcomings of his Church, and to do all he can to remove them, is the measure of his capacity to take a lofty and generous

view of religion and life. The man who shrieks for uniformity is a poor sort of fellow after all, narrow in sympathy, weak in endurance, selfish in his religion, and a stranger to the sublime majesty of truth. It is the glory of the Church of England, if people only knew it, that she has done all she can, and is still doing all she can, to prevent her members from believing that human formulæ can ever do more than dimly shadow out the great eternal verities.

Lastly, if we allow that the differences between members of the Church were ever so great, that is, so great as her enemies try to make them out to be, even then this by itself would not bring any condemnation on the Church as a Church. Her members may be faithless to her teaching, and bad representatives of her spirit, and yet she remain untainted. Her mind is expressed with all reasonable clearness in her formularies. The Bible and the Book of Common Prayer and the Thirty-nine Articles are there, even if we turn our back on them. Where they are doubtful she appeals to history, and where any difficulty in practice remains, then she calls in her Episcopate. Of course, it is open to her detractors to retort that it is just in the action of the Bishops that they see the real weakness of the Church of England, inasmuch as they notice that the invariable rule of the Bishops is to do nothing if they can help it; and when they are forced into action, to do nothing to flout public opinion. If the Church of England were a Catholic Church, would she not always ask first of all what is the mind of the Catholic Church on the point in debate, and be careless what the great British public thought about it? Again we reply that the charge is as usual exaggerated, witness the Archbishops' letter to the Pope, and their instructions to their flocks, and also that even if the accusation were ever so well founded, it would not be the first time in history when Bishops had shown themselves bad shepherds. The history of the Vatican Council, the life of Cardinal Manning, and the vicissitudes of the Jesuit Order should make people chary of throwing stones.

On the whole, while we admit that our Church, like all Churches, is not without spot, yet she need not fear comparison with others. Her blemishes are as nothing compared with her services. No reasonable person will find fault with her for not attaining the impossible, and every one of her members who is not given over to an impatient mind or a loveless heart will but see in every criticism of his spiritual Mother a fresh inducement to more faithful and loving service.—*Church Times.*

## SKETCH OF THE CHURCH IN SCOTLAND.

IT is proverbial that we often know far more about persons, places, and things at a distance than about those in our own immediate neighborhood. This is certainly true of a large number of Englishmen with regard to Scotland and things Scottish, especially ecclesiastical things. Many Englishmen, even ecclesiastics in dignified position, know far more about the history and position of the Church in South Africa, for instance, than about the affairs of the Church in a country the capital of which can be reached in eight hours from London. One consequence of this is that when they cross the border English priests and laymen not unfrequently commit many ecclesiastical solecisms, the effect of which is very regrettable; these mistakes are as often as not simply the result of a failure to grasp the ecclesiastical situation North of the Tweed through ignorance of the history of the Church in Scotland. It will not be waste of time, therefore, to endeavor, in a brief and familiar way, to set before English readers a sort of conspectus of Church matters over the border in the past and in the present.

Like the Church of England, the primitive Church of Scotland became Romanized before the opening of the period generally called the "Middle Age." The process came on gradually, but by the Sixteenth century it had become tolerably complete. Papal domination produced in Scotland the corruptions in discipline which it produced everywhere else; indeed, the Papalized Scottish Church in the Sixteenth century seems to have had almost more than its share of corruptions. The Bishops, prelates, and clergy lost all hold on the respect of the people; nothing can exceed the darkness of the colors in which Ninian Winzet[1] (a Scottish priest who maintained his communion with Rome) paints the manners and morals of the clergy of his time.

One cannot wonder, then, that when the Protestant Reformation shewed itself in Scotland, it had a comparatively easy task, and was able to do its work with uncompromising completeness. No attempt was made to reform the Church; it was simply abolished, root and branch, by the Act of a Parliament held in Edinburgh in 1560. To their eternal shame be it said, the Scottish Bishops bent before the storm in the most cowardly manner possible; they either fled the country or retired into privacy, and

[1]Winzet died in 1592, at the age of 74.

made no attempt to save the Church or to maintain the hierarchy, which, in consequence, simply died a natural death, the newly-invented, newly-established Presbyterian Church being left in possession of the field. No measures were taken at Rome to revive the defunct hierarchy, and for more than a hundred years Scotchmen who clung to the Roman Catholic religion were left without the superintendence of any Bishop at all. The primitive and mediæval Church of Scotland died out completely *as a Church;* scattered individuals and congregations remained true to the faith of their ancestors, but they were without that necessary bond without which no collection of Christians can in very deed be considered a true *Church,* they were not bound to each other and to the comity of Catholic Churches throughout the world by being united in fellowship and obedience to an apostolically ordained Bishop or Bishops.

James I., and Charles I. after him, determined to remedy this state of things. After many negotiations it was resolved to restore the episcopal hierarchy in Scotland. The old division of the country into dioceses was restored on the ancient lines, and three Presbyterian Ministers selected by the King were sent to London in 1611, and were there consecrated Bishops according to the Anglican ritual by Bishops of the Church of England. These Bishops on their return consecrated other Bishops to complete the filling-up of the restored sees. This was in the reign of James I. In the next reign a further step was taken. A Prayer Book, formed on the model of that of the Church of England, was prepared and was ordered to be generally used. The history of the compilation of this Book is somewhat obscure, but it is certain that Archbishop Laud was largely responsible for the form in which it appeared.

The restoration of a Catholic hierarchy and liturgy to Scotland was no doubt characterized by those unfortunate features of Stuart rule, for which, eventually, the Stuart Royal Family paid so dear. The restoration was carried out in a high-handed manner, and no pains were taken to conciliate the good will of people who had heard from their fathers what manner of persons the Bishops had been in times past, and who naturally regarded the revival of their office and rule with suspicion and dread. "Popery and Prelacy" became bracketed together in the Scottish mind as twin horrors, both alike opposed to Gospel simplicity.

The introduction of the Prayer Book proved to be the prover-

bial last straw. When, in 1637, it was attempted to conduct Divine service according to its rites in S. Giles' High Church, Edinburgh, there was a cry that the Mass was being brought in, a riot ensued; much else followed, the result being that the very next year a General Assembly in Glasgow, acting under Royal authority, abolished episcopacy and all its works. Some years after this followed the fall of the Monarchy, the murder of the King, and the Protectorate; then came the Restoration.

Charles II. was scarcely seated on his father's throne before the hierarchy was restored in Scotland; as only one Bishop was left of the previously restored line, four new Bishops were again consecrated in London; these prelates on their return to Scotland set about restoring episcopal rule, but they did things in a very half-hearted way; the dregs of Presbyterianism were not thoroughly got rid of, but remained to spoil the excellence both of the discipline and worship of the restored Church. And it is to be feared that much high-handed disregard of mistaken but conscientious convictions also marred the work of restoration. However, this state of things was not to last long. The Revolution came, and all the Scotch Bishops and most of the Scottish clergy felt themselves unable to renounce their allegiance to James II. and to swear fealty to William and Mary. The consequence of this was not long delayed. In 1690 an Act was passed, the effect of which was to abolish the hierarchy and the Church over which it had presided, and to set up a newly-devised Presbyterian Church in its stead.

The disestablished Church was treated with the greatest harshness; its adherents, clerical and lay, were dealt with as presumably rebels; fine, imprisonment, banishment were incurred by those who took part in its rites; and for the next hundred years at least the dispossessed Church of Scotland endured enough, one would think, of suspicion, scorn, and legal rigors to expiate even greater arrogance than she had shown to dissidents in the day of her power.

This time of humiliation was a time of grace. The humiliated Church freed itself from all taint of Presbyterianism, and during this time there was evolved the special Communion Office still extensively used in the Scottish Church, a noble service, greatly in advance liturgically of the Eucharistic Office in the English Prayer Book; it is derived chiefly from the Communion Office in the unfortunate Prayer Book of 1637, with rearrangements after the plan of the Oriental Liturgies.

The National Church of Scotland, planted in early days by

so many saintly missionaries, came to a final end in 1560, and has left no lineal successor. Three religious bodies now claim to be *de jure* the legitimate National Church, (i.) the Established Presbyterian Church, (ii.) the Anglo-Catholic Scottish (Episcopal) Church, (iii.) the Roman Catholic Church. No one who names the name of Catholic need even pause to consider the claims of the first of these; it is a modern sect, dating only from 1690, for the Presbyterian Church then organized and established was by no means identical with the Church set up in 1560. Between the Anglo- and Roman Catholic Churches, the English Catholic cannot hesitate as to which rightly claims his allegiance: he can but admit the claim of the Scottish (so-called "Episcopal") Church. Not only does its hierarchy derive its apostolic succession from his own National Church of England, not only is its liturgy almost identical with his own Prayer Book, but that Church was first in the field in rebuilding the Catholic hierarchy which had been thrown down. No Church in Scotland can claim "continuity" with the ancient Church, but the "Episcopal" Church can make a claim as valid as that of "continuity" to be considered the legitimate representative of the old religion, it can claim "priority" in the work of reconstruction, as having given back to Scotland an apostolic hierarchy eighty years before the Roman Church sent even a single non-diocesan Bishop to Scotland, and about two hundred and sixty years before it cared to set up a hierarchy of its own.

The Scottish Church has no little trouble to hold its own and to extend its influence in the face of a dominant Presbyterianism, and every Anglo-Catholic visiting Scotland should esteem it a privilege and a delight to give, if possible, a helping hand to it in its arduous work.

### THE SCOTTISH LITURGY.

When a Prayer Book, formed on the English model, was to be prepared for Scotland, Laud (or whoever is to be credited with being the presiding genius of the work) took the opportunity of restoring to the Communion Service some of its shorn glories, and even of improving on the Mass of 1549 in a few particulars.

Despite the improvements effected in it, the Communion Service, in the Scotch Prayer Book of 1637, still retained too many of the wretched innovations and disarrangements of 1552. The Ten Commandments of the Jewish Law were still allowed to cast their dreary shadow over the opening part of the service, from which the *Gloria in Excelsis* was still absent; the clumsy displace-

ment of the Prayer for the Whole Estate of the Church and of the preparation of communicants was allowed to continue; but the crude device of making all the Offertory Sentences (or anthems) bear on almsgiving (which had also disfigured the Mass of 1549) was ameliorated by the introduction of sentences bearing on sacrifice and oblation to God in general; the celebrant was directed to "offer up" the bread and wine prepared for the Sacrament; into the Prayer of Consecration was reinserted the Invocation of the Holy Spirit on the gifts to be consecrated; the Consecration was followed by a Prayer of Oblation; and the whole concluded with the Lord's Prayer, after which came the Prayer of Humble Access, and the Communion of priest and people; the words of administration were delivered from the sermonizing sentences, "Take and eat this," etc.; "Drink this," etc., which originated in 1552. The rubrical directions in all that concerned the treatment of the Sacrament were more careful than in 1552, or, indeed, than in 1549.

The same causes which in 1688 led to the disestablishment of the Church in Scotland also brought about the deprivation of many orthodox and learned divines in England. These deprived divines and their followers are known as the Non-jurors. Drawn into sympathy, by having to endure a like fate, the deprived in England and the disestablished in Scotland took counsel together on many matters, and among other things which they enterprised in concert was the improvement of the Eucharistic Liturgy. The Scotch Prayer Book of 1637 had become almost, *but not entirely,* a dead letter since the riots occasioned by its introduction in S. Giles' High Church, Edinburgh; but when the disestablished Bishops and divines in Scotland gave their attention to liturgical restoration, they naturally turned, in the first instance, to the Communion Office in the ill-fated Scotch Prayer Book.

At first there was a disposition simply to reintroduce the use of this office into the services of the disestablished Church, but (greatly owing to the influence of the English Non-jurors) a desire was soon manifested to bring the Divine Liturgy more into conformity with what was presumed to be the example of the Primitive and Oriental Churches.

Under the impulse of this desire, the Communion Service was amended, arranged and rearranged by Bishops, or simple priests, and edition after edition of it appeared, each possessing at best nothing more than the informal sanction of an individual Bishop; some editions do not seem to have enjoyed even this.

This state of confusion resulted in the adoption, not with synodical or canonical sanction, but simply by force of "use and wont," of an edition of the Communion Service published by Bishop Falconar (of Edinburgh, Primus) and Bishop R. Forbes (of Caithness and Orkney) in 1764.

It seems to have been contemplated that the English Prayer Book should be followed up to the end of the Creed, for the Office printed in 1764 begins at the Offertory. The recitation of our Lord's Summary of the Law, in place of the Commandments, came in by custom, and was allowed; it is not easy to explain this mania for having something about "the Law" at the opening of the Liturgy; no ancient rite suggests it.

The Office, as issued by Bishops Falconar and R. Forbes, is arranged as follows: (1) The Offertory.—The sentences are substantially the same as those in the Prayer Book of 1637; the celebrant is directed to "offer up" the bread and wine. (2) The Preface and Sanctus.—The *Sursum Corda* is preceded by "The Lord be with you," etc. The Prefaces are nearly identical with those in our Prayer Book. (3) The Consecration, Oblation, and Invocation.—In this (which is, in fact, the "Canon of the Mass,") the words of Institution, with the manual acts, occur very early in the prayer; then comes a Prayer of Oblation, taken almost verbally from the Service of 1637, with the important addition of the italicized words in the following quotation: "We, Thy humble servants, do celebrate and make . . . . . with these Thy holy gifts, *which we now offer unto Thee,* the memorial," etc. In the Invocation it is prayed that the Holy Ghost may bless the Bread and Wine, "that they may become" the Body and Blood of Christ. After the Invocation the oblatory prayer continues much as in 1637. (4) The Prayer for the Whole Church.—The "Church Militant" prayer of 1637, with verbal differences. After this a brief preface introduces the solemn recitation of the Lord's Prayer, which thus assumes its ancient and Catholic place as the consummation of the consecrating and oblatory prayers in the Eucharistic Sacrifice. (5) The Preparation of Communicants.—Brief Exhortation, Confession, Absolution, Comfortable Words, Prayer of Humble Access, as in our Prayer Book, with verbal differences. (6) Communion of Priest and People.—In the Words of Administration the clauses "Take and eat," etc., "Drink this," etc., are omitted. (7) Post-Communion.—A short Exhortation, Thanksgiving, Prayer, *Gloria in Excelsis,* Benediction, similar to, but

with differences from, the corresponding forms in our Prayer Book.

Such is the order of service which under the name of the "Scotch Office," or "Scottish Liturgy," is widely used, under canonical sanctions, in our Sister Church in Scotland. Anyone with the smallest amount of liturgical knowledge will at once see the immeasurable superiority of this service over the Communion Office in the Prayer Book. Churchmen from England, on assisting at the Scottish Liturgy, are, however, often painfully surprised to hear a prayer that the oblations may "become" the Body and Blood of Christ *after* the consecrating Words of Institution have been said. The teaching prevalent in the Catholic Church as to how consecration is effected in the offering of the Eucharist cannot be entered on here; it will be enough for the present to remind Churchmen that the order observed, on the point now before us, in the Scottish Liturgy is absolutely in accordance with the order of every Liturgy in use in the Eastern Church, in the past and in the present; this order remains unchanged also in the Liturgy of S. Chrysostom as used in the (Roman Catholic) "Uniat" Greek Church. Whether the Scottish Bishops were wise in introducing an Oriental feature into a Liturgy to be used concurrently with one which so pronouncedly accepts a Western theory of Eucharistic Consecration, as the English Communion Office, may be gravely doubted; but however this may be, the order set forth in the Prayer of Consecration in the Scottish Liturgy is in entire accordance with unquestioned Catholic precedent.

Up to 1863 the Scotch Office was by Canon the normal Liturgy of the Scottish Church, the English Office being the allowed and recognized exception. But in 1863 the position of the two Offices was reversed by a new Canon passed that year, in order to conciliate English Protestant prejudices. Since then there has arisen a wish to amend this unfortunate enactment, but a curious hindrance stands in the way. There is no "sealed copy," no authorized exemplar, of the Scottish Liturgy, the text of which is still determined only by tradition. How can authority wisely give *status* and importance to a form of service the text of which is left unsettled by authority? An attempt was made in 1889 to provide an authoritative standard form of the service, but, owing greatly, perhaps, to the want of wise statesmanship which characterized the attempt, it failed; and there the matter rests for the present.

The first Bishop for America (Samual Seabury) was conse-

crated by Scotch Bishops in Aberdeen in 1784. After his consecration Bishop Seabury pledged himself to do his best to introduce the Scotch Office into America. In this he only partially succeeded. Eventually the American Church adopted the English Communion Service with several alterations, of which a few were borrowed from the Scotch Office. The most notable of these was the addition to the Prayer of Consecration of the Prayer of Oblation, and of a mangled form of the Invocation.—Very Rev. T. I. Ball, LL.D., in *The Anglo-Catholic.*

---

# Correspondence.

## RESERVATION FOR THE SICK.

*To the Editor of the Church Eclectic:*

WHILE my critics have apparently written impulsively and somewhat in haste, I can sympathize with their surprise and hesitation to accept a seemingly novel construction of the rubric in question, because I formerly held the same view with themselves, which, without much investigation (the necessities of modern parochial work in large cities not having called for it), was till lately the common one.

As the interpretation given of the rubric has attracted attention, the writer may perhaps be permitted to say, that formerly holding a different view and feeling it a duty to expostulate with some who were Reserving the Sacrament, he began a communication to them on that subject. But he soon felt that he must look at the matter judicially and without any pre-judgment and apart from all theological bias and in the light of law and as a Judge. So regarding it, he was forced to ask, what, according to those laws of legal construction, which are the safest and wisest known methods of discovering the meaning of any law, was the rubric's meaning, and what were the limitations of it? Also, it was to be considered, what, according to those laws, a person accused of Reserving the Sacrament could say in his defense. Did the rubric so exclude all other reasonable, though, perhaps, not the best of constructions, as to give him no escape, but make it the duty of a judge to pronounce him guilty? The result of the investigations, which have been partly summarized in the article, led the writer

to change his opinion, and hold that the Prayer Book, for the purpose of communicating the sick, does not forbid Reservation.

Your correspondent complains that the Bishop's argument would result in "dire confusion and lawlessness by making each individual Bishop or priest a law unto himself." Now, since every Bishop and priest must, each in his place, in some way interpret the rubric, how the applying of the principles of legal construction to elucidate its interpretation will necessarily result in "confusion and lawlessness" it is difficult to see. So far from it, it is only by such a method that the true meaning of the Prayer Book can be extracted, and those limits of doctrine and practice be defined which will enable the different schools of Churchmen to live together in harmony.

But what would our critic substitute for this method? He says the rubric "seems to an ordinary mind perfectly plain, and explicit," and repeats the statement "that to the average ordinary mind the words can mean only one thing." In place, then, of the educated mind, trained in the exposition of laws and governed by those rules which the wisdom and skill of jurists have discovered as our safest guides to a rubric's meaning, he would have us be governed by the "average ordinary mind." Instead of the educated mind, he appeals to the mind uneducated and which is often illogical and ignorant. Of how the "average ordinary mind" works, your correspondent has kindly furnished us with several examples. "The Bishop argues," he writes—

" 'that the rubric does not say if any remain it shall never be carried out and that the priest shall always eat and drink the same.' *Perhaps not in the legal sense*, but to the average ordinary mind the words mean prohibition of Reservation."

In other words, while the ordinary mind admits that the legal sense may allow of Reservation, the ordinary mind says at the same time that it is illegal. The ordinary mind does not, apparently, care whether it contradicts itself or not.

Again, quoting the rubric, it is argued that—

" 'if any remain it shall not be carried out of the church' certainly does not mean 'if any remain, it may *sometimes* be carried out of church.' "

Here we have a good instance of bad logic. The premise "if any remain it shall not be carried out," is not a separate independent proposition. It is part of the series of directions how the sacrament shall be consumed. It is perfectly consistent with the

directions given to enforce reverence that it shall not be carried out of church there to be consumed by the officiating priest, to hold that it may be carried out sometimes for another purpose, viz., to communicate the sick. But what does the "ordinary mind" care about logic?

Again, your correspondent thinks "old Plowden's wise saying," "most unwise when recommended to the consideration of an age in which lawlessness is rife." Plowden warns us against a superficial interpretation of the law based on the words alone, not having due regard to its intention and real meaning or soul. Just the thing, one might suppose, needed in an age of lawlessness. But the ordinary mind has at times the feminine characteristic of misunderstanding an opponent's position and becoming declamatory.

"If each individual priest and Bishop," it says, "is to cast aside the words of the law and seek a meaning which the words do not convey, the sooner all rubrics and all laws are repealed, the better."

After this explosion, the ordinary mind ought to burst into tears.

Again, the Bishop having referred to the rule that the same words in a law must be construed as having the same meaning, pointed out that the word "shall" in the sentence, where the priest is ordered to consume with such other communicants as he shall call, is admitted by practice to have a directory force only, and thus to allow of a discretion. To your correspondent this argument, based on the recognized principles of statutory construction, is "objectionable." It does not please the ordinary mind. But it is instructive to see how it deals with this part of the rubric. It says that under certain conditions the priests need not call others to his aid in spite of the word "shall" which bids him do so, because "necessity knows no law." Oh, the wisdom of the ordinary mind! But on this same ground of necessity, for the administration to the sick and dying in places like the crowded wards of hospitals, or at times of impending death when moments count, to the very ill, or to the nervous and weak who cannot bear even the shortened office the Church has provided, necessity would allow of Reservation. It was on this ground that the pastoral of the House of Bishops allowed the sacrament in cases of "extreme necessity" to be carried to the sick. And here we may observe that if it may be carried in such cases, it must, to meet such imminent cases, be regularly reserved in order to meet them.

Again: Your correspondent "cannot imagine a loyal priest" "evading the meaning (of the Rubric) by adopting the Bishop of Fond du Lac's suggestion of putting aside after the consecration some of the consecrated elements, and then consuming what remains at the close of the service."

Of course, the ordinary mind is in its own judgment the sole possessor of loyalty. It alone never evades a rubric or any other commandment. It is immaculate and can pronounce at will censures of disloyalty and evasion upon Bishop and priest. It says, in its wisdom, it would be difficult for any one to find authority in the Prayer Book for doing what the Bishop of Fond du Lac suggests might be done. Now, in the prayer of consecration we find these words:

"Humbly beseeching Thee, that we, and *all others* who shall be partakers of *this* Holy Communion, may worthily receive the most precious Body and Blood."

Many liturgical scholars, knowing the history of our communion service, have said that here is a distinct recognition that others beside those present at the celebration might be partakers of this Holy Communion. It is a meaning of which the words are susceptible. Now, a way to provide for these others, who may be the absent and sick, is to set aside, before beginning the distribution in church, a portion sufficient for their needs. This, so far from evading the Church's meaning, would be providing a way without breaking any rubric of carrying it out. But the average ordinary mind is sometimes not only illogical and feminine, but occasionally ignorant. So we venture to doubt whether it will eventually commend itself and its methods to the wisdom of the Church.

Here I will leave the matter, simply saying that while it is my own opinion that the rubric does not, when interpreted according to its intention and letter, forbid Reservation, yet I have governed my official action by the pronouncement of the Bishops' pastoral, that only allows in certain cases, of Reservation under the direction of the Ordinary and on the ground of necessity. And I will also express the hope that the using of the Blessed Sacrament in our Viaticum will come to be more and more devotedly desired by the faithful and provided for by our clergy.

CHARLES C. GRAFTON,
Bishop of Fond du Lac.

## "CATHOLIC FAITH AND PRACTICE" AND "THE GUARDIAN."

*To the Editor of the Church Eclectic:*

I SHOULD be greatly obliged to you if you would print in the next issue of your magazine this enclosed review of Dr. Mortimer's second volume, from the *Guardian* (London) of March 22. You will notice the very section which Bishop Hall singled out to condemn as "rash," etc., etc., the reviewer remarks upon as a fine sample of impartial and guarded writing. Trusting to your courtesy in this matter, I am,

Very faithfully yours,

H. R. PERCIVAL.

[The review, to which we gladly give place, is as follows: It will be recalled that in our own review we expressly passed over that section for future attention.]

"*Catholic Faith and Practice.* A Manual of Theology. Part II. By the Rev. A. G. MORTIMER, D.D. Longmans. 9s.

"*All Saints' Day and the Commemoration of the Departed.* By the Rt. Rev. A. C. A. HALL, D.D., Bishop of Vermont. New York: Pott.

"The first part of Dr. Mortimer's manual, published in 1897, and now in its third edition, was complete in itself as a treatise on systematic theology, following the usual course of subjects up to and including the Holy Eucharist. The present volume makes the whole work a fairly complete manual of theology, and contains a dogmatic and historical survey of holy matrimony; a treatment of holy orders, and an examination of Roman objections to them; a chapter on Extreme Unction; a full discussion of the rule of faith in relation to Holy Scripture and human speculation, involving an analysis of modern theories on Kenosis, the inspiration of Holy Scripture, and the work of the 'Higher Criticism;' chapters on justification, on the endowments of man as expressed by the 'cardinal' and 'theological' virtues, on the mystery of suffering, on 'the last things,' including the subjects of prayers for the dead and the invocation of saints; and a final chapter on the systematic study of dogmatic theology.

"It is obvious that many of these subjects involve matters of great and, in some cases, unsettled controversy. Dr. Mortimer has followed the standard of the Catholic Church before the division of East and West, and when East and West are not in agreement he has given the views of both, and also the reasons for his own conclusion. Many references are necessary in these controversial subjects, and this volume is half as large again as the first

part of the work. As many as seven chapters are devoted to eschatology, and while difficulties are slurred over in no part of the work, perhaps in this exceedingly difficult subject Dr. Mortimer's honest attempts to make a lucid statement of revealed truth, and to leave open what is unrevealed and undecided, are seen to the best advantage.

"Of course, the most important matter in connection with holy matrimony in Dr. Mortimer's treatise is the indissolubility of the marriage bond. He says that every text in the New Testament except one teaches the indissolubility of marriage implicitly, and two passages explicitly, while the only doubtful text (S. Matt. xix. 9) is textually corrupt, and there are four possible views of the meaning of the *textus receptus*. The only one of the four which seems to allow remarriage after divorce grants it—

" 'To the man alone and expressly forbidding it to the woman, so showing that on her side at least the bond continues; and as a matter of logical necessity a bond cannot bind one party to a covenant without binding the other.'

"But whether the passage expressly forbids remarriage to the woman in the case supposed can hardly be regarded as so obvious as Dr. Mortimer maintains. Does not our Lord's 'exception,' whatever it may mean, apply to His concluding statement about the remarriage of the woman? Pursuing the evidence, Dr. Mortimer finds that 'no Apostle or writer of the first three centuries understood our Lord's words as justifying remarriage after divorce,' and while the East gradually moved towards laxness, the indissolubility was recognized everywhere in the West from the twelfth century.

"All the varieties of theories on the Kenosis, of which Dr. Mortimer gives an historical and dogmatic account, are put into one class, the conclusion being that the modern theory originating with Luther was—

" 'From the time of S. Augustine until this century . . . not only absolutely unknown to the Church, but . . . the Church's teaching in regard to our Lord's knowledge was diametrically opposed to it. And when we say the Church's teaching we mean both the doctrine of every theologian of the East as well as the West, and the Church's interpretation of Holy Scripture as found in the Fathers.'

"We need not go at length into Dr. Mortimer's view of inspiration, because on that subject books may be roughly but conveniently divided into two classes—those which teach that the Bible is the Word of God, and those which teach that the Bible contains the Word of God. Dr. Mortimer's book belongs to the first class, and the way in which he discusses the subject is worthy of close attention. His attitude towards the New Criticism is sufficiently made plain by the quotation of his remark that—

" 'Our quarrel is not with the results of Higher Criticism

(although we believe those results to be almost entirely untrustworthy), but with its methods.'

"Our space will not allow us to enter more than very briefly into Dr. Mortimer's chapters on eschatology. We must only just say that he is convinced of the fact of a particular judgment at the moment of death, entirely distinct from the general judgment at the last day; that between these two events it is lawful to pray for all the dead who are still living members of the Body of Christ; that he regrets that the Anglican communion has 'virtually abandoned' the invocation of saints. On this point, however, Dr. Mortimer should be compared with the striking preface in which the Bishop of Vermont criticises 'some recent teaching' in regard to it. The two judgments, Dr. Mortimer holds, are both necessary. The first is solitary, for the soul only, and determines its destiny, and is necessarily incomplete because the consequences of good works and sins are not ended. The second is in the presence of all men, for soul and body, and manifests God's providence, our Lord's majesty, and the glory of the elect, and is marked by absolute truth and completeness. The chapter on hell dwells on the solemn fact that nearly all we know of hell comes from the very lips of our Lord Himself, examines the New Testament and patristic evidence, and mentions the three chief theories—universalism, probation after death, and conditional immortality—which have been substituted for the teaching of the Church on eternal punishment. The Beatific Vision is described as the vision of God Himself and of the creatures which are known in God, and the nature of the risen body is as far as possible defined. The final chapter on the study of theology is most valuable and a convincing argument for the study of the whole subject as treated in this work. We commend these results of Dr. Mortimer's own study to the earnest attention of all clergymen who desire to study dogmatic theology in a systematic way, and to all who have to train candidates for holy orders. It is too speculative to be recommended for the use of the candidates themselves."

# Miscellany.

## "THE POWER OF HIS RESURRECTION."

By Lucy L. K. Hart.

If we may but know Christ Jesus,
And the Power
Of His mighty Resurrection
In the hour
Of our masterful temptation,

We may triumph over Satan
Every day;
And the lurking hosts of evil
By the way,
All shall fly at His great Bidding;

For our God, who brought in triumph
From the dead,
His dear Son, and our Redeemer,
As He said;
And shall raise our own vile bodies,

Also promised—and is faithful—
To preserve
Our poor *souls* from sin's corruption,
Who Him serve,
Through our Lord's blest Resurrection.

Only let us in His Hiding
Rest secure;
He will save us from the vain things
That allure
On to death, and sure destruction.

In His Power—e'er outreaching
Far and wide,
We may, on His help relying,
E'er abide;
Sure at last of peace, and victory!

---

## THE TRUE SIGNIFICANCE OF "A. K. H. B."

IT is evident that the tragic misadventure which last week ended in the sudden death of the best known and least "typical" of Scottish ministers has created a profounder impression than the death itself. "That event," to use A. K. H. B's characteristic euphemism, had been expected at least twice within the past few

years. The first of his two very serious illnesses was lacking in no element of pathos. It all but robbed him of his life; it did rob him of his first wife, his assiduous and self-sacrificing nurse. Either of the two deaths that were, apparently with good reason, anticipated, would have seemed an appropriate and not ungrateful end to such a career as Dr. Boyd's. But there is something violent as well as painful, inartistic as well as unexpected, in this dying of one of the crudest of poisons, in this stretching out the hand to find the means of prolonging sleep, and finding only the means of shortening life. It suggests some wanton outrage, like the shattering by a schoolboy's stone of the little bit of Sèvres which, come from no one knows where, is to be found among the precious treasures that lie hid in the "bin" of the weaver of "Thrums." Yet the tragedy has given to the melancholy solemnities of this week in S. Andrews precisely that flavor of profundity in sympathy, which, unmarked by anything of the nature of demonstrativeness, distinguishes a public funeral in Scotland from a funeral anywhere else. For even north of the Tweed—or, perhaps, more than anywhere else—the suspicion was entertained that the too often bitingly effective *raconteur* had at the best but half a heart, that the Country Parson, even although he might not be positively insincere, never quite got rid of artificiality even when he was penning his graver thoughts, that he was absolutely without the fundamentally Scottish and ever-present earnestness of *sunt lacrimae rerum*. But the disaster, swift and sudden, in the Bournmouth lodging has altered all that. It has been "poor Boyd" all this week, and the future reader of *Recreations* and *Twenty-five Years of S. Andrews* will, when he is a little wearied, if not irritated, by minute dissertations "concerning Smith's drag," or by details of the constituents of the lunch the author gave to this or that "dear man" who visited him, bethink him once more of "poor Boyd," and relapse into that gentle pensiveness which is divided by the thinnest of partitions from fraternal sympathy.

The peculiar and almost provoking fascination which A. K. H. B. has for more than a generation exercised over the minds not only of the tens of thousands who in all parts of the Anglo-Saxon world—as he records with complacent gratitude in his diary—have bought his volumes of miniature sermons, but over critics who have found him "a bundle of affectations" and "wofully lacking in spirituality," is due to the unique and isolated position he holds at once among English essayists and among Scottish Minis-

ters. As a minor moralist and diarist, he has been compared at once to Tupper and to Pepys. One can easily recall certain "points of contact" which suggest both writers. But the one comparison is distinctly unjust to A. K. H. B.; the other is unjust both to him and to Pepys. It is true that he prattles commonplaces, more especially in those earlier volumes which brought him his vogue, with a facility which recalls the "Proverbial Philosophy." But these commonplaces, whether of actual experience or of religious and moral deduction from experience, have the indubitable air of reality—though it may be of eminently petty reality. Tupper, on the other hand, is so very exasperating because his generalities seem to have no connection with actual life. It is as clear that they might have been written at any time as that they are not written for all time. A. K. H. B. notes, too, the little incidents of everyday existence, and especially the intrusions of external nature and its eternal processes upon man's purposes, almost as carefully as does Pepys in the midst of his scandals and his sorrows, or even as does Laud himself in the thick of his pedantic follies, his insane cruelties, his fatuous preparations for martyrdom. Reading *Twenty-five Years of S. Andrews,* and the less satisfactory volumes which followed it, one can almost say in advance at which page it will be recorded that the first easterly "haar" has settled on the links, and when the first rosebud of the season will be seen by the author as he saunters down to write letters and glance at the newspapers in the Royal and Ancient Club-house. But he has none of Pepys' appalling capacity for personal revelation, for "that indecent exposure of self-consciousness" which is his weakness as a man and his strength as a literary classic. A. K. H. B. may even be garrulous in his egotism. There is occasionally a suspicion of dubious taste in his thinking aloud about himself, about his Scottish contemporaries like Caird and Tulloch, Shairp and Macleod, about "dear" and "good" men from England like Stanley and Froude, Helps and Bishop Thorold. He is deficient in that dignity of official position which never deserts Dr. Jessopp, to whom, indeed, as a Country Parson, he can no more be compared than an average rural naturalist whose papers appear in the "Transactions" of a provincial Society can be mentioned in the same breath with White of Selborne. Yet A. K. H. B. knew when to draw in, or rather when to button up his egotism. He is never to be seen in *déshabille,* seldom even in mufti. He may be the Country Par-

son, making calls upon his parishioners, and showing that there is a community of interest between himself and them, yet he never forgets or allows them to forget the relationship between them. Still, the number of folk who do not wish to be troubled about the deeper things of the spirit and at the same time like to see an interest taken in the smaller emotions of conventional life, is enormous. This public A. K. H. B. made his own, at least for a time. He attained this position, too, without resorting to any of the tricks of the literary trade. In one of his essentially autobiographical letters to a critic he tells how he made up his mind while a very young man that if he ever became a preacher he should aim, above all things, at being "interesting." He succeeded, and he carried the same theory into the practice of essay-writing. He may be superficial and conventional; but he *is* interesting. He is a master of the short sentence, a believer in the doctrine that good writing ought to be good—and cultured—talk. His "philosophy" is no more oppressive than his diction. He can, when he chooses, be gently sarcastic; he is invariably cheerful. He is as hopeful as Emerson, and can be understanded of the common Philistine, which Emerson cannot. Thus, A. K. H. B. had in his lifetime no rival near his throne. Nor will he have a successor.

A. K. H. B. holds an equally isolated position among Scottish preachers. He was not a great ecclesiastical force or party leader. He had a certain sympathy with the Latitudinarian movement in the Scottish Church, of which his friend, Principal Tulloch, was the leader. He had—in virtue of his fastidiously artistic nature he could not help having—even keener sympathies with the agitation for æstheticising Church worship and services, which was begun by the late Dr. Robert Lee, of Greyfriars Church, Edinburgh, which has filled Scotland with organs, and which seems destined to flood it with prayer-books. But he never pretended to be—and could not have been even if he had pretended—the spokesman of a High Church or of a Broad Church party. For such a task he had neither the adequate amount of enthusiasm nor the adequate skill in organization. He cherished and never disguised his liking for the ways and the methods of the Anglican Church. Whenever he had a chance, he dated a letter on Good Friday or Easter Monday, on Shrove Tuesday or Ash Wednesday. He was the intimate friend of more than one well-known prelate. It has been often said that he would have been in his element as a

Bishop. This is probably a great mistake. He would unquestionably have looked the part to perfection. Yet his lack of organizing faculty and perhaps, also, of the art of managing men, would have made him absolutely useless as a prelate, at least during such a period as the present. He would have been impotent—and a source of impotence to his ecclesiastical inferiors—in presence of such a crisis as that which threatens to destroy the Church of England, or to save it only by means of disestablishment. The truth is that if Dr. Boyd was anything more than himself—the sufficiently notable and interesting A. K. H. B.—he was a survival, with nineteenth-century variations, from eighteenth-century Moderatism—the Moderatism of Robertson and Blair, of "Jupiter" Carlyle and Burns' friends the Ayrshire "Auld Lichts," the Moderatism which was submerged by the perfervid Evangelicalism which, in 1843, established the Free Church of Scotland. It is true, as has been already said, that he was a Moderate with modern variations. He made his sermons "interesting," and to that extent there was no affinity between them and what the late Principal Caird, although no friend of Evangelicalism, styled, when speaking of the pulpit efforts of Dr. Hugh Blair—

"the frigid cento of prudential maxims, correct platitudes, colorless panegyrics of virtue and lukewarm exhortations to what was termed 'rational and sober piety.' "

But Dr. Boyd, like the divines from whom anything in the shape of apostolic succession can alone be traced in his case, kept his sermons free not only from unctuous pietism, but from spiritual fervor and the enthusiasms of simple and orthodox faith. Like many, too, of the better Moderate Ministers—like the best of them all, Dr. Davidson, in "Ian Maclaren's" annals of Drumtochty—he was a singularly faithful and vigilant parish Minister, greatly esteemed by the members of his congregation for his assiduity in keeping in touch with them and their lives through informal visitations. A. K. H. B. will, as a personage in the Church and in literature that had the courage of his egotism and his foibles, not be soon forgotten in Scotland or even in England. The memory of Dr. Boyd will long remain green in the parish of S. Andrews, where his best and least-known work was accomplished.—*The Speaker.*

## THE BIRTH OF GOTHIC ARCHITECTURE.

A MAGNIFICENT building always has an inspiring influence. Even apart from its uses, a glorious pile of stones, rising above the earth in grace and majesty, imposing in its size, symmetrical in its proportions, rich in its lights and shadows, exercises an influence upon people who pass by, which is purifying and elevating. The men and women and children of any city, must be made a little better, instead of worse, for constantly looking upon a building which, alike in sunlight and in moonlight, towers above their own littleness, always a thing of majesty, proportion, grace and beauty. Those critics have not learned much, who have never discovered that all things beautiful, whatever they be, buildings, or stars, waves, birds, or flowers, are perpetual influences toward righteousness. For though these forces be invisible, and no mathematical tables can compute them, they always tend to call forth from the human heart its good, not its evil. And especially may this be said of European Cathedrals; those great and grand Houses of Worship which surely gave to mediæval cities a new Religious Architecture. And we may the better realize what this means, when we consider that the introduction of a new, great and worthy order of religious architecture occurs very seldom in the history of the world. Therefore, when it appears, it is most significant of a great movement of the human soul, demanding a new expression. No wonder that the Christian religion created such a necessity, and met it. It has a creed infinitely greater than any other, and therefore the *very stones* were compelled to cry out its welcome.

Gothic architecture actually *had* to be born. Why? Because Egypt and Babylon and Greece had bequeathed no building to posterity that could express Christian Faith. The flat ceilings, the low roof were enough for those whose religion did not soar heavenward. Greek temples were very fair, their columns had matchless grace; but earthly beauty was their beginning and their end. They sustained nothing that was striving to spring heavenward; nothing which called back to the capital—"Higher! Higher! Higher!" Therefore Christianity could not be cribbed and cabined in them. It called for something loftier, deeper, awe-inspiring, light blended with shadow, truth with mystery. To the people of the Middle Ages there came—(Nay, I do them an injustice) *by* the Christian people of those oft-despised Middle Ages,

there was *created* what the human heart can only create when stirred to white heat by some great and noble emotion—a New Architecture, to enshrine the new consciousness of God. Let us weigh this movement well, for it testifies to something splendid in mediæval faith. Those ancestors of ours, seeking for the very highest architectural expression of the Christian religion, and finding nothing to satisfy them in all the cities of the world, called *the forest into the town.* For in the forest, from the beginning of the world, the pillars of God's temples have arisen without hands. The arches have sprung from myriad columns, making glorious roofs. The light has fallen from above, flooding the tinted leaves with an unearthly glory, a harmony inexpressible, as if heaven had lost its way and come on earth to live. Yet in these temples of the woods no beauty is admitted that exists for itself alone, but only beauty that is at service. And the service is forever going on. All things are serving all other things, and in so doing, serving God. And He is forever present in His Holy Temple. And the winds and the birds are continually singing there. Yet Assyria did not know it, and Egypt did not know it, and Greece did not know it. It was left for Mediæval Christians to bring forth from the heart of nature the Architecture of God Himself. As I have said, they called the forests into the city. And the forests came, entering the service of our Lord Jesus of Nazareth. Only, as they began their higher office, they changed from *wood* to more enduring *stone.* And they brought to our Master's House the long deep vistas which belong to a religion endlessly advancing. They brought the maze of piers and columns, hiding themselves behind each other, like God Himself, secreting order, to be found alone by those who love and seek Him. Some of these tree-like forms were in nave, some in transept; some led the way to cloisters, some broke the straight lines and stood in curves about the Altar. And down upon the floor they flung the shadows, which glorified the contrasting light. And up to the heavens they lifted a vault, which refused to be simply a roof, which insisted on aspiring, leaving the pavement far, far below, struggling in every line for heaven; and when it could no further go, rested arch against arch, precisely like human arms, when hand is clasped with hand, in prayer. Thus in God's own Gothic arches the very stones are forever praying. Meanwhile from the windows, whose mullions were a sort of tangle of vines, there fell that

beautiful light of many tints, all flecked and glorified, which one sees nowhere else but under the boughs of trees.

As in a forest, so in a Cathedral, one would gaze upon beautiful lights, far away, not fully defined, but inviting search—like the mystery that lies within mystery in the fathomless skies, in the Heart of God, in the Life of Christ.

Nor did those old Cathedrals tell all that they had to say within their enclosures. Outside the walls, the great buttresses, broad based at first, come closer and closer, in their lines, to the building which they cherished; then, as they reached the first roof, sprang heavenward in pinnacles; then flung flying arches to the highest vault, and crowned themselves with pinnacles again. Whereupon the whole structure, doing what the forest could never do, and acting as though a new inspiration had seized it, gathered all its forces together for a mighty leap skyward, lifting great towers up and up, from which spires shot, arrow-like, amid the singing birds, into the blue of heaven.

Ah! Be sure, my friends, the birth of Gothic architecture is too mighty an event in the history of man to be explained by any words so small as "Taste," "Fashion," "Whim," or "Accident." No great architecture is born except of the travail of souls. Preeminently, therefore the most religious architecture in the world testifies to a mighty soul movement in the Middle Ages, which superficial thinkers have failed to perceive. The fact that it is the divine architecture also, by which our God has always built His temples of the woods, should greatly add to our veneration for those builders who probably used the forest methods unconsciously.

I find no word of any old builders, saying that they knew that they were copying God, and had sought His ways amid the oaks and pines. Rather I would say that in the development of the world's religion, Christianity demanded a new architectural expression. And that was Gothic; simply because never before had man felt, as he did then; just what our Father's forest temples had been expressing from primeval ages; and so he *had* to utter himself in forms like theirs. For Middle Age devoutness needed precisely what the forest expresses: Majesty, Height, Breadth, Depth, Marriage of light and shadow, Mystery, Awe, Beauty, Aspiration. And all of these are to be found in the Gothic Cathedrals built in Europe's Mediæval period.

And if I am asked to tell what good they did, what mighty service they rendered to mankind, I reply that the kind of work

which great Churches do can never be counted by figures. Our arithmetic can never compass what only the angels know. But of this we may be sure, that an age never makes a great creation, but it expresses some deep want which that creation is just fitted to fill. Must there not, therefore, have been in the hearts of the great multitude of mediæval people, whatever their ignorance, whatever their superstitions, whatever the false emphasis given by prelates to certain errors—must there not have existed deeper than all these defects, a mighty hunger for God, demanding a new expression? How otherwise can we explain the most beautiful product of those centuries, the sublimest temple ever made by man? And such a shrine not only came into being, at the call of faith, but was often thronged from porch to altar by high and low, rich and poor, prince and beggar, kneeling together in adoring worship.

Even we, in the expiring years of the nineteenth century, when material marvels are heaped together as never before, wonder piled on wonder, as if expressly to distract us from quiet thoughts —even we are profoundly moved when suddenly we come to a city like Durham, all the town nestling under a hill, and on that hill, presiding over everything below, the towers of God's great House, a Shrine of the Son of God, who became a carpenter's son, the Home of the prayers and hymns of many generations, the beautiful, strong, pillared Cathedral, rock-based as if meant to stand forever; its organ pouring forth glorious harmonies, its choir singing the hymns of undying faith, and the great bells booming forth their age-old call to the town below: "Come up! Come up! to the House of your Father, God, the Altar of your Elder Brother Christ."

And if an American Churchman, sated with present day sensations, is thus stirred to the very depths of his being, by his first day's experience of an old Cathedral's power, what must have been its influence for good, when people were more child-like, when distractions were fewer? Then, how helpful for the soul it must have been to have had God's glorious House tower above all other buildings? Every stone, every column, every arch mysteriously awed and yet cheered the soul. The Lord was in His Holy Temple, and all the earth kept silence before Him. Distinctions between prince and beggar faded like mist at the portals of Amiens, amid the columns of Antwerp, under the arches of Rheims, beneath the matchless spire of Salisbury, amid the structural harmonies of Lichfield, under the great tower of Seville, or the sublime perpen-

dicular lines of York Minster, before the heavenly windows of Chartres, or under the heights of the choir of Cologne.

O never doubt! my friends, that buildings of power do works of power! Statistics can no more compass the good that a grand Cathedral does than you can weigh the nineteenth Psalm in apothecaries' scales.

The great Gothic churches of Europe—what are they? They are prayers in stone; prayers which their architects wrote into all their lines. And God, at least, can hear the supplications which even rocks, perforce, are offering. But not the rocks alone. These are shrines from which more men, women and children than we can count have (century after century) been sending up their aspirations to the skies. Do not malign by the name of "midnight" the ages that built such temples as these, and used them so devoutly. Our ancestors lived in the era of worship. We live in the era of work. But never more than now has Christianity needed churches that breathe, and soar, and sing: Glorious buildings, hushing the soul to awe, then wakening it to aspiration. There is no other enthusiasm like that which goes to the altar first, filling its censer with the fire of love divine, and then carries these flames of heaven into the homes of the cold and the desolate.

Middle-Age reverence and present-day activity: the Cathedral and the city must be brought together.—*From a Lecture on "Cathedral Work in the Past in Europe," by the Rev. Cornelius B. Smith, D.D., in The Church Militant.*

---

## PROVIDENCE AND CATASTROPHES.

THE terrible explosion at Toulon raises once more the old, old question, Why does God permit such events to happen? It is not likely that the modern man, by searching, will find out God any more than those Eastern men whose speculations recorded in the Book of Job have expressed the thoughts and yearnings of countless generations of mankind. We can only restate the eternal problem, and suggest conclusions which have been suggested before, but which are always capable of restatement. Here are scores of innocent people killed and injured (some of the latter for life) by an unforeseen and sudden catastrophe, due either to "accident" or, as is whispered, to some diabolical act of treachery. How can it be justified? If society puts to death the man who causes acts like this, must we not impeach the Providence which

permits the act and sustains the arm of the miscreant who effects it? The question is still asked by men whose faith in a divine and beneficent order is shocked by the occurrence of a tragedy which overtakes innocent victims, and who ask in the desolation of their souls, Can God be just?

The first answer which occurs to the mind when this problem is raised is whether the negation of a divine Providence is of any help. If the tragedy was all without purpose, if it was merely due to molecular action uncontrolled by any supreme spiritual power, are we any further? Does the agnostic gain anything on that hypothesis? Obviously he does not, for he admits that matter is triumphant, and that the noblest aspirations of the noblest human soul may be cancelled by a mere physical act. The idealist (we use the term to cover all believers in a divine order) holds the faith that not a sparrow falls to the ground without the divine will, that "nothing walks with aimless feet," that death is not the final fact in life, but only an inevitable means of transformation to a higher plane of life. Faith can meet the catastrophes of life with a firm hope that the merely subjective impressions which a finite being entertains of these catastrophes is not, and cannot be, identified with the objective facts as seen by an infinite intelligence. Thus the sceptic really gains nothing by his scepticism; the actual fact is to him just as terrible as to the believer, while the latter finds a hidden clue to the mystery which is sealed to the former. That a mere sudden chemical combination, itself without thought and controlled by no thought, irresponsible, regnant, a final fact in Nature, should exercise the power of absolutely destroying that wonderful piece of work called a man, of cancelling his will, intellect, soul, in a moment, and of wiping his personality out of the universe, is a thought so horrible, so unbearable, that if it were really believed by the bulk of the human race, madness on a gigantic scale would inevitably follow. We are kept sane by a reasonable faith that all we see, as Wordsworth says, is "full of blessings."

But, in the next place, it is worth noting that it is only the unusual tragedies of the world that call forth expressions of doubt or positive unbelief. "Every moment dies a man," and yet this constant passage of souls into the unknown produces no impression. It is only when wholesale death within a given area takes place, that men's minds are swayed by unbelief. The earthquake

at Lisbon, we know, seriously affected the religious thought of Europe; though, we must recollect, it affected Europe at a time when faith was at a low ebb. But why should such an event affect the minds of men who profess, above all things, to be governed by reason? These men know how the crust of the earth is composed, they know of the volcanic formations, they know that if you build on these you must be prepared to take the consequences. They do not expect that letters of warning shall be traced by divine power on the sky; the uniformity of Nature is the very fundamental article of their creed. So much for the naturalness of the catastrophe. But there is the subjective human side. Well, every one at Lisbon, every one at Toulon, had to die at some time; why not in one way as soon as in another? Is it worse to die suddenly than to die after months and years of protracted suffering? Is not the most painless death, so far as we can guess, the instantaneous death by a stroke of lightning? The victims at Toulon felt one tremendous shock and all was over. But the victim of consumption in some dark city slum suffers a daily death, as it were; the patient in a cancer hospital can tell of a lingering agony which the thousands engulfed at Lisbon or in Ischia never knew. We need not for the moment, to use the words of Herdotus, carry up our story into the unseen world. Taking the facts as given here, we can only say that it is a vulgar illusion which strains at the Toulon explosion as being inconsistent with divine Providence, and yet swallows without difficulty the single, common, every-day tragedies of human life.

But are there not, then, tragedies in life? it may be asked. Undoubtedly there are, but the tragedy is a thing of the soul, not of the body. Agamemnon, Hamlet, Othello, are not subjects of tragedy because of any misfortune which has happened to their bodies or to their material goods; when we think of them we never think of these things, which in the long procession of the ages are matters of absolute indifference. It is in the maimed or impotent soul, in the degraded character, that tragedy consists. Think of Shakespeare making the ground of tragedy the fact that the hero had broken his leg or lost a fortune! No, the souls in hell are there because, as Dante said of Epicurus, they have lost spiritual good. There, and there alone, is the ground-work of life's tragedies. What, then, it will be asked, are we to express no regret, no grief for these occurrences which shock the world? Now, we do not say that, for grief is natural to man, and it purges his nature

and sweetens his character, so long as it does not degenerate into futile, hopeless melancholy. We are but men, and we needs must grieve with our fellow men, either when sitting by the bed of suffering or hearing of the harrowing incidents in which scores of human beings are involved in what we cannot help, from our point of view, in regarding as a dire catastrophe. But we must always remember that grief is a pure expression of our point of view, which is limited, partial, finite. We know but a tiny segment of a vast circle. Within our little creek, to use Carlyle's simile, we have the minnow's right to say what we find there. But beyond that creek is the river, and beyond that the infinite sea; shall we, in our self-important littleness, dare to say what boundless possibilities are there? Who knows that the human soul called hurriedly from this little earth may not be needed in "the sounding-house vast of being?" What beneficent fate may not have been in store for those on whom the Tower of Siloam fell? In an infinite universe there are infinite possibilities. Let us recall to our minds the meaning and methods of the ever-renewed process of creation as the best suggestions of science and religion reveal them to us. From a merely subjective point of view, Nature seems "red in tooth and claw;" but Dr. Alfred Russel Wallace, writing as a man of science, tells us that, given sentient life, he cannot conceive of a universe capable of yielding a greater sum of enjoyment to every living being. We shudder to see the hawk swooping on the pigeon, or the snake holding the bird by its deadly fascination; but, as a matter of fact, we have every reason to believe that the victim in either case dies without pain. Once admit a world like ours to be gradually evolved, once admit the fact of sentient life climbing to higher and yet higher grades until it forms a vehicle for the expression of mind, and we see that facts are necessitated which, from our subjective standpoint, seem terrible. But even then one of these facts is no more terrible than another, and the death of a tiny child is as tragic as the death of a thousand people—no more and no less. But if we hold that the world is not a final fact at any moment, that it has a purpose, that that purpose is being constantly worked out, but that the ultimate issues are revealed within the unseen, that the death of the body is not that of the soul, and that all which happens was included in the divine plan—if we have faith to look at the universe in this way, and to see that it is not to be measured by our little subjective plummet, we shall not despair at the many seeming ills of human life.—*The Spectator.*

THE Archbishops' arrangement promises well for the peace of the Church. If the advanced will receive it as they ought to do, it may be a very blessed outcome of the recent miserable turmoil. A recognition of authority is of itself a sure guarantee of blessing, that our days may be long in the land which the Lord our God has given us. Then, too, the self-restraint in giving up some things which may be thought lawful, expedient, and even in some sort necessary, is a source of moral strength. People often think that that which is necessary for their own plans is also necessary in itself, and it is a great matter to learn practical discrimination, and to gain the habit of self-restraint. In this age of self-gratification we must be thankful to be restrained, even though it seems to us that we are losing. We may lose much and gain more. Besides which the humility is a great gain, which makes us distrust our own conceptions of what is necessary. A humble trust in God's Providence is the surest way to win the prize of babes, and the throne of S. Matthias.—FATHER BENSON, *in Cowley Evangelist.*

---

AS might have been expected, the Fast Day proclamation of Gov. Rollins has started a hot discussion in New Hampshire, and he is fiercely criticised for his statements about the State's heathenish condition. The Governor maintains his ground, however, and though he refuses to name the particular towns to which he referred as utterly godless places, he insists that they can easily be found by anybody who looks for them.

"I do not say," he told one interviewer, "that all of these towns have no church edifice, for some of them do; but what I do say is that the church is closed. It is a funny thing to say, but singular as it may seem, it has been my experience in looking up this matter that wherever there has been a departure from dogma; wherever it has been suggested that instead of maintaining different creeds 'we will have a union Church,' just there has the religious interest begun to wane, and the Church has begun to go down. It is true. Where there is not the interest of opposing churches, the people soon begin to lose their own."

---

IN Christianity we have the only way home. All other modes and courses of life stop at the edge of a great gulf, like some path that goes down an incline to the edge of a precipice, and the heedless traveler that has been going, not knowing whither it went, tilts

over when he comes there. Every other way that men can follow is broken short off of death.

On the other hand, the path that Christ makes runs clear on, without a break, across the gulf, like some daring railway bridge thrown across a mountain gorge, and goes straight on on the other side without a curve, only with an upward gradient.—A. MACLAREN.

---

MAN'S primal communion with God in Eden was broken by his fall. Henceforth, humanity became as an islet in mid-ocean, without material for bridge or boat. And the Eternal Word became flesh in order that He Himself might become the causeway which should reconnect the island-man and the continent-God. He not only shows the way as our teacher, He is the way itself, the true ladder connecting earth and heaven. He is alike the portal, the line of direction, the true *Scala Santa,* "The world's great altar-stairs that slope through darkness up to God."—G. D. BOARDMAN.

---

WHEN a man is, with his whole nature, loving and willing the truth, he is then a live truth. But this he has not originated in himself. He has seen it and striven for it, but not originated it. The one originating, living, visible truth, embracing all truths in all relations, is Jesus Christ. He is true; He is the live Truth.—G. MACDONALD.

---

"WHAT is truth"? was asked of a deaf and dumb boy one day. He drew on his slate a straight line; and for falsehood a crooked line. It was a significant answer. You must beware of crooked ways and crooked character, if you please, and be worthy of that Master who *is* the Truth.—C. A. SALMOND.

# Editorial.

## THE BISHOPRIC OF BOISE.

IT was with great surprise that we learned that the Rev. Mr. Funsten, who in February last declined his election as Missionary Bishop of Boise, had now been permitted to recall his declination, and that the Presiding Bishop had taken order for his consecration on April 27th. The matter is one of great importance to the Church at large, and to Mr. Funsten in particular. Its importance is our excuse for expressing, though with reluctance, grave doubts as to the authority of the Presiding Bishop to issue the order for consecration, and for questioning the title of the Bishop to be consecrated under such order, to any episcopal jurisdiction in this Church.

Happily, we may consider the question without the slightest ill feeling toward Mr. Funsten. From our personal knowledge we gladly testify that no priest of the Church can be less self-seeking, less assertive, more humble, than he. All who know him will know beyond a doubt that this is no case of a presbyter seeking the episcopate.

Again, no one will have the slightest doubt of the perfect good faith of the Presiding Bishop. If, as we believe, he has made an unfortunate error, and has exceeded his powers, we gladly grant that he has done so unwittingly, and with every desire to do only what is right. So also in the cases of the consecrators who received and may, ere this appears, have accepted the mandate of the Presiding Bishop. We acquit one and all of any intention of disobeying the Church's law. But having expressed this disavowal of any personal feeling of antagonism to any of the persons involved, we are obliged also to disregard all personal friendships and affection, and address ourselves solely to the legal and canonical questions which seem to us to wholly impair the legality of the proceedings. We are of necessity writing before the date set for the consecration, and it is quite possible that before this meets the eye of the reader, the error may be made clear to the Presiding Bishop,

so that he will recall the order for consecration already taken. We shall assume, however, that it is carried out.

---

That Mr. Funsten was canonically elected Missionary Bishop of Boise is not denied. Agreeably to Title I, Canon 19, § VI. [1], he was elected by the House of Deputies on nomination of the House of Bishops. The certificate of such election was sent by the House of Deputies to the House of Bishops, and the House of Bishops subsequently confirmed the election. Thus, Mr. Funsten legally became Bishop-elect of Boise.

More than four months later, however, Mr. Funsten communicated to the Presiding Bishop his declination of the office to which he had been chosen. Thus, we take it, there ceased to be a Bishop-elect for Boise. That was clearly the understanding of the Presiding Bishop also, for under date of March 8, he issued a call for a special meeting of the House of Bishops to be held in Trinity Church, Newport, R. I., on June 15th,—

"to elect suitable persons to be Bishops of the Church, to exercise Episcopal functions in the missionary jurisdictions of Boise and Kyoto, vacant, the one by the declination of the Bishop-elect, and the other by the failure to elect a Bishop during the session of the last General Convention."[1]

In this call it is conceded by the Presiding Bishop (1) that there was at that time no Bishop-elect of Boise. He speaks of the see as "vacant . . . . . by the declination of the Bishop-elect"; (2) that an election to a missionary bishopric may be accepted or declined at the option of the Bishop-elect; (3) that a declination does not require definite acceptance by either House of General Convention, for he did not summon the Bishops to act on the letter of declination, but to elect a Bishop; (4) that Mr. Funsten had positively declined his election; (5) that the previous election of a Missionary Bishop for Boise had completely lapsed and been satisfied to such an extent that with no proviso whatever, the vacancy existed and could be filled by a new election; and (6) that he was justified in officially certifying to these facts — the declination and the consequent vacancy — and in summoning the House of Bishops for a new election *ab initio*.

It may be objected that the Canons make no provision for the consent or declination of a Bishop-elect; and from this it may be argued that such consent or declination is purely informal and

[1]Quoted from the official call of the Presiding Bishop.

may therefore be recalled at the option of the Bishop-elect. It would thus be held that the sole canonical steps requisite are these: nomination by the House of Bishops; election by the House of Deputies; confirmation or "consent" by the Bishops; consecration by mandate of the Presiding Bishop.

To this we must reply that the uniform and frequent precedent has been from the beginning unbroken in the opposite direction. There have been repeated instances where Missionary Bishops-elect have declined their election, and in every single instance such declination has been held to so completely satisfy the election, that no vote to accept the declination was necessary in order to clear the way for a second election. If the declination did not wholly terminate the character of Bishop-elect, and create anew a vacancy to be filled by election, then a new election could be entered upon only after the declination had been accepted by vote of the body electing, and the election had thus been vacated. Moreover, such formal acceptance of a declination, if necessary, would not be within the power of the House of Bishops, but of the House of Deputies. For though at a regular session of General Convention, as in the present case, the House of Bishops nominate, it is the House of Deputies who elect, and the Bishops subsequently "consent" to the election.[2]

Consequently, if the declination of a Bishop-elect is not of itself sufficient to vacate his election, then the election can only be vacated by summoning the entire General Convention, in order that the House of Deputies, whether with or without the "consent" of the House of Bishops, may accept such declination and declare the election vacated or satisfied. It is sufficient to point out that if this is the real meaning of the Canon, then *every election and consecration to a missionary bishopric after a previous election had been declined, has been and is wholly illegal.* But there is, so far as we can see, no middle ground between supposing that an election is satisfied upon the declination of a Missionary Bishop-elect on the one hand, and the necessity of formally accepting such declination by the House of Deputies on the other. If the first of these positions be true, then after a declination has been made—particularly after it has been certified formally to the several Bishops in a call for the purpose of a new election—the party declining is no longer

[2]Title I, Canon 19, § VI. [1]. "The House of Deputies may, from time to time, on nomination by the House of Bishops, elect a suitable person or persons to be a Bishop or Bishops of this Church," etc.

a Bishop-elect and cannot by his own act restore himself to that position. The consequences of holding the second of these positions we have already seen. There must be some exact moment when a Bishop-elect declining consecration ceases to be a Bishop-elect. It must be before a call for a special session for a new election is issued, since the Bishops cannot be summoned to elect a Bishop for a see which already has a Bishop-elect. If he does not cease to be a Bishop-elect when he declines his election, when does he cease to be?

But there is clear precedent for contrary action to that which has now been taken.

At a special meeting of the House of Bishops held October 29th, 1875, the Rev. Samuel I. J. Schereschewsky, D.D., was elected Missionary Bishop of Shanghai. Less than two weeks later, and under date of "Brooklyn, N. Y., Nov. 10, 1875," Dr. Schereschewsky communicated to the Presiding Bishop his declination of the election. Subsequently it was learned that the reasons which had led Dr. Schereschewsky to decline might be overcome, and that the wish of the Bishops might yet be carried out. There had not been the formal notification to the Bishops with the call for a new session of the House of Bishops which has made the present case even more clear. Yet it was not suggested that it was open to Dr. Schereschewsky to withdraw his declination, or within the province of the Presiding Bishop to permit him to do so. The declination was held to be final. The House of Bishops was again summoned in special session a year later, to elect Missionary Bishops for Shanghai and Cape Palmas, their previous election for the latter mission having also been declined. The Bishops met in Philadelphia, October 13th, 1876. The declination of Dr. Schereschewsky was read, according to precedent. There was no motion to accept, or to reject. The former election was held to have been *ipso facto* satisfied. A new election was ordered, and—

"The Bishop presiding declared the Rev. Samuel I. J. Schereschewsky, D.D., of Pekin, China, to have been duly and canonically elected Bishop of Shanghai, with missionary jurisdiction in China."[3]

This precedent shows beyond question, that after he had once

[3] *Minutes of Special Sessions of the House of Bishops*, 1875 and 1876. The House of Deputies was eliminated from this case because the election had been at a special session (1875), when General Convention was not in session, and when, in certain cases, the House of Bishops may elect, instead of nominating to the House of Deputies. Title I, Canon 19, § VII. [1].

declined his election to a missionary bishopric, Dr. Schereschewsky could again become Bishop-elect only by new proceedings *ab initio.* A special session of the House of Bishops was called, and a new election ensued.

---

The point that any formal acceptance of a declination is required before it becomes final, is thus seen to be wholly untenable and contrary to unbroken precedent. The question then arises regarding the power of the Presiding Bishop with respect to a letter of declination placed in his hands.

We have seen that it was the House of Deputies which elected Mr. Funsten, and not the House of Bishops. How, then, does the letter of a Missionary Bishop-elect, whether of acceptance or declination, come to the Presiding Bishop, rather than to the President of the House of Deputies?

Clearly it is because the House of Deputies has lost jurisdiction over their election, from the moment it is certified to the House of Bishops for consent. So soon as the House of Deputies have elected a Missionary Bishop on the nomination of the House of Bishops, the testimonials are signed and sent back to the House of Bishops for their own "consent" to or confirmation of the election. From that time until the consecration of a Bishop-elect is an assured fact, the proceedings remain wholly in the hands of the Bishops. The Bishops give their consent, the Presiding Bishop takes order for consecration, on a resolution of the House of Bishops. It is essential to the theory of the Episcopate that this should be so. The Missionary Bishop receives his jurisdiction, as he receives his orders, from Bishops and not from the House of Deputies. Though the latter elect, yet their function is entirely completed when their election has been certified to the House of Bishops. Beyond that act, they have no control over the election.

Thus the Presiding Bishop receives the letter of acceptance or declination as presiding officer and representative of the House of Bishops, in whose hands are the testimonials signed by the Lower House. The constitution of the American Church gives no such primatial jurisdiction over the missionary sees to the Presiding Bishop, as the Archbishop of Canterbury, for instance, exercises over those English Missionary Bishops who are outside any provincial organization. Thus, while it is correct to say that the Bishop of Honolulu, for instance, holds mission from the Archbishop of Canterbury, it is quite incorrect to say that any American

Missionary Bishop holds mission from the Presiding Bishop. Whatever action the Presiding Bishop may take in issuing the mandate for consecration, he takes, not by virtue of any personal jurisdiction, but solely as the representative of the House of Bishops.

Thus when any paper is filed with the Presiding Bishop, it is filed with him as the representative of the House of Bishops, and as custodian, for the time being, of such paper. He can, of his own authority, neither accept nor reject such a paper. He holds it solely as a clerical act. Yet as he holds it in trust, he is bound to fulfil his trust, and deliver the paper to the body for whom it is intended when it is filed with him.

Hence, when Mr. Funsten's letter of declination was filed with the Presiding Bishop, it created no jurisdiction for the Presiding Bishop over the subject matter of that letter, or over the election to which it referred. It is beyond the power of the Presiding Bishop to do anything whatever with that letter of declination, except to hold it and present it at the next meeting of the House of Bishops. This, however, he is obliged to do. The declination demands a stay of proceedings on the part of the Presiding Bishop, who, according to continuous precedent, is thereupon restrained from taking order for the consecration of the Bishop-elect, by the refusal of the Bishop-elect to receive such consecration. Beyond this, the Presiding Bishop has no option whatever. Mr. Funsten cannot recall the document, for from the moment it is in the hands of the Presiding Bishop, it is constructively in the keeping of the House of Bishops, and may not, by their custodian, be returned.

Neither is it within the power of the Presiding Bishop to act upon any subsequent withdrawal of the letter of declination. At most, if such a paper is filed with him, he can only hold it as he holds the declination, and report it to the next meeting of the House of Bishops. To take any action looking toward the consecration, by virtue solely of this second paper placed in his hands, is clearly uncanonical. It would then give to the Presiding Bishop the sole prerogative of determining whether or not a declination should be accepted. This is a power for which not one line of our constitutional or canon law can be quoted, nor one single precedent be cited. The attempted withdrawal of a declination is of itself a wholly unprecedented action. Clearly the sole function of the Presiding Bishop, if such a paper is in his hands, is to present it without action to the next meeting of the House of Bishops, together with the letter of declination. We esteem it a most dangerous precedent

that the Presiding Bishop should on his own motion take order for a consecration which seems so wholly illegal.

The official statement by the Presiding Bishop of his own action in accepting the withdrawal of the declination of Mr. Funsten, is made by him to the Bishops, in a second circular letter declaring the former call for the Newport meeting of the House of Bishops "held satisfied and of no further effect," and containing a new call for a meeting of the House of Bishops to be held in St. Louis on October 26th, for the election of a Bishop for Kyoto.

In that call, the Presiding Bishop uses this language:

"I am glad to accompany this notice with the statement that the Rev. Mr. Funsten, having asked permission to withdraw his declinature as Bishop-elect of the Missionary District of Boise, I have, with the advice and consent of several Bishops and prominent members of the House of Deputies, accepted the withdrawal of the declinature, and am proceeding to take order for his consecration without delay."

With the utmost deference to the Presiding Bishop, we are obliged to raise very serious objection to his taking this action "with the advice and consent of several Bishops and prominent members of the House of Deputies." That the Bishop should take advice from those in whom he reposes confidence, is quite natural and to be expected. We may think that the advice was most ill-timed, and his advisers seriously mistaken. What, however, are we to understand by that term "consent"? Consent implies authority; the right to consent. One cannot give consent to that which is beyond his jurisdiction. An American Bishop, for instance, could give advice with relation to the consecration of a Bishop in Canada, but he could not give his consent to it. We feel it necessary to ask, by what right did "several Bishops and prominent members of the House of Deputies" give their consent to that which could not possibly come before them officially, and over which they individually could not have the slightest jurisdiction? If the consent of "several Bishops" was required, why not the consent of all, or a majority of them? Did the Presiding Bishop ask and receive the "consent" of a majority of the Bishops? Apparently not, for he speaks only of "several Bishops." Even if all of them had given their "consent," we should hold it to be illegal, because the canons are perfectly explicit as to how only Missionary Bishops may be elected by the House of Bishops, at duly called meetings only when General Convention is not in session, and only in certain specific cases even then. Certainly,

however, "several Bishops" exceeded their authority very decidedly, if they gave any "consent" to that which was wholly outside their jurisdiction.

Moreover, in a purely legal matter, such as this, why are some members of the House of Deputies more "prominent" than others? Is the consent of a "prominent" member of the House of Deputies of larger legal value than the consent of an humble deputy? Doubtless there are different degrees of value to be attached to the *advice* of different members of the House of Deputies. To *consent,* however, must be within the province of all alike, or of none. If "prominent members of the House of Deputies" have joined with "several Bishops" to give "advice and consent" to an action which was utterly outside their own province, we are obliged to say that there has been a serious failure to comprehend the lawful limitations on the power of a Bishop and a member of the House of Deputies, however prominent, when it comes to the consecration of a Bishop.

---

The two circular letters to which we have already referred, are followed by a third letter from the Presiding Bishop, dated "Providence, R. I., April 17th, 1899," which reads as follows:

"Having received directly, or through my Assessor, protests from several Bishops against the consecration of the Rev. James B. Funsten, I desire to state to my brethren the grounds upon which I have acted, in order that they may see that I have assumed no judicial powers, and exercised no prerogative of extra-canonical action.

"When Mr. Funsten wrote to me about the twentieth of March, asking leave to withdraw his declination of the election, at first I hesitated as to the course I should pursue and accordingly I asked my Assessor to inquire into the facts and get the opinions of persons expert in canonical questions.

"The following facts and opinions were reported to me:

"First, that Mr. Funsten's letter declining the election to the Bishopric of Boise was sent through his Assessor to the late Presiding Bishop.

"Secondly, that Bishop Williams had never acknowledged the letter; had never accepted the declination; had made no record of the transaction; and had never in any way authorized any publication of the declination.

"Thirdly, that by failing to take any new action in regard to the oversight of the jurisdiction, Bishop Williams had virtually treated the jurisdiction as still vacant; its condition not being affected by Mr. Funsten's election or declination.

"Fourthly, meanwhile I had issued a call for a meeting of the House of Bishops to elect for Boise and Kyoto; but it became evident to me from such opinions as I had received from those whom I had time to consult, that the House could not elect a Bishop for Boise, because no vacancy had arisen after the adjournment of the General Convention.

"Fifthly, it became evident to me from the opinions expressed by all whom I had consulted, that as no action had been taken in regard to Mr. Funsten's declination which closed the question of his acceptance, he was still Bishop-elect of Boise, and therefore free to accept the election.

"Under these conditions I believe my brethren, knowing all the facts, will agree with me that I had no choice but to take order, according to the canons, for his consecration.

"The protests will be filed and preserved, together with this statement, and I have notified the Bishops appointed to act as Consecrators of the objections and of this explanation of the case.

"Faithfully yours,

"Thomas M. Clark,
"Presiding Bishop."

There are several points in this letter to which we desire to call attention.

The first is the date of Mr. Funsten's request to withdraw his election. The Presiding Bishop fixes the date at "about the twentieth of March." This, then, was twelve days after the call for the Newport session had been issued, certifying that the see of Boise was vacant "by the declination of the Bishop-elect." Can it be reasonably held that a presbyter can continue to be a Bishop-elect after the Presiding Bishop has certified to the fact of his declination? Even though we might be in error in arguing that a declination is final from the moment it is placed in the hands of the Presiding Bishop—though we cannot feel that this position can be overthrown—it seems incredible that one can continue in the capacity of Bishop-elect after the Presiding Bishop has officially certified to the fact of his declination, and has issued a call for a new election.

It is true that the call for the Newport session before us is signed, "Thomas M. Clark, *Presiding Bishop,* by Wm. Croswell Doane, Assessor." But we presume it will not be denied that this is a sufficient certification of the Presiding Bishop, notwithstanding; and in his third letter, signed only by the Presiding Bishop, the latter says directly, "meanwhile I had issued a call," etc.

These dates are conclusive, if otherwise there could be doubt:

March 8, the Presiding Bishop certifies to the vacancy in Boise, and issues a call to elect a Bishop for the same; "about the twentieth of March," Mr. Funsten asks permission to withdraw his declination; April 4, the Presiding Bishop declares—

"I have, with the advice and consent of several Bishops and prominent members of the House of Deputies, accepted the withdrawal of the declinature, and am proceeding to take order for his consecration without delay."

Clearly, the Mexican fiasco was less uncanonical than this!

---

Let us look into the facts as stated by the Presiding Bishop:

"Bishop Williams had never acknowledged the letter; had never accepted the declination; had made no record of the transaction; and had never in any way authorized any publication of the declination."

"Never acknowledged the letter." Why should he have acknowledged it? Had he been in health he would certainly have acknowledged it, as an act of courtesy. The acknowledgment would have been that, and nothing more. Bishop Williams certainly cannot be said to have been weighing in his mind whether or no he would accept the declination. Bishop Williams never assumed primatial authority that had never been granted him.

"Never accepted the declination." Of course not. He had no authority to accept or refuse to accept it, and he certainly would not have presumed upon an authority he did not possess. But Bishop Clark, his successor, certainly certified that the see was "vacant" "by the declination of the Bishop-elect."

"Made no record of the transaction." What transaction? There was no transaction to record.

"Never in any way authorized any publication of the declination." Of course not; but the facts remain that Mr. Funsten *did* decline, and that Bishop Clark did authorize and issue an official "publication" of the fact; though it would not have affected the *fact* if he had not.

The Presiding Bishop declares, moreover, that "Bishop Williams had virtually treated the jurisdiction as still vacant." Of course it is still vacant, and has been ever since Mr. Funsten declined his election; and will, we take it, continue to be vacant, even though Mr. Funsten may have received consecration. Not only did Bishop Williams "virtually" treat the see as vacant, but Bishop Clark officially declared it to be so.

A NEW point is raised by the "Fourthly" of the Presiding Bishop, to-wit, that—

"it became evident to me from such opinions as I had received from those whom I had time to consult, that the House could not elect a Bishop for Boise, because no vacancy had *arisen after* the adjournment of the General Convention."

Even if this point be granted, it would by no means excuse a gross violation of canon law in the consecration of a presbyter who has ceased to be a Bishop-elect. It would postpone the election of a Bishop for that jurisdiction till the General Convention of 1901, which, under the circumstances, might possibly be the better expedient to adopt. Still, we are not by any means positive that the House of Bishops may not enter upon this election at their October session, if the call be amended so as to include this among the objects of that session.

It is true that in the rejection of Mr. Chapman by the Standing Committees, the precedent was established in strict accordance with the proviso, Title I, Canon 19, § XVI. [1], that where a new see has been created at a General Convention, it is beyond the power of the House of Bishops, at a special session, to elect a Missionary Bishop for that see, the vacancy not having arisen since General Convention, as contemplated by the Canon quoted. We cannot see, however, that the case of Boise is at all similar to that of Alaska. It is clear, from the language of the resolution by which the territory of the Missionary Jurisdictions were re-constituted by the House of Bishops in 1898, that Boise is not a new see, but is the old Missionary District of Idaho, with new limits and under a new name. The resolution reads as follows:

"*Resolved,* That the bounds of the Missionary District now known as the Missionary District of Idaho be changed, so that it shall include . . . . to be hereafter called the Missionary District of Boise, and the title of the Bishop to be 'The Missionary Bishop of Boise.' "[4]

Unlike the case of Alaska, therefore, Boise was not a new Missionary District at the time Mr. Funsten was elected.

Whether or not the declination of a Bishop-elect, where there is no creation of a new see, is sufficient to make it correct to say that a new vacancy has thus arisen since General Convention, would be a knotty question, if it had not already been solved in a number of cases. So far as the language of the Canon is concerned, it might be argued either way with almost equal plausibility. The

[4]Journal 1898, pp. 54, 338.

case has frequently arisen previously, however, and it has been determined by the House of Bishops that in such cases they may elect at a special session. Without going back a great many years, we may cite three different precedents.

The case of Nevada and Utah: These were originally two separate jurisdictions. At the time of the General Convention of 1886, the Bishops of both had resigned and the two were united by resolution of the House of Bishops. The resolution reads:

"*Resolved*, That instead of the missionary arrangement at present including the State of Nevada and the Territories of Utah, Wyoming and Idaho ,there be constituted two missionary jurisdictions, the one to include the State of Nevada and the Territory of Utah; the other to include the Territories of Wyoming and Idaho."[5]

At the same session of General Convention, the Rev. R. M. Kirby was elected Missionary Bishop of Nevada and Utah.[6] After the Convention had adjourned, Mr. Kirby declined. There had been no resolution of General Convention explicitly permitting the House of Bishops to fill this see during the recess in case of a declination. Yet at their special session of October, 1887, Dr. Leonard, the present Bishop of Salt Lake, was elected and subsequently entered upon his see. In every detail this precedent seems to apply to the case of an election for Boise during the present recess.

The case of Japan: Here there was no re-constitution of territory. Bishop Williams resigned at the General Convention of 1889.[7] Thereupon the Convention elected Dr. Edward Abbott. After the session was over, Dr. Abbott declined. At a special session of the House of Bishops, held in 1890, it was esteemed that a vacancy had thus been created since the General Convention, for Dr. Langford and Mr. Swentzel were each successively elected.[8] The case then went over to the General Convention of 1892, when Dr. Tidball was elected[9] and subsequently declined. At a special session of the House of Bishops held in March, 1893, this declination was again construed according to the former precedent, as

[5]Journal 1886, pp. 45, 77. From the language of this Resolution, it might seem as though it were the intention of the House of Bishops to constitute new jurisdictions instead of to re-construct old ones. The re-construction by which the Bishopric of Boise is established, comes much more clearly under the permissive Canon than did this case of Nevada and Utah.

[6]*ibid*, pp. 107, 296.

[7]Journal 1889, pp. 45, 74.

[8]Journal 1892, pp. 439, 446.

[9]*ibid*, pp. 112, 351.

creating a vacancy since the adjournment of General Convention, and the present Bishop, Dr. McKim, was elected.[10]

The case of China: The younger Bishop Boone died in 1891. At the General Convention of 1892, Dr. Hoyt was elected[11] and declined during the session. Subsequently the present Bishop was nominated by the House of Bishops,[12] but was not elected by the House of Deputies.[13] Even this was construed by the House of Bishops as creating a vacancy since General Convention adjourned, evidently because an attempt had been made to fill it during the session, though fruitlessly. At their special session of March, 1893, Mr. Graves was elected and afterward consecrated.[14]

These three precedents, and older precedents might also be cited, seem to show conclusively that if we are correct in supposing that Mr. Funsten has ceased to be Bishop-elect of Boise, and, therefore, that even though he may have been consecrated a Bishop in the Church of God, his title as Bishop of Boise cannot possibly be recognized as valid, an election may yet take place at the coming special session of the House of Bishops, provided a new call be issued. So far as the filling of a vacancy in the see is concerned, the Presiding Bishop also took the same ground after Mr. Funsten had declined, since in his first call for the Newport meeting he assigned as one of the objects of such session, the election of a Missionary Bishop for Boise. If these precedents are to be followed, and we see no reason why they should not be, then the House of Bishops is quite competent at this time to elect a Missionary Bishop for Boise at its October session, if they think well to do so. While the language of the Canon is confessedly somewhat obscure, yet the precedents quoted seem conclusive.

---

What, therefore, are we to conclude? If Mr. Funsten lost his character as Bishop-elect of Boise by his letter of declination, then no subsequent action of his can restore that character. If, then, he was not canonically Bishop-elect of Boise at the time set for his consecration, he could not be consecrated to that office. If the act of consecration has already occurred, we can only conclude that Bishop Funsten, though truly a Bishop in the Church of God, is a Bishop without jurisdiction. Neither the Presiding Bishop, by his mandate, nor the Bishops consecrating, could confer upon the

[10] Journal 1895, p. 396.
[11] Journal 1892, pp. 112, 351.
[12] *ibid*, p. 146.
[13] *ibid*, p. 396.
[14] Journal 1895, p. 397.

candidate a jurisdiction which was not theirs to confer. The position is certainly unpleasant, but that must not be allowed to prejudice one in his construction of canon law. Moreover, while we have given reasons for believing that the House of Bishops may, at their October session, enter upon an election to fill the vacancy which exists in Boise, whether or not Mr. Funsten has been consecrated, yet such an election is not legal until it is ratified by the votes of the Standing Committees. The House of Bishops cannot by their own action, legalize the consecration of Mr. Funsten, if it is illegal. They may elect him, whether already a Bishop or yet a priest; or they may entirely disregard their previous election, as they disregarded the election of Mr. Chapman for Alaska, and of Mr. Francis for Kyoto—for twice before, in recent years, their elections have been set aside as illegal—and elect a new man; but whomsoever they may elect at this special session must be confirmed by the Standing Committees in the usual canonical form.

Once more, in closing, we beg to place upon record the entire absence of any personal animosity toward any who have been involved in this unpleasant affair. For the former Bishop-elect of Boise, we have only the highest regard; for the Presiding Bishop, we have filial reverence. For the entire Episcopate we have the veneration due to their high office. The law of the Church is, however, paramount, and the conferring of jurisdiction or lack of valid jurisdiction, is too serious a matter to make it right to cover it up under any pretense of personal courtesies.

P. S. As we go to press, we learn with satisfaction that at Mr. Funsten's request the order for consecration has been rescinded.

# Notes from the Library

## NEWBOLT'S RELIGION.

*Religion.* By the Rev. W. C. E. Newbolt, M. A., Canon and Chancellor of S. Paul's. ("Oxford Library of Practical Theology" series.) London, New York and Bombay: Longmans, Green & Co., 1899. Price $1.50.

"What a beautiful thing Religion appears to be, as we discuss it with our friends, or study its fair proportions in a theological treatise!" exclaims the author of this thoroughly practical volume. Canon Newbolt, one of the most persuasive and eloquent of modern writers and preachers, does not for one moment lose sight of the pure and awful beauty of true Religion, but at the same time he opens our eyes to all its difficulties, obstacles, discouragements and failures. Religion exhibits the plan and clue to the solution of the mystery of human life. Our sense of responsibility, the position we hold by heredity and environment, must bring home to each serious and thoughtful person some idea of his relationship to a Personal God, who has—

"laid aside portions of the thick veil which hides His Presence,"

and has revealed Himself to men, challenging by an exhibition of His infinite love and power their obedience to His holy will, which is true Religion. But religion does not find its formulated expression in hazy sentiment and indefinite statements of God's revelation of His will to man. The special characteristic of this revelation is its exactness in doctrine and morals.

"Accuracy in so vital a matter will be of the very last importance; and if God Himself has spoken, a faithful and intelligent grasp of what He has said will be the aim of every one who seeks to guide his course aright in a subject which so nearly concerns him."

The author's defense of the absolute necessity of orthodoxy is one of the best chapters in the book. He deals firmly and convincingly with the objections which are urged against the Church's dogmatic teaching, and says, in conclusion:

"In view of the great truths of God, in view of the importance of the issues at stake, and the numerous obstacles that come between us and their realization, we shall find that orthodoxy, so called, is no higher form of self-opinionated obstinacy, but the careful obedience of one who has marked well the warning, 'Take heed, therefore, how ye hear,' and has shrunk from the presumption which tampers with authority, and the despair which waits upon wilful error."

The chapter on "Morality" is one of the best brief statements of the principles of Christian morals we have ever seen.

"Those who come to the religion of Jesus Christ, hoping to find in it a power to make them good, will not come in vain. The Gospel is to them 'good news' as presenting a practical scheme of active morality; and the point and aim of all its efficacy will be found to be centered in the development of the human will. And here we see how Holy Scripture seems to speak out of the very heart of a country which had hitherto been the object of much speculation and research, but which expedition after expedition of trained moralists had failed to penetrate."

The cöoperation of the will with divine grace, the peril of drifting aimlessly, the constant necessity for struggle and effort, are graphically described.

"The normal action of religion is to help a man, in the truest sense of the phrase, to be himself."

But—

"religion must do something more than strengthen the will; it must set itself to make environment. For on that, more than on deliberate choice, will depend, at least for a large number, the issues of life."

And, therefore, through the door of Holy Baptism we are brought into the Kingdom of God, into the realm of supernatural grace, where—

"God, in the environment of His Holy Church, within whose influence we can place ourselves at will, has supplied us with a power which can countervail the forces of evil."

Starting from this standpoint, we trace the development of the Higher Life in the two following chapters, and then we consider "The Great Ideal," in a few pages of much strength and beauty on the example of our Lord Jesus Christ. Here the author vindicates the truth and practical wisdom of the Church in pledging the Christian child at his Baptism to receive definite Christian instruction and training.

"Among the many shams of an age which seems to be the sport of formulæ, stands out conspicuously the figment of an absolutely unprejudiced choice. There is no such thing; there never can be: a man follows the strongest attraction, the most impressive ideal, and needs to be educated in his choice as much as in everything else."

We heartily thank Canon Newbolt for putting this so unequivocally.

The next three chapters deal with the Obstacles to Religion, external—the Devil and the World; and internal—the Flesh; and, as a mystifying and disheartening fog hanging over the field of spiritual conflict, Doubt. There are many points that we would like to notice particularly, and several passages which deserve quotation. Those writers who, like Mr. John Fiske,[1] rejoice in the alleged disappearance of a personal Tempter and Accuser from the scene, may well pause to consider the position defended by Canon Newbolt, who entrenches himself in the Gospels and the truth—

"indorsed, and, more than this, expanded, by our Blessed Lord, almost to the extent of a revelation on the subject."

These words are none too strong, for it is not almost but altogether a revelation of the source and personal agency of evil that meets us in the pages of the New Testament from the lips of Christ.

"So that it becomes to a Christian a simple case of accepting this belief on His testimony, or else of launching out into the shoal-water of limited belief in His humanity, or even of a perilous economy of truth, by which, in seeking to save the divine wisdom, we come terribly near a shattering of the divine truthfulness."

We cannot, with any deference for truth, blink our eyes to the extreme malignity of Satan as "the slanderer."

The author's treatment of "the Flesh" as our internal enemy is fearless and trenchant. No child of God can read this chapter without great searchings of heart, and deepened humility and seriousness. The strong spirituality of the author pervades every word, and impresses one with a sense of the reality of the spiritual conflict which is often sought in vain from many books of devotion.

The next section, on Divine Help, comprises one chapter on The Atonement, and one upon The Church, as the sphere in which the benefits of the Atonement are appropriated and realized. In Canon Newbolt's treatment of the Atonement, forcible as it is, and full of a most Evangelical fervor, we think he has failed to dwell with sufficient emphasis upon the bearing of the Resurrection and Ascension of our Lord upon our justification and sanctification. We have no word of criticism for what he has written, but we think he would have made a far more com-

1 "The Mystery of Evil" in the *Atlantic Monthly* for April, 1899.

plete and forcible presentation of this great subject if he had dwelt more specifically upon these points in their connection with the others which he expands.

The last two chapters, on "The Expression of Religion, Worship and Goodness," are really exquisite. In treating of Worship, the spiritual symbolism of the three gifts of the Wise Men to the Infant Saviour is developed in order to show what the proper elements of divine worship are. Worship is worth-ship; it means to declare worthy. It is the homage rendered by the creature to God because of what He is in Himself.

"Life without religion must sooner or later be a failure, at least in view of its own highest possibilities, and religion without worship will be driven in on itself and become barren and unfruitful. 'My soul truly waiteth still upon God': it is the voice of the soul which offers all its activities to the higher purpose of God. 'We give thanks to Thee for Thy great glory': it is the voice of the adoring Church, which, having exhausted every other theme which Creed or Scripture supplies, casts itself down on the simple beauty of God. Life in all its complexity, God's mercies in all their changeful variety, work in all its victories and failures, need this as their final consecration. 'We worship Thee because Thou art so glorious.' Complete satisfaction is to be found in God's complete perfection."

Yet worship requires effort;—

"it began in sacrifice that looked forward, it is continued in sacrifice that looks backward."

It will be costly and also beautiful, like the gold of the Epiphany offering, leading captive to the service of God all the art of man; but it must be translated into the language of heaven, and be mixed with its adoration, and linked with the perpetual intercession of our great High Priest within the veil, even as the incense rises in the earthly sanctuary and is absorbed in the upper air, if it is to possess the sweet odor of sanctity. And our worship must be free from the corruption of a careless life, preserved by penitence and soberness from empty æstheticism and the manifold pollutions of the world.

The chapter on Goodness, with which the volume very properly concludes, is an instructive comment on the Fruits of the Holy Ghost, as manifesting the developed Christian Life in its expression to the world.

Besides the thoroughness and the scientific skill with which Canon Newbolt has dealt with his subject, we have been particularly impressed by his enthusiasm and earnestness with it. There is a tone to the book that awakens response—a tone of reality and reverence born of deep experience in the realm of religion itself. This is no theoretical treatise which may serve to beguile an idle hour. Whoever takes up and reads this work must listen to the one message of God for his salvation, and unless he be averted from God in his heart, he will be apt to finish it if he begins it. The purpose of this series is to instruct and help the laity, and if the volumes which are to follow come up to the high standard of this initial one of the series, the laity will be richly endowed with a library of plain, practical literature on all those topics of surpassing interest which a Christian ought to *know* as well as to believe to his soul's health. But if we may venture to say it, there is need of a robust sort of laity to appreciate literature of such a high quality as this volume of Canon Newbolt's. To people of culture and refinement such writing will appeal mightily; but comparatively few are these, we fear, for too many of our laity approach nearer to the category of "the man in the street," to whom the strain of high spiritual teaching is too severe and soon becomes irksome, and this is true even though they may be sur-

rounded with the trappings of luxury which wealth can afford. Yet what more can be done? Here we have a book full of high thinking, plain speaking, and hard hitting, beautiful in diction and earnest and forcible in spirit. We suspect that it will be read by more of the clergy than of the laity, but if we are wrong we shall be profoundly thankful, and if we are correct, then we trust that through the sermons and instructions of the clergy the substance of this treatise—*Religion*—will penetrate into the pews at last.

---

## PUSEY'S LETTERS.

*The Spiritual Letters of Edward Bouverie Pusey.* Edited by the Rev. J. O. Johnston and the Rev. W. C. E. Newbolt. New York: Longmans, Green & Co. Price $4.00.

This supplementary volume to the great life of Dr. Pusey will be welcomed by all those who are interested in the inner and more intimate view of the great leader's life and character which are made manifest in these letters. A man, it has been said, is more really manifested in his letters than in the mere externalities of his life of work; hence we approach by means of these *Spiritual Letters* to a fuller appreciation of the wonderful endowments, not only of Dr. Pusey's mind, but also of the kindness and tenderness of his heart. In the preface, the editors supply us with some interesting facts regarding Dr. Pusey's own devotional life and practices, and when we remember the extent of his academic and literary labors, it is simply astonishing to learn the immense proportions of his spiritual correspondence and letters. All this could only be accomplished by a careful use of time and, very often, long working into the night hours. His patience and charity and time were at the service of all who claimed them. None ever came to him for help and was sent away unheard, at least. Many of his longest letters were written to total strangers. It was enough if a person asked his aid or advice. So with personal visitors; he saw all he could find time for.

This selection of letters is a mere fragment of an immense correspondence with all sorts and conditions of men, which extended over a long and active life. The editors have, we think, used good judgment. It must have been a work of unusual difficulty to know how and what to select out of such abundance. The contents are thus arranged: Letters of Counsel and Sympathy, Letters on Intellectual Difficulties, Letters on Theological and Ecclesiastical Subjects, Fragments of Conversation and Letters.

In the letters of counsel and sympathy there is much that will appear to the American reader as stern and severe; but this is the self-revelation of a man who governed himself by even a stricter law and practice than that which he laid down for others. But under all this severity there was in Dr. Pusey a well of tender and chastened sympathy, out of which he could pour forth copious streams of comfort and encouragement and resignation.

In writing to his correspondents in bereavement, he could suffer with them, in the memory of his own deep sorrows. In consoling a mother on the death of her child, he writes of his own daughter:

"I clung round my own dear Lucy; she, too, was so full of promises; so with the whole power of her soul devoted to God. I hoped it might have pleased Him that she should have flourished in His courts here, to win others to love Him. He willed otherwise—that she should glorify Him by death, not by life; and she passed away. Yet I could not grieve for her."

Such letters will be read with great surprise by those who think of him merely as the great Anglican cham-

pion and controversialist and professor, severe and strict and very learned.

We cannot even begin to enumerate the many points of spiritual interest touched on by Dr. Pusey in these letters. They ought to be read in their entirety. How plain, direct and sincere, how straightforward (even though not at all times clear) are these letters. The pain must be inflicted if it be best for the curing of his correspondent. No putting the sweet for the bitter. What an enemy of all vanity and pride and sloth, and how unsparing is he to what he calls the "disease of self." How energetically he inculcates prayer, self-sacrifice, unworldliness and humility. In the fifty-ninth letter, on "Self-Sacrifice and Almsgiving," are some most true words; but Dr. Pusey had earned the right thus to speak, for he had sold his own carriage and had reduced his own household and table to a very simple scale. He inculcates the greatest simplicity of life for all servants of Christ. Simplicity of life and circumstances, according to Dr. Pusey, are the necessary basis for a true Christian life. The whole letter would make an admirable tract for distribution among our well-to-do and rich "Episcopalians." The amount of our alms should bear some relation to our income. Fine drawing rooms and poor churches, splendid silver on our tables and poor chalices on our altars, are not compatible with the true Christian instinct.

The collection of letters on intellectual questions and difficulties is too meagre, containing, as it does, only twelve letters; but in the preface the editors explain this fact by pointing out—

"that the special form of the difficulties which the intellect has to face in dealing with religious questions varies with almost every decade. . . . Comparatively few of Dr. Pusey's letters on the intellectual difficulties of twenty years ago, and of yet earlier dates, are given in this volume."

And we are further referred to the three volumes of his *University Sermons* for his methods of dealing with intellectual and scientific difficulties and doubts. We quote from page 149 as a sample of this section.

"The answer about the heathen is, that we know nothing. God tells us what concerns us, not what concerns us not. He tells us what will befall us if we refuse the light; He tells us nothing as to those on whom the Light has not shined. . . . We know nothing about the heathen philosophers. Those who loved God or dimly searched after Him have doubtless by Him for His sake whom they knew not, their Redeemer."

There is a wideness and kindness in Dr. Pusey's treatment of intellectual difficulties submitted to him, which is far removed from the cold dogmatism that is often attributed to him. He speaks in clear and positive terms, but not without sympathy.

"Letters on Theological and Ecclesiastical Subjects" contain much to interest the student of theology. Such subjects are treated as Date of Gospels, After Death, Evangelicalism, The Athanasian Creed, Unbaptized Infants, Catholicity of the English Church, Roman Claims, The Unity of the Church, Roman questions and difficulties.

These letters on the Roman Church are a most valuable collection. In them is gathered up a vast amount of the fruits of Dr. Pusey's very profound study of the Roman faith and claims. There is no polemical bitterness, but, taken altogether, they form a solid defense of our own position. Those of our generation who may not be acquainted with Dr. Pusey's printed works on the Roman and Anglican claims, will do well to study the letters here collected.

He ends one of his letters on the Papal claims with these pathetic words—pathetic because Dr. Pusey drank deep of the cup of sorrow:

"The Vatican Council was the greatest sorrow I ever had in a long life."

There are three letters on the subject of the Fast before Communion. In these Dr. Pusey traverses ground that has been often gone over before. From the nature of the correspondence, however, the stress of the argument is against the "rigorist" interpretation of this custom, which he certainly recognized as a rule. Unfortunately, Dr. Pusey is sometimes quoted as on the side of some of whose lax practice he would certainly have disapproved. He could not countenance the dictum, *no fast, no communion,* neither did he reduce the *rule* to a mere pious sentiment and voluntary practice which might be abrogated in the event of the least physical inconvenience.

The Fragments, which form the last section, are mostly short sentences relating to the spiritual life. There are many very beautiful and pious thoughts here collected which can hardly fail to nourish the inner life of the soul. The book is furnished with a picture of the bust of Dr. Pusey, the work of Mr. George Richardson, R.A. It reproduces "with exact fidelity the casts which were taken of Dr. Pusey's head after death."

The volume is well printed, is of the same size as the four volumes of the *Life,* and forms a most desirable addition to our Anglican literature.

## SOUTHERN GENEALOGY.

*Some Notable Families of America.* By Annah Robinson Watson. For sale by Dodd, Mead & Co., New York. Price $2.00.

When one recalls how tenacious the Southern people are of their family traditions, so that in every family the unwritten history is told from mouth to mouth, it is strange that so little, comparatively, has found its way into print. The contributions to American genealogy from Southern sources are so scanty that it is difficult to follow the lines of even the older and best known families of that section. It is a pleasure to know that gradually such records are being compiled and published. We say a pleasure, because the study of family history is a branch of general history which we ourselves believe to be no less valuable than is the study of local history by communities, and in interest quite outweighs the latter. Family pride is the foundation of national pride, as the nation is the expansion of the family. It was because the American people had exalted the individual above the family, forgetting that a nation is not a conglomeration of solitary units, but a huge family, that the American people formerly neglected this study. With a revival of the true idea of the sacredness and civic importance of the family, has come, of necessity, a greater interest in the study of genealogy. The two go together and are a happy sign of the times. The once current ideas that love of family is incompatible with true democracy, and that the revival of such study is but a parvenu imitation of an alien aristocracy, are most false. When a people are willing to forget the past of their own fathers, then will national patriotism also come to an end.

Mrs. Watson has done her work carefully and well. The families whose lineage she has investigated are all Virginians. They are the allied families of Taylor, Allerton, Willoughby, Brewster, Thompson, Madison, Lee, Strother, Warner, Reade, Lewis, Meriwether, Walker, Maury, Thornton and Hornsby.

In most instances the family arms are also represented, and there are a number of portraits of founders and members of the families.

## CHRIST'S MEMORY.

*Christ's Memory in Heaven.* By the Rev. P. B. Power, M.A. London: Society for Promoting Christian Knowledge. Price 60 cents.

This little book of meditations

strikes into a new path. The plan is this: Inasmuch as the earthly experiences of Christ are ever within the reach of His memory, therefore, from time to time, we may remind Him of them. When tempted, we may ask Him to recall His own temptation in the wilderness; when lonely, His own loneliness. Thus reminded, we may hope He will remember us with sympathy; and thus will we be "blessed out of Christ's memory," making use thereof in connection with our needs.

We are struck with the author's intelligent sympathy for troubled people, his knowledge of their wants, and the skill with which he makes available for use the treasures of consolation that are laid up in the record of our Lord's earthly life. The subject is treated under five heads—"Our Tempted Times," "Our Lonely Times," "Our Weary Times," "Our Needy Times," 'Our Failure Times."

The rector who acquaints himself with this excellent book and keeps it within reach, will find that it can be loaned advantageously to one and another of the troubled members of his flock. We commend it also to the attention of those who are engaged in the work of "The Guild of the Holy Cross for Invalids."

We are in receipt of a volume bearing the title, *In Memory of the Rev. Thomas McKee Brown, M.A., Pastor, Teacher and Priest.* The volume consists of memorial sermons by the Bishop of New York, the Rev. Professor McCook, and the Rev. Arthur Ritchie, together with biographical notes, memorial resolutions and letters, etc. The frontispiece is an attractive portrait of Father Brown. The book is further illustrated with several views of the Church of S. Mary the Virgin, where his life work was spent. The book is a memorial which his many friends will be glad to obtain. It is for sale by Messrs. E. & J. B. Young & Co.

---

Under the title of *The Warden,* Henry A. Fairbairn, M.D., will publish, through Mr. Thomas Whittaker, a biographical sketch of his father, who for many years was head of S. Stephen's College, Annandale, N. Y., and was widely known in the Church as an author and educator.

---

Messrs. Jas. Pott & Co. have lately added to "Pott's Library" the Meditations of Dr. Morgan Dix on the Seven Words from the Cross, entitled *Blessing and Ban from the Cross of Christ.*

---

# Summaries.

## HOME.

Bishop Morrison has met with a cordial welcome in Iowa and has begun his work with great vigor.

---

Bishop Worthington, of Nebraska, will ask for a coadjutor at the meeting of the Diocesan Council in May.

---

The Board of Missions has decided to hold the next Missionary Council at St. Louis, beginning October 24.

Bishop Huntington, of Central New York, completed the thirtieth year of his episcopate on Saturday, April 8.

---

Grace Church, Elmira, N. Y., succeeds admirably in rendering the ancient plain song with a choir of ten men and ten women.

---

The Presiding Bishop has placed the Bishop of Chicago in full charge

of Church work in Porto Rico, where two priests are now ministering.

---

THE Rev. Luther Pardee has been appointed Dean of the Cathedral of Chicago. After May 1 four priests will be in residence at the cathedral.

---

THE Rev. Reese F. Alsop, D.D., rector of S. Ann's, Brooklyn, and Archdeacon of South Brooklyn, has been elected General Secretary of the Board of Missions.

---

AT the centenary celebration of the English Church Missionary Society, on April 12, Bishop Whipple presented greetings from the American Church and gave a graphic account of missionary work among the Indians.

---

ACCORDING to the *Spirit of Missions*, Mr. John W. Wood, recently elected corresponding secretary of the Board of Missions, has requested more time for consideration and has not declined the office.

---

FATHER BROWN, founder of the Parish of S. Mary the Virgin, New York City, is to be commemorated in that church by a marble tomb of gothic design, with a recumbent figure of the priest, life size, in eucharistic vestments, holding in his hand a chalice.

---

PLANS are being considered for the establishment in Cuba of industrial homes for the Christian training of destitute children, under the direction of the American Church Missionary Society. Prominent New York Churchmen are actively furthering the project.

---

THE Missionary Library at the Church Missions House, New York, is a reference library, for consultation by those who are near enough to visit the Missions House, and is in fact a lending library, the books being sent out by mail on request, to be kept out two weeks, postage both ways to be paid by the borrower.

THE completion of the twenty-five years of the rectorship of the Rev. Dr. Theodore Sill Rumney as rector of S. Peter's Church, Germantown, was marked by the formal opening of the new parish house built by Mrs. H. H. Houston for the purpose of commemorating the occasion.

---

THE Rev. Wyllys Rede, D.D., who recently resigned the rectorship of the Church of the Incarnation, Atlanta, Ga., has accepted the appointment by Bishop Nelson of Archdeacon of Savannah, with oversight of the work among the colored people under the Church Commission.

---

THE Rev. Stewart Stone, late vicar of the Church of the Holy Comforter, Philadelphia, has been commemorated by the gift to S. Clement's, Philadelphia, by his widow, of a chaste and beautiful chalice and paten, designed on the lines of Norman work of the twelfth century.

---

THE *Catholic World* bemoans that Romanism in this country shows an increase in 1898 of only 50,798 souls, whereas the gain ought to be 500,000, and points out that there is actually a decrease of 4,512 in number of children in parochial schools. The Roman priesthood shows a net increase of 108, while the American Church shows 57, a much larger percentage.

---

THE Bishop of Connecticut and the trustees of the Berkeley Divinity School have made an appeal for the endowment of a Bishop Williams chair of Doctrinal Theology in commemoration of the late Presiding Bishop, the founder of Berkeley and himself during many years a teacher of doctrinal theology. One-third of the $75,000 needed has already been promised.

---

MRS. MARTHA BAYARD STEVENS, widow of E. A. Stevens, and founder of the Church of the Holy Innocents,

Hoboken, N. J., died on April 2. She left numerous bequests to Church institutions in addition to large gifts made in her lifetime. At the funeral at the Church of the Holy Innocents, Bishop Starkey officiated, and a requiem celebration followed, the service being sung by the Rev. G. Ernest Magill, rector of the parish.

---

THE topics for discussion at the Church Congress at St. Paul, October 10-13, will be: 1. "Does National Expansion Involve Imperialism?" 2. "The Value to Christianity of the Comparative Study of Religions." 3. "The Bearing of the Newspaper on Intellectual and Moral Life. 4. "Is Nature Christian?" 5. "Lessons of the Recent Ritual Crisis in the Church of England." 6. "The Sunday Question." 7. "The Prayer Book in the Life of the People."

---

THE Church Club of Philadelphia has done considerably more than merely to promote social intercourse among Churchmen. It has done excellent work among the street Arabs of the Kensington section of Philadelphia through its Boys' Club, and it has recently received a lot worth $12,000 from Mr. George C. Thomas, with a gift of $13,000, conditional upon the club raising a sufficient sum to erect a suitable building for the club and to maintain it for five years.

---

THE Bishop of Fond du Lac, of whom we have the pleasure of presenting a late portrait in this issue, celebrated the tenth anniversary of his consecration at his Cathedral on the Festival of S. Mark. Bishop Grafton has in the ten years of his episcopate added very largely to the property of the Church in all parts of his extensive jurisdiction, and particularly in his See city. Many friends will wish him God speed on this his anniversary, and that he may yet live to keep many similar days at his Cathedral.

MR. ANDREW C. ZABRISKIE, of New York, is out in a statement that his resignation of the treasurership of the American Church Missionary Society was due to the opposition of the Executive Committee to his opinion that the domestic work, at least, could and should be turned over to the Domestic and Foreign Missionary Society. He states that, of the twelve clerical members of the committee, only four have taken collections for the domestic work, and that of the twelve lay members only three have made donations to the domestic work.

---

BISHOP KINSOLVING, of Brazil, says that the Church has not a firm hold upon the people of the South American Republics, more than half of the population being allied to no Church whatever. In Brazil, the dominant power in the southern half of the continent, four-fifths of the population of 18,000,000 can neither read nor write, and of the one-fifth who are educated, the smallest proportion adhere to the Church of Rome. The majority of the educated men of the country have repudiated the historic Christ, and have turned to philosophy and other resources in spiritual needs.

---

THE committee on clerical support of the Diocese of Massachusetts has sent a circular letter to the wardens of all the parishes in the diocese asking each one to take pains (1) to consider most carefully what has been done in his parish in these last two years in the direction of supplying (*a*) ampler salary, (*b*) or a rectory, (*c*) or insurance for the benefit of the minister or his wife and children; (2) also to consider what new action should or can be taken in any of these directions; (3) also how this committee of the diocesan convention can aid in any way to promote any of these desirable results.

By appointment of the Committee on Increased Responsibility, of the General Convention, John Howe Peyton, the army secretary of the Brotherhood of S. Andrew, with the Rev. James L. Smiley, of Chaptico, Md., the Rev. Hugh Nethercole, and William Wilson, have gone to Manila to report on matters of interest in connection with the Church's responsibility in that part of the world. Mr. Peyton will return in about three months and report, but the others will remain encamped with the army for a longer time and be of what service they can to the army and to the natives. On his return, Mr. Peyton will visit Cuba on a similar mission.

---

The Council of Conciliation, summoned by the Presiding Bishop, and consisting of the Bishop of Missouri (president), Bishop of Dallas (secretary), Bishop-Coadjutor of Minnesota, and the Bishops of West Missouri and Kansas, to consider the matters of difference between the Bishop of Colorado and the Dean and vestry of S. John's Cathedral, Denver, came to a unanimous conclusion that the Bishop is not justified in the proposed discontinuance of Episcopal relations with the congregation of the Cathedral; and, in a report made to the Presiding Bishop, they pray, through the latter, that the Bishop of Colorado will resume his wonted care and oversight of S. John's, Denver.

---

The Bishop of Washington, in a recent lecture on "The Cathedral Work of the Future in America," said:

"The question has often been asked, 'What is the use of the cathedral?' Men can see the use of schools and hospitals and asylums, but they are remarkably short-sighted as to their spiritual needs. The first idea that a cathedral stands for is a house of God. Great cathedrals are needed all over the land, and especially in the national capital, to keep men's thoughts on God. In our day the two great commandments have been inverted, for we are reversing the real order by putting first the commandment to love our neighbors as ourselves, and giving a secondary place to the commandment to love God with all our strength. Therefore men are saying, 'Build your hospitals and your schools, but cathedrals belong to a bygone age.' This is a great mistake."

---

In making a canvass of Grace Parish, Elizabeth, N. J., for subscriptions for the support of the Church, the vestrymen encountered a man who refused to give anything on the ground that clergymen ought to earn their own living through the week and then preach on Sundays. The vestrymen thought it worth while to make this comment in their report: Those who feel as this man does are possibly not aware that clergymen nowadays have to work quite as hard on week days as on Sundays. It is no unusual thing for a Minister to give from two to three hours per day for calls upon the sick and bereaved, besides the time spent in his parish calls. The average clergyman in a city parish must work from twelve to fourteen hours every week day.

---

Eight seminaries were represented at the annual conference of Theological Professors at the General Theological Seminary, New York. Several resolutions, or suggestions, on the subject of aid to students, were adopted. It was decided that such aid should be divested of every eleemosynary feature; that it should be made dependent on continued high scholarship, as regularly tested by rigorous examinations; that exception should be made in favor of faithful students partially defective in scholarship, but distinguished for moral worth, and giving promise of extraordinary pastoral ability; and that it was worth considering whether certain exceptional cases of need should not be relieved by small loans, well secured, to be repaid by

the student after entering the ministry. By such measures, it was thought, the prevalent evils of beneficiary aid might be reduced to a minimum. It was reported that missionary work was attracting increased attention in several seminaries. The want of text books was considered, and it was resolved to ask the great English missionary boards to prepare such books on the work of the Anglican Communion in foreign lands. There were strong expressions in favor of greater efforts to quicken the spiritual life of students. The Conference declared against conferring the degree of Doctor of Divinity *causa honoris*, except on Bishops and theological professors and on those who have published writings of distinguished merit on theological subjects. As the degree of Ph.D. is given in the university course, it was considered undesirable that the degree of S.T.D. should be given by the seminaries. The next conference will be held at Cambridge.

## FOREIGN.

The resignation is announced of the Most Rev. Dr. Jermyn, Bishop of Brechin and Primus of the Church of Scotland. Advancing years and declining health is the cause.

It looks as if the English Archbishops had taken the proper steps to rehabilitate the ancient Provincial Courts of Canterbury and York. It is announced that the Archbishop of Canterbury has appointed Sir Arthur Charles, a lawyer singularly well versed in ecclesiastical and canon law, and lately one of Her Majesty's judges, to be the Official Principal of the Arches Court of Canterbury. It is understood that he will soon be appointed to the same office in the Chancery Court of York. This being done without any reference to the Crown officers or the Public Worship Regulation Act, restores to the Church of England the Courts which have been in abeyance since 1875.

The forthcoming Church Congress of the English Church is to be held in London and promises to be memorable. It will most assuredly attract tremendous audiences, and in the present ecclesiastical tension will probably be exciting. Mr. Kensit and his followers will not fail to be to the fore, but he will find a stronger opposition than he anticipates. The opening services will be held in S. Paul's Cathedral, Westminster Abbey, and S. Mary Abbots, Kensington. The meetings will be held in the Royal Albert Hall, the Great Hall and Conference Hall of the Imperial Institute, the Great Hall of the Church House, the Theatre of the Albert Hall and Kensington Town Hall.

It has for some time been the policy of the Orthodox Church of Russia, which, of course, represents the Imperial policy, to break through the autonomy of the ancient Greek Patriarchates and bring all branches of the Eastern Church under the direct control of St. Petersburg. Witness the politico-ecclesiastical mission of the Russian Church recently to the Nestorian Church in Assyria which came near upsetting the Archbishop of Canterbury's mission there. Now we learn that Russia is trying to control the election to the Bishopric of Antioch, and the Patriarchs of Constantinople, Jerusalem and Alexandria have protested to the Porte against the election of a certain Arab Græco-Syrian candidate to that important See on the ground of illegality. The candidate was supported by the Russian Consul at Damascus.

On Sunday, January 22d, the Bishop of Mashonaland dedicated a small church and community building, the beginning of an Industrial School for Natives, which is to be erected at Umtali as a memorial to Bishop Knight-Bruce and all other workers in the Mashonaland diocese who have given their lives for the work to which God has called them. Six months before, says a correspondent of the London *Guardian*, a party consisting of the Rev. D. R. Petley, principal of the college, Mr. Ronald Alexander, now a deacon, and three of the Lichfield Evangelist Brothers, arrived at a farm which had been secured as a site for the new missionary enterprise. After the benediction of the church and college, three Mashonas, father, mother and daughter, were baptized in the river; the first complete Mashona family to become Christian. The parents were originally attracted to Christianity by the teaching and example of Bernard Mizeke, the native martyr.

---

The Church of S. John the Evangelist, Kilburn, London, became desecrated by the suicide of the sexton in the church porch. The Vicar, on behalf of a large number of the parishioners, requested of the Bishop of London the "Reconciliation" of the Church. The Bishop thought that as the suicide was committed in the porch, and not in the church proper, the service was hardly necessary. The Vicar, however, in addressing his congregation on the subject, said that he considered the prevalence of suicide was far too lightly regarded, and also that the porch was an integral part of the sacred edifice and was embraced in the consecration, and that therefore he considered the "Reconciliation" necessary, and at his request the Bishop had modified his decision and such a service of "Reconciliation" would take place. Quite apart from the technical necessity of Reconciliation, there is no doubt that anything which can be done to show horror of the awful crime of suicide is for the good of the community.

---

The Low and Broad Church clergy of the English Church are beginning to find out that what is "sauce for the goose is sauce for the gander." This ritual agitation is going to work nothing but good. The Catholic party have never had such a chance of getting a good hearing before the British public; and while that same public is very dense and dull of hearing, when he once gets a thing into his head it sticks. Above all things the Englishman has an innate sense of justice, and loves fair play. If, then, a few extreme ritualists err by excess, John Bull is beginning to see that there are a far greater number of men who err in defect. If our ritualistic brothers in England are obliged to rehearse the commandments three or four times every Sunday to their devoutest communicants, we who are not so compelled in America sympathize with them, but know, as they do, that no principle is involved and no harm done. But it is quite another matter with their Low and Broad brethren who are being compelled to recite the Athanasian Creed, with all its strong dogmatic assertions about the Catholic Faith and the dread peril of those who disregard it. It is almost comical, if it were not painful, to read the apologies and protests and explanations which these minimizers of the Christian religion make to their congregations as they announce their intention of complying with the rubric. With the exception of the Reservation of the Blessed Sacrament and the use of Incense, what the Catholic party has been called upon to give up is utterly trivial and unimportant. Everything is in their favor.

---

On Friday, March 24th, being the eve of the Feast of the Annunciation, the Great Altar Screen of Winchester

Cathedral, now finally restored and completed, was dedicated by the Dean. In the year 1538 it was grievously mutilated, the central figure of our Lord on the Cross being destroyed and most of the other statuary hacked or destroyed. From time to time further alterations were made until it was almost entirely despoiled of its original beauty. Its restoration was commenced in 1885, and has been gradually going on, until now, after 360 years, the Screen as a whole has been restored nearly to its original design, the central figure of the Crucifixion being the last to be put in place. In 1888 fifty-six figures were placed on the Screen. These included the Blessed Virgin Mary and S. John the Evangelist standing at the foot of the cross, but then gazing up at a blank space; S. Peter and S. Paul, the original and proper patron saints of the Cathedral Church; S. Swithun, S. Birinus, S. Hæddi (or Hedda), S. Æthelwold, S. Ambrose, S. Gregory the Great, S. Jerome, S. Augustine, S. Stephen, S. Benedict of Nursia, S. Giles, S. Laurence, King Edward the Confessor, S. Edmund, King and Martyr. The small figures, thirty in number, represent personages famous in Winchester who were closely connected with the cathedral. The statues comprise King Edgar, Bishop Godfrey of Lucy (a great benefactor to the cathedral and city), Bishop Walkelin (1070-98), who built the Norman Cathedral; Archbishop Stigand, who was at the same time Archbishop of Canterbury and Bishop of Winchester, for which he was deprived in 1070; Earl Godwin, Edward I., Queen Matilda, wife of Henry I., King Cnut, Queen Emma, Queen Victoria; Alfred the Great, King Cynegils, first Christian King of Wessex; King Egbert, S. Ealswith, S. Eadburga; Bishop Edington ("the artistic and spiritual parent of William of Wykeham"); Bishop Henry of Blois—first of a row of six great founders whose effigies stretch across the Screen—the others being Cardinal Beaufort, William of Wykeham, William of Waynflete, Bishop Fox, and Cardinal Wolsey. Then, taking the list in the order given in Dean Kitchin's book, we have Izaak Walton, who is buried in the cathedral, and the "learned and saintly" Bishop Andrewes. Then we are carried back for over 600 years to S. Alphege, Bishop of Winchester from 984 to 1005, when he was translated to Canterbury; S. Grimbald, Abbot of the New Minster, who came to England from Rheims, and died in Winchester in 903. Next we come to a very different period with the statue of Bishop Ken, in the dress of his time, and passing on to our own day with the figure of John Keble, who, "in accordance with his habit," has on "a long surplice and stole without a cassock." Then we go back again to ancient days to Bishop Daniel, the first literary Bishop of Wessex, and S. Boniface, the "Apostle of the Gentiles."

The final restoration consists of the figure of our Lord on the Cross. The central space above the Crucifixion contains a beautifully carved group of the Holy Family, and in the six niches on either side are figures of female Saints.

THE CHURCH ECLECTIC.

TERMS: Published monthly, at $3.00 per annum. $5.00 pays for two years. Special rates to the Clergy and Candidates for Holy Orders, $2.00 per annum, in advance.

☞ All business, whether editorial, advertising, or regarding subscriptions, should be addressed to the Publishers,

THE YOUNG CHURCHMAN CO.,
MILWAUKEE, WIS.

ALFRED G. MORTIMER, D.D.,
RECTOR OF S. MARK'S CHURCH, PHILADELPHIA.

# THE CHURCH ECLECTIC.

VOL. XXVII. JUNE, 1899. No. 3

## SYMBOLISM IN THE CHURCH.

By the Rev. A. G. Mortimer, D.D.,
Rector of S. Mark's Church, Philadelphia.

WHEN the Chairman of the Library Committee of the Church Club asked me to give a lecture on "Symbolism in the Church," I believe he had in mind chiefly the symbolism of the vestments of the Church. These, however, are so few and their explanation so simple that they would scarcely have supplied material for a lecture, even though but a short one.

When, however, one turns from this particular department to Church symbolism in general, the subject assumes a magnitude so immense that it would afford material, not for one, but for many lectures. My difficulty, therefore, has been to choose from this great amount of material some few samples which can be grouped together so as to have some sort of coherence, indeed, if one may use the illustration, a sort of nosegay of flowers which may serve as specimens of that rich garden of symbolism in which they were gathered, and by their beauty may lead others to independent investigations.

In the Middle Ages the subject of symbolism was not only most popular, but was most carefully studied. In our own day, however, its study has been neglected, and we have but a superficial knowledge of it.

We must naturally begin by defining the word "symbol." According to Littre, a symbol is a figure or image used as a sign of something else. The definition may be narrowed in its Christian application by taking that of Hugh of S. Victor, that a symbol is an allegorical representation of a Christian principle under a tangible image.

Symbolism has existed ever since the beginning of the world. Every religion adopted it, and in ours it came into being with the

first chapter of Genesis, and is still in full splendor in the last chapter of the Apocalypse. The early chapters of Genesis, with the story of the Fall, are intensely symbolic, not only of what happened then, but of the struggle between good and evil in every age of the world. The Mosaic dispensation, with its ecclesiastical ceremonies, was also entirely symbolic of the work of Christ in redeeming the world. Much of our Lord's teaching was symbolic, or, as we call it, parabolic. So that symbols most certainly have a divine origin, and from the human point of view they answer to one of the cravings of the human mind. Man feels a certain enjoyment in giving proof of his intelligence in guessing the riddle thus presented to him, and likewise in preserving the hidden truth summed up in a visible formula. As S. Augustine says:

"Anything that is set forth in an allegory is certainly more emphatic, more pleasing, more impressive, than when it is formulated in technical words."

The subject of symbolism is so extensive that I must confine myself to a few illustrations of it only, referring those who desire to pursue the subject more deeply to the many learned works which treat of it, amongst which the best known are those of S. Melito, Bishop of Sardis, and Durandus, Archbishop of Mende.

Probably the earliest and most universal application of symbolism is to the stars, and as this is but little known, it may be interesting to introduce our subject by a very brief account of it.

In Genesis i. 14, we read:

"And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for *signs,* and for seasons, and for days, and years."

Here we have a hint that the stars were not only to give light, but to be for signs, and for seasons, etc. The word "signs," of course, is practically equivalent to "symbols;" and so it has been thought that the earliest and most universal symbolism is that of the stars.

The myriad stars which spangle the sky are, and apparently always have been, mapped out into forty-eight groups, or constellations, the best known twelve of which are the Signs of the Zodiac, assigned, as the Bible implies, to the different seasons or months. With each Sign of the Zodiac three other constellations are grouped. These are called "deacons," from a Semitic word meaning "a division."

We must carefully observe that the mapping out of the stars

into constellations is purely arbitrary, no connection whatever being traceable between the constellation and the idea which its name symbolizes. For instance, if we take the Signs of the Zodiac, the groups of stars which form them can by no conceivable ingenuity be made to suggest the Ram, the Bull, the Twins, the Crab, the Lion, the Virgin, the Scales, etc. It is important to observe this, because from it, there follows necessarily that the original grouping and the assignment of the names must have been arbitrary, and that the grouping of the stars did not suggest their names.

The next point will be to trace these names to their author and origin. We find them practically the same in the various planispheres of Egypt, Chaldea, Arabia, India, China, and, in fact, everywhere where the stars were studied. And these go back into remote antiquity, the Egyptian planisphere alone being supposed to be at least three thousand years before Christ. We find that there is no agreement as to who was the author, the Egyptians saying Seth, or Thoth; the Chaldeans, Enoch, or Seth, the son of Adam, or Oannes, or Noah.

Most writers agree that they had their origin in the East, though there was a theory amongst the sceptics of the last century that as the traditional names of the constellations correspond in a remarkable way with the Greek myths in regard to Hercules and other Greek heroes, the names of the constellations took their origin from this source. It was, however, soon found that the opposite was the case, as these names can be traced back to the remotest antiquity, long before the existence of Greek myths, or, indeed, of the Greek nation. Indeed, the whole matter is clearly a riddle of symbolism, but a riddle which is unsolved except by revelation. When, however, this key is inserted in the intricate lock, it is found to fit exactly every ward, and to account for the name, and the tradition attached to it, of every constellation. In a word, *the constellations were the Bible of the ancients,* in which they could read night by night in the stars the same story of redemption which later was written in the books of the Old Testament.

Time will not permit me to do more than call your attention to a few of the constellations, and I would refer those who are interested in the subject to a work by Frances Ralston, entitled *Mazzaroth; or, The Constellations,* published by Rivingtons.

I will very briefly run through the Signs of the Zodiac to show you what I mean.

The primitive year began in the sign *Virgo,* which is figured as a woman holding in her hand a branch or ear of corn, the most brilliant star in this constellation being *Spica,* the seed of corn. Here we have the first great prophecy of Genesis, the Seed of the Woman, who should bruise the serpent's head.

The next sign is *Libra,* the Balance, or Scales, which at once conveys the idea of purchase, and shows that the Seed of the Woman has come to redeem, or buy back, mankind; the arms of the Cross being the beam of the balance.

The third sign, *Scorpio,* is depicted as the figure of a man grasping a serpent as in conflict, his foot on the head of a scorpion, whose reverted sting seems to have wounded his heel. Here the Offspring, the Seed of the Woman, is bruising the enemy's head, after having received the predicted bruise in the heel.

In the next sign, *Sagittarius,* the Archer, an arrow is coming forth from a bow, typical of Him who should come speedily and surely.

This is followed by *Capricornus,* the kid, or goat, sinking down as the sacrifice appointed to be slain for sin.

Then comes *Aquarius,* the man arising and pouring out water to purify, to sustain life, symbolizing Baptism.

Then *Pisces,* two fishes joined together by a band. Water is their element; abundantly multiplying is their characteristic; and, as most people know, we have in the fish the ΙΧΘΥΣ, the Church of Christ.

Then follows *Aries,* the Lamb which was slain to take away the sin of the world.

Then *Taurus,* the Bull, also a sacrificial animal.

Then the *Gemini,* the Twins, the closest visible image of the two natures in one person, the human and divine meeting in our Lord.

Then *Cancer,* the Crab, which holds fast what it has once grasped.

And lastly *Leo,* the Lion, which rends apart what it seizes; the judge at the last great day, who shall separate good from evil.

These are simply the Twelve Signs of the Zodiac, and, as I have said, with each is associated three decans, or side pieces. We will take only one of these, and as we began with *Virgo,* we will take the three decans of *Virgo.*

We have already seen that the Sign *Virgo* is a woman holding an ear of corn in her hand. The first decan, just below the Sign

*Virgo,* is *Coma,* the desire of all nations, figured as a woman with an infant in her arms—the Madonna and Child.

The second decan of *Virgo* is Centaurus, a figure half human, half horse. Here we have typified the double nature. The Greek myths represent the Centaurs as heaven-begotten, sons of gods. The most noted of the Centaurs of classic fable is Cheiron. To him are ascribed great wisdom and righteousness, and all the most distinguished heroes in Greek story are, like Achilles, described as his pupils in the arts. He was the friend of Hercules, though he died from one of the poisoned arrows of this divine hero while engaged in the struggle with the Erymanthean Boar. He was immortal, but he voluntarily agreed to die, and transferred his immortality to Prometheus. The principal star in this constellation is Cheiron, which means "the pierced one." Here we have the struggle of our Lord with evil, in which He dies willingly, and is the pierced One for mankind.

The third decan of *Virgo* is Boötes, sometimes represented as a plowman, sometimes as Arcturus, the watcher, guardian, or keeper, of Arctos, the adjoining constellation, which is represented as a flock, or sheepfold. Here we have the Promised One as the Good Shepherd, leading out His flock in this world.

All the other constellations work out equally well, and, indeed, give the whole history of redemption. I should remark that the celestial globe has been described as scribbled over with forms of serpents, which cover just one-third of it. Here again we have the Great Dragon, whose tail drew down one-third of the stars of Heaven.

With this somewhat lengthy introduction we will pass to what is more strictly our subject, "Symbolism in the Church." And again I must limit myself to some of the more striking illustrations out of the many which I could bring before you. For almost everything in nature and in art—animals, plants, flowers, precious stones, colors, numbers, etc.—have been symbolically pressed into the service of the Church.

Let us begin with the architecture of a Gothic Church, for the style which preceded the Gothic—the Romanesque—was, as many of you know, little more than an adaptation of the Roman basilica, or court of justice, and the Gothic was therefore the first and only peculiarly ecclesiastical style in the West.

According to Durandus, the towers and belfries symbolize the preachers and prelates, who have to watch over the Church, and

the lofty spire in the centre is symbolical of the perfection to which their souls strive to arise.

The Church itself typifies Noah's ark, outside of which there is no safety. Its roof is the symbol of charity, which covereth the multitude of sins; its slates or tiles, the soldiers and knights who defend the sanctuary against the heathen.

Its stones, all joined together, according to S. Nilus, are emblematic of the union of souls, or, according to Durandus, of the multitude of the faithful; the stronger stones figuring the souls that are most advanced in the way of perfection, and hinder the weaker brethren, represented by the smaller stones, from slipping and falling. The mortar which holds them together, says Durandus, is composed of lime and sand and water; lime, the burning quality of charity, combines by the aid of water, which represents the Holy Spirit, with the sand, of the earth, earthy.

The windows are emblematic of our senses, which are to be closed to the vanities of the world, but opened to the light of heaven.

The buttresses symbolize the moral force which sustains us against temptation; or others regard especially the flying buttresses, which resist the thrust of the span, as the imploring arms of mankind, clinging to the safe-keeping of the ark in time of danger.

The great portal of many of the churches, such as S. Germain L'Auxerrois, in Paris, is approached through a covered vestibule, often very deep, and intentionally dark, called the narthex. The baptismal font was in this porch; it was the place of probation and forgiveness, emblematic of Purgatory, an ante-room to Heaven, where, before being permitted access to the sanctuary, penitents had their place.

If we now enter a Gothic church we observe, of course, first, that it is cruciform. It represents our Lord on the Cross; His head is at the Altar, His outstretched arms are the two transepts, His pierced hands are the doors at the end of each transept; His legs are the nave, His pierced feet are the main door by which we come in. As many of you have, perhaps, observed, a Gothic church is never exactly a straight line; there is always a systematic deviation of the axis of the building, which is noticeable in the chancel, and represents the attitude of our Lord's Body on the Cross. This twist in the church is to be seen almost everywhere, especially in S. Ouen, in the Cathedral at Rouen, at Poitiers, at Tours, and at Rheims. The movement of the body is represented by the curve

of the axis, beginning at the very first bay of the nave, continuing along the nave, the choir and the apse at the end. We may notice here incidentally that the length of the building figures the long-suffering of the Church in adversity; its breadth symbolizes charity, which expands the souls of men; its height, the hope of future reward.

The choir and sanctuary symbolize Heaven; the nave is the emblem of the earth; and as the grave, which divides the two worlds, can only be passed by the help of the Cross, there is the rood screen with its great crucifix over it, which also typifies death, an open screen through which we can see; death, robbed of its terrors.

Behind the Altar we find, in all the Gothic churches of France excepting three (Poitiers, Laon and Etampes), an apse in the form of a semi-circle. This, with the chapels which surround the choir, symbolizes the crown of thorns on the head of Christ.

The columns of the church, according to S. Nilus, signify the divine dogmas on which the Church rests; or, according to others, the apostles and doctors of the Church.

The pavement is the foundation of faith and humility.

The seven lamps burning before the Altar are the seven gifts of the Holy Spirit; the steps to the Altar, the steps to perfection.

Before we pass from the architecture of the church, we may observe, what does not strictly come under the definition of symbolism, and yet is closely akin to it, the fact that the exterior of the church in the middle ages was lavishly decorated with sculptures, often containing the whole history of the world, and also representing the arts and sciences of the middle ages. For example, the Cathedrals of Chartres and Rheims, in France, contain even now each nearly 5,000 figures sculptured about, or grouped together in various parts, beginning with the history of the creation and the wondrous incidents of the first chapter of Genesis; thence continuing the history through the whole of the Old Testament; and thence through the New Testament. On the other hand, ranges of statues of kings of France and other popular potentates carry on the thread of history to the period of the erection of the Cathedral itself. Besides these, we find interspersed with them a whole system of moral philosophy, represented by the virtues and vices. In other parts are the arts of peace, every species of husbandry, manufacture and handicraft; and over all are seen the heavenly hosts, angels and archangels; and yet again, the gargoyles, which

carry off the rainfall, represent fiends and powers of evil. In the middle ages, when books were rare, *the Church was, indeed, the book of the people,* in which they could study all that they desired to know; above all, that knowledge which can make one wise unto salvation.

If we pass now from the architecture of the church to the structure of the liturgy, we find the same symbolism traceable in its structure; for while there are several families of liturgies, as there are several styles of Gothic architecture, they all agree in their main features, every liturgy having two great divisions, the Anaphora and Pro-Anaphora or offering.

As the Mass is the memorial of our Lord's Passion on the Cross, so Amalarius tells us, the liturgy is constructed to represent that Passion, and the chief events of our Lord's life leading up to it. For instance, the Introit may be taken as reminding us of the songs of the angels at our Lord's Nativity, or of the Hosannas of the children as He rode into Jerusalem; the first Lord's Prayer, of Christ teaching the disciples to pray. In the Commandments and Kyries we see Christ promulgating the moral law of the Christian Church in the Sermon on the Mount, or in Holy Week, in the Temple, teaching the people. The Epistle, read towards the south, represents Christ offering His Kingdom to the Jews; the priest crossing over to the north to read the gospel tells of Christ, rejected by the Jews, turning to the Gentiles, who lay in darkness and in the shadow of death. The Creed tells us of the Holy Catholic Church throughout the world proclaiming her faith in our Lord's teaching. The oblation of the bread and wine reminds us of the institution of the Holy Eucharist; the offering of the alms, of the gifts of the Magi, or the ointment of S. Mary Magdalene, or of the women who ministered to Christ of their substance. The exhortation tells us of Christ at the entrance of Gethsemane, bidding His disciples watch and pray, lest they enter into temptation. The Confession represents our Lord in His agony in the garden, as the pattern Penitent, confessing the sins of the world. The Comfortable Words remind us of the angel consoling Him. This completes the Pro-Anaphora, or first part of the liturgy.

Passing to the Anaphora or more solemn part, the *Sursum Corda* invites us to rise to the heavenly sphere, where, with angels and archangels, we sing, "Holy, Holy, Holy," etc. The Prayer of Humble Access shows us our blessed Lord on

the way to Calvary, falling beneath His Cross. The prayer of Consecration brings before us the Crucifixion; the fracture of the Host telling of the breaking of His body with the nails, and the elevation, of the lifting-up of the Cross. Then, in the Communion of the people, we may see our Lord taken down from the Cross and laid in the tomb. The covering of the chalice with the pall reminds us of the white linen and napkin of the sepulchre. The *Gloria,* when all rise with a burst of song, tells of His Resurrection; and the Benediction reminds us of our Lord's Ascension from the Mount of Olives, when—

"He lifted up His hands and blessed them; and it came to pass, while He blessed them, He was parted from them, and carried up into Heaven."

The liturgy carries us from our Lord's birth at Bethlehem to His Ascension at Bethany, symbolizing the whole of our Lord's life, but especially His Passion. The first attempt to see in the Liturgy the drama of our Lord's life and death is found in the *Eclogue* of Amalarius, published A. D. 827. The details in this essay differ slightly from the work of Amalarius, though the principle is the same.

From the liturgy we pass to the symbolism of ecclesiastical colors, which are used not only in the vestments of the priest, and for the Altar, but also in ecclesiastical art. Indeed, in very early art we find colors used in a symbolic or mystic sense; and until the ancient principles and traditions were wholly worn out of memory and forgotten by the later painters, certain colors were considered appropriate to certain subjects and personages, and could not be arbitrarily applied or misapplied.

For instance, in the old specimens of stained glass we find these significations scrupulously attended to. Thus white, represented by the diamond or silver, was the emblem of light, of religious purity, innocence, virginity, faith, joy, and life. Our Lord always wears white after His Resurrection. In a judge it indicated integrity; in a rich man, humility; in a woman, chastity. It was the color consecrated to the blessed Virgin, who, however, never wears white (but always blue) except in pictures of the Assumption.

Red, the ruby, signified fire, divine love, the Holy Spirit, heat, or the creative power, and royalty. Red and white roses expressed love and innocence, or love and wisdom, as in the garland with which the angel crowned S. Cecilia in mediæval pictures. In a

bad sense red signified blood, war, hatred, and punishment. Red and black combined were the colors of Purgatory and of the devil.

Blue, or the sapphire, expressed Heaven, the firmament, truth, constancy, fidelity. Christ and the blessed Virgin wear the red tunic and the blue mantle, as signifying heavenly love and heavenly truth. The same colors were given to S. John the Evangelist, with this difference, that he wore the blue tunic and the red mantle.

Yellow, or gold, was the symbol of the sun, of the goodness of God, initiation, or marriage, faith, or fruitfulness. S. Joseph, the husband of the blessed Virgin, wears yellow. In pictures of the Apostles, S. Peter wears a yellow mantle over a blue tunic. In a bad sense, yellow signifies inconstancy, jealousy, deceit; and in this sense it is given to the traitor Judas, who is generally habited in a dirty yellow-colored garment.

Green, the emerald, is the color of Spring, of hope, particularly of hope in immortality, and of victory, as the color of the palm and the laurel.

Violet and the amethyst signify love and truth, or passion and suffering, hence it is the color often worn by the martyrs. The blessed Virgin wears violet after the Crucifixion. S. Mary Magdalen, who as patron saint wears the red robe, as a penitent wears violet and blue, the colors of sorrow and of constancy, though in the devotional representation of her by Timoteo della Vite in the Bologna Gallery, she wears red and green, the colors of love and of hope.

Gray, the color of ashes, signified mourning, humility, and innocence accused.

Black expressed the earth, darkness, mourning, wickedness, negation, death. In some old illuminated manuscripts our Lord in the Temptation wears a black robe. White and black together signify purity of life and mourning, or humiliation, and hence were adopted by the Dominicans and Carmelites for the colors of their habit.[1]

We shall now be able to understand the application of these principles of color to the vestments of the priest and of the Altar. White, as symbolical of purity, is used for feasts of our Lord and of the blessed Virgin; red, the emblem of blood and of fire, used for martyrs and for the Holy Ghost; violet, the emblem of penitence, used for Advent and Lent; black, the emblem of death, used

[1] *Sacred and Legendary Art*, by Mrs. Jameson, p. 41.

on Good Friday and for funerals; green, the color of the grass and leaves, the emblem of hope, used for that long period of waiting during Trinity-tide.

So carefully has the symbolism of color been studied, that it is thought that almost every color in Fra Angelico's pictures has its meaning. There is not time to go into this question to-night; but some writers have seen symbolized in the colors of the religious painters of the middle ages, both virtues and vices.

If we conclude with the vestments, we shall find that every one is symbolic. The black coat, or cassock, of the priest, reaching to the ground, and girded at the waist by the cincture, reminds him and others that being a priest, he has vowed to be separated from the world; helps him to recall the phrase in the Gospel for the ordination of deacons:

"Let your loins be girded about, and your lights burning, and ye yourselves like unto men who wait for their Lord."

The Amice, a square piece of linen with a collar, put first over the head, then around the neck, typifies the helmet of salvation which S. Paul says we are to put on, and also the cloth with which our blessed Lord was blindfolded in His Passion. The Alb, which typifies purity, is a long linen vestment with sleeves. The girdle symbolizes, on the one hand, truth—S. Paul says we are to put on the girdle of truth—and on the other hand, the cords with which our Lord was bound before His Crucifixion; it also symbolizes continence. The Stole symbolizes the yoke of Christ—"Take My yoke upon you,"—and also the rope by which our Lord was dragged to the place of His death. The maniple, like a small stole, typifies obedience, and represents the cords with which our Lord's hands were bound; it reminds us that the priest is the slave of Jesus Christ. The Chasuble typifies the seamless robe of Christ, and tells of the unity of the Church, which can be rent only by schism; and of that charity which covers all things.

The symbolism of the vestments is sometimes explained slightly differently.

The incense, which is used in the service of the liturgy—perhaps the most scriptural of all ritual adjuncts—typifies prayer —"Let my prayer be set forth in Thy sight as the incense,"—and especially the merits of Christ, which go up with the prayers of the saints as a sweet savour before God. Our prayers would be worthless without the merits of Christ, and so the angel is represented as taking the prayers which come up from the Church on earth, and

mingling them with the incense, the merits of Christ, and offering them before the throne of God. The censing of persons and things is the application of Christ's merits to them to make them acceptable in the sight of God. All that was sprinkled with blood under the Old Covenant is censed under the New, e. g., the Altar and the people.

Thus we see how every part of the church, its liturgy and vestments, teaches the eye, as well as the ear, the great drama of redemption.

---

## SWEDISH ORDERS.

By the Rev. Francis J. Hall, D.D.

Professor at the Western Theological Seminary, Chicago.

### II. TACTUAL SUCCESSION.

WE have seen that the question of Swedish Orders has been before this Church for many years. The question would have remained purely academic and less urgent, had it not been for the increasing number of Swedes settling in this land and the necessity of answering two very practical questions, viz., whether we are to receive Swedish Episcopalians at our Altars without re-confirmation, and whether Ministers who have received Swedish Orders are to be re-ordained when they seek to be admitted into our ministry.

These questions cannot be answered intelligently, or *safely,* without determining in the first place whether the Swedish Church has preserved the Apostolic Ministry of the Historic Episcopate with unbroken tactual succession, and with such methods of ordination as are essential to the conveyance of the sacred grace of Holy Order. This question, then, is the subject to be considered in these articles.

If we should become reasonably convinced that Swedish Orders are valid, we should have to consider whether they ought to receive the formal recognition of this Church or not. This is an independent question, and its answer is not so simple as might appear at first thought. But we shall return to this in our concluding article. There is no doubt, however, that those who now believe in the validity of Swedish Orders are anxious that ultimately they should receive such recognition.

Before entering upon our investigation, it is very desirable to remind ourselves of what is meant by valid Orders, and what are the conditions essential to their validity.

When we speak of a valid ministry, we mean a ministry which is the same historically with that which our Blessed Lord appointed when He breathed upon His Apostles, one which has received an authentic mission, really transmitted, without break, from Christ, through that Order which He appointed to transmit it from generation to generation. A valid ministry, again, is one whose sacramental ministrations have the authentic guarantee of the Divine covenant. We do not mean, as might be thought, that an invalid ministry is of no value to those who sincerely believe in and use it; but simply this: that such a ministry is not Divinely covenanted, and has not the revealed and authentic assurance attendant upon its ministrations which belongs to the sacramental ministrations of the Catholic Church. God is not limited in mercy by His ordained channels; but we cannot define or guarantee the mercies which God may bestow upon those who serve Him under a ministry other than that which He has appointed.

The necessity of maintaining a valid ministry, as we have thus described it, arises from our obligation to preserve the covenanted conditions of grace and to protect the Sacraments from every element of uncertainty. That God blesses those who try to serve Him, but serve Him erroneously, we do not doubt. But that men lose nothing worth making earnest efforts to preserve when they lose the ministrations of the Historic Episcopate, we cannot admit.

It is indispensable, in determining what are the essentials of a valid ministry, that we should be guided by the mind and practice of the Catholic Church throughout the world. Neither private judgment, nor the judgment of one portion of the Church, when such judgment is contrary to that of the rest of the Church, can constitute a safe basis in this matter. It is true that the Church is now divided, and that no common counsels are possible. But however remote the prospects of Catholic reunion may appear, we are bound to act in so grave a matter along lines and according to principles which will not raise a new barrier to unity, when days more favorable to mutual understanding arrive. We may find it justifiable and necessary to do things which the Easterns and Latins will for the present look upon with suspicion, because of their inability to see what we see and in the light in which we see

it. But the *principles* by which we are bound to be governed are those which can in the nature of things receive the approval of every part of the Catholic Church.

1. The first condition which is essential to a valid ministry is its possession of what has been called tactual Episcopal succession—the unbroken transmission of the gift of Order by successive laying-on of hands of those who have received the Divinely appointed power to ordain Ministers of Christ. It will be observed that two things are involved here: the *proper matter,* which is the laying-on of hands, and the *proper Minister,* who must be one who has received the Apostolic Succession, by an uninterrupted series of such ordinations, from the Apostles themselves.

The necessity of this should require no extended argument to prove. A valid ministry is a ministry appointed by Christ—one which has received its power and mission either by the direct action of Christ or through the means of transmission which history shows to have been ordained by Him. As we are writing for Churchmen, it is superfluous to argue for the truth of the position that this means of transmission is the Historic Episcopate. At all events, our position is in agreement with the mind of every portion of the Catholic Church.

2. The second essential condition of a valid ministry is a *proper form* of ordination. It is necessary, in other words, that the language which is employed in the Ordinal shall signify, when fairly interpreted, an imparting of the gift of Order (whatever may be the grade of the ministry in view), and of its grace, from the great Head of the Church, our Lord Himself.

There is no uniformity in the Catholic Church touching the form of Order; and, as our Lord did not prescribe the language which should be employed, as He did with reference to Baptism, the Church has authority to prescribe and even to change the language to be employed. Moreover, in the absence of ecumenical prescription, it is competent for any portion of the Catholic Church to prescribe its own form, provided that the form truly signifies, as we have said, the transmission of the gift of Order from the Lord Himself.

Moreover, we are not warranted in insisting that the words which signify what is being done shall be used at the moment of laying-on of hands, provided the connection of the form with the matter is apparent. The recent controversy touching our own Orders has brought into clear light the fact that to insist upon such

a condition would nullify more than one Ordinal of the Catholic Church. The significance of what is said when the Bishop imposes his hands must be determined by its context; that is, by the language of the rite at large. For example, if in the ordination of a Priest the language of the rite at large indicates the purpose of making a Priest by transmitting from Christ to the subject, the grace which pertains to the Priestly Order, then the vagueness of the language employed at the laying-on of hands is removed in effect, its purport being determined by the general meaning of the rite.

3. Closely connected with the necessity of a proper form, is the necessity of a *proper intention.* This intention is twofold: (*a*) the intention of the officiating minister; (*b*) the intention of the Church or portion of the Church which orders the precise language employed.

As to the intention of the minister, it is agreed that the only intention required is the intention which is signified openly. Mental reservations cannot invalidate his official acts, for the efficacy of such acts comes from Christ's institution and not from any private theology or purpose. Accordingly, if the minister intends to administer (that is, seriously performs) a duly appointed rite of the Church, the intention to be considered is his official intention, which is no other than the intention of the rite itself. He may notoriously err in his theology concerning Order, and may go so far as to make erroneous utterances as to the meaning of the rite beforehand. But the meaning and effect of the rite is not determined by his view of it. If he performs the rite in the appointed manner, so that what he does is obviously an appointed official act, its value is determined by the intention of the rite—that is, by the intention which the Church has embodied in the rite. This is unmistakably admitted even by Pope Leo, who says in his recent Bull on Anglican Orders:

"The Church does not judge about the mind and intention, in so far as it is something by its nature internal; but in so far as it is manifested externally she is bound to judge concerning it. When any one has rightly and seriously made use of the due form and matter requisite for effecting or conferring the Sacrament, he is considered by the very fact to do what the Church does. On this principle rests the doctrine that a Sacrament is truly conferred by the ministry of one who is a heretic, . . . provided the Catholic rite be employed."[1]

[1]See the Bull, *Apostolicae Curae*, Authorized Translation, Burns and Oates, § 9; cf. St. Thomas, *Summa*, III. lxiv. 8; Bellarmine, *Disput. de Controversiis, De Sacram. in gen.*, lib. i. cap. 27.

Assuming a serious performance of an ecclesiastical rite, the only intention which needs to be considered is the intention of the particular portion of the Church which established the rite. In short, it is necessary that the rite should be intended by the Church which framed it, to be a means of doing what the Catholic Church has intended to do in the Sacrament of Order. Whether this condition has been satisfied or not, is to be determined primarily by the language of the rite, although other things may have to be considered in interpreting that language. It is quite possible for an Ordinal which in itself is susceptible of a sound interpretation, to be in fact the embodiment of an intention which cannot be recognized as sufficient for its validity as a Catholic Ordinal. It is needful, therefore, to consider the intention of a Church in framing an Ordinal, as well as the language of the Ordinal.

It must be remembered, however, that the intention with which we are concerned is the official or *corporate* intention of the Church; not the intention of the individual theologians who framed the Ordinal, nor even the predominant opinion among those who legislated with reference to it, except so far as this intention and opinion determined the official language of the Church. Legislative language does not borrow its meaning from the opinions of majorities. If it were so, there would be no need of a judiciary independent of the legislative body, but a majority vote of the legislature would settle all questions. The meaning of an official document is that meaning which commands the constitutional allegiance of the whole body corporate. A meaning to which the minority would not have submitted, is not the official meaning. A legislative act is the act of the whole legislative body. No revolutionary meaning can be read into it which its language does not unequivocally demand. To conclude, the meaning of an official document is not to be confounded with what a majority of those who adopted it would have been *pleased* to make it, but must be taken to be what the whole corporate body in fact *did* make it. This is to be determined in two ways—by the grammatical meaning of the document itself, and (if that be obscure) by the language of other official documents of the same corporate body.

Thus, in determining the intention of the Edwardine Ordinal, we do not appeal to the views of Cranmer and his supporters, but to the language of the Ordinal itself; and, where that is obscure, to the Preface of the Ordinal, which gives an official definition of the purpose of the Ordinal. If we had to be guided by the mind

of Cranmer, our Orders would be open to grave suspicion, as our papal opponents are not slow to remind us. We cannot consistently employ rules for interpreting the Swedish Ordinal which we should reject in interpreting our own Ordinal. The intention of the Swedish Ordinal must be sought for in those official documents of the Swedish Church which throw light upon that intention. The state of theological opinion among Swedish ecclesiastics may have to be taken into account, but not unless we find the official language of the Swedish Church too vague to determine her intention without such further study.

---

We are now in a position to ascertain whether the Swedish Church has retained the first essential condition of a valid Ministry—an unbroken tactual succession preserved by an Episcopal laying-on of hands.

The facts which must be considered are carefully given by Dr. A. Nicholson, in his *Apostolical Succession in the Church of Sweden.*[2] This writer says in his Preface:

"For a fair and logical examination of these evidences, English Churchmen must make up their minds upon two things: first, the grounds upon which Apostolic Succession is considered to be proved in *any* Church; secondly, the grounds on which Apostolic Succession is accepted as proved for the English Church. Upon precisely the same grounds, Apostolic Succession is demonstrated for the Swedish Church."

We are not prepared to adopt this last assertion without some qualification. But we shall be able to show that the probability that the Swedish Tactual Succession has been preserved without break is very great; so great as to produce what is *almost equivalent to moral certainty.*

The Succession during the Reformation epoch, which in this matter lasted from 1524 to 1593, possesses the following links:

(*a*) *Peter Magnusson* was consecrated in Rome to be Bishop of Westeras on May 7, 1524. He was recognized by his Catholic contemporaries as a true Bishop during the remaining ten years of his life, and was so treated by King Gustavus Vasa.[3] This king

[2]Published by Rivingtons, 1880.

[3]Dr. Nicholson gives, chap. II, the following evidence of his consecration: (*a*) a letter of the king, nominating him for consecration; (*b*) various historical testimonies as to the fact of consecration; (*c*) an announcement of the fact from Rome by the Pope's Prothonotary; (*d*) a record in the *Diarium* of the Wadstena Monastery; (*e*) recognition by brother Catholic Bishops, and an unopposed discharge of Episcopal functions until his death; (*f*) an old epitomized biography given by Messenius. In fact, no dispute exists as to his consecration.

was responsible for the break of the Swedish Church with the Papacy, somewhat as Henry VIII. was for the stand taken during the same period by the Church of England. But he was as unwilling to sacrifice the Catholic hierarchy as was Henry.

(*b*) In 1531, Peter Magnusson consecrated as the first Archbishop of Upsala, after the rejection of papal supremacy, Dr. *Laurentius Petersson Nericius,* who remained in possession of his see to the day of his death, in 1573.[4] Peter Magnusson was assisted by at least one Bishop whom he had himself previously consecrated by the order of the king. The facts as here given are undisputed.[5] The usage of the Swedish Church has been to have all Episcopal Consecrations performed, when possible, by the Archbishop of Upsala. There is a reasonable probability, therefore, that the Bishops who survived Laurentius Nericius were consecrated by him.

Before his death, this Archbishop took pains to provide for the sure perpetuation of the Episcopate, and issued the *Church Order* of 1571. In this it was ordered: (*a*) that a Bishop should be regularly *elected;* (*b*) that this election should be *confirmed* by the State; (*c*) that the person elected and confirmed should receive *Episcopal Consecration.* This Order was enacted Synodically in 1572.[6]

(*c*) After the death of the first Archbishop, Laurentius, *Laurentius Petersson Gothus* was consecrated as his successor by the Bishop of Abo, *Paulus Juusten.* He had been consecrated by Bishop *Bothvid Sunonis,* the successor of Magnus Sommar in the See of Strengnäs. The succession in this case includes three links —the succession of Bothvid, Paulus, and Laurentius Gothus respectively. There is no legitimate question as to that of Paulus or as to that of Laurentius Gothus. The evidence that they were ordained Bishops according to the Swedish ritual by the laying-on of hands of Swedish Bishops is overwhelming.[7]

---

[4]Dr. Nicholson quotes Rhyzelius as asserting that "the solemn act of consecration itself was performed by the Bishop of Westeras, Dr. Peter Magnusson."

[5]Incidental evidence appears in a secret written protest, which has since come to light, signed by Magnus Sommar, of Strengnäs, and Peter Magnusson, of Westeras, in which, as adherents to the papal see, they lament the external necessity they are under in consecrating a Catholic Bishop for a Lutheran Church. In this document it appears that the signers were adherents of the Roman See; that they were Bishops of the Roman Succession; that the consecration of Archbishop Laurentius was about to be performed by them. See Nicholson, pp. 32-34.

[6]Dr. Nicholson, pp. 34, 35. He refers to Cornelius, *Svenska Kyrkans Historia,* Upsala ,1867, p. 146.

[7]For some of this evidence see Dr. Nicholson, pp. 35, 49-55.

Whatever question arises is connected with the succession of Bothvid. Dr. Nicholson shows,[8] however, that he was *elected* to the Bishopric of Strengnäs by the Cathedral Chapter, *confirmed* by the King in Council, and *invested* in 1535 with the temporalities of his see by Gustavus Vasa—a king who was anxious to preserve an Episcopate which the papists could not gainsay. He was fully recognized as Bishop of Strengnäs in various contemporary documents, and discharged the peculiar functions of a Bishop, in particular conferring the Episcopal Office upon at least two persons. His Episcopal status was never questioned, although he had many Swedish contemporaries who retained mediæval ideas and who would not have failed to protest against his position had there been sufficient reason to question his Orders. Finally, it would have been contrary to the law of Sweden for him to have entered upon either the temporalities or the duties of his see before consecration. The probabilities all point to his having been consecrated by the Archbishop of Upsala, Laurentius Nericius, for it was and is the rule in Sweden that Archbishops shall act, and the only exceptions known to this rule are in case of the vacancy of the Archepiscopal See or the existence of royal displeasure against the Archbishop. Neither of these reasons existed in 1536. Bothvid's promotion to the Episcopate was due to services rendered to the Archbishop. The only evidence lacking is the official record of his consecration, and this lack arises from the fact that the register in which the record would have been made is lost, the Cathedral having been burned to the ground in 1551. It would be inconsistent for any one who regards the evidence of the Anglican Bishop Barlow's consecration as sufficient, to dispute that of Bishop Bothvid.

It may be considered as certain that the second Archbishop Laurentius possessed an unbroken tactual and Episcopal Succession from pre-reformation days; and it is highly probable that the Succession in his case consists of the following links: Peter Magnusson, consecrated in Rome, Laurentius Nericius, Bothvid, Sunonis, Paulus Juusten, and Laurentius Gothus.

This brings the succession past the most critical period—the period prior to the establishment of a permanent post-reformation status. The Church Order which was formulated by Laurentius Gothus in 1571 was made law by the Synod of Upsala in 1572, was re-enacted by the Synod of 1593, and has remained in force since that time. It requires that all ordinations shall be performed by Bishops.

[8] Pp. 36-48.

There seems to be no question but that all Bishops since that time have received a tactual and Episcopal Succession in accordance with the requirement of this Church Order. The only possible doubt as to the preservation of the Succession to the present day arises from the Swedish irregularity of employing but one Episcopal consecrator.[9] The principle that the strength of a whole chain is to be determined by the strength of its weakest link, therefore, must be recognized. If a single consecration was defective in the imposition of hands or in the language used to "confer the Office of the Episcopate," the whole Succession was thereby imperilled. The defect would not be made good by other lines of succession subsequently reinforcing the defective line, for all consecrations were performed either by the Archbishop, or, in the event of his death, by one consecrated by him. We cannot demonstrate the strength of each link, and that amount of uncertainty (not very great, we admit) remains.

Our conclusion is that *the preservation in the Swedish Church of an unbroken tactual and Episcopal Succession from pre-reformation days to the present time, is almost morally certain, although the manner of its preservation is irregular.*

If we could measure the value of Swedish Orders to-day in the light of this conclusion alone, we should be forced to recognize that their validity is highly probable. In fact, *our private opinion* would be that they are valid, although irregular. But the gravest difficulties touching Swedish Orders are not connected with the question of tactual Succession. They are connected with the *form* and *intention* of the Swedish Ordinal. We shall devote another article to this subject, and in that article we shall endeavor to come to some conclusion touching the whole question before us.

---

[9]We should not omit to mention the objection that when the southern part of Sweden was recovered from Denmark in the seventeenth century, the Danish superintendent of Lund was left undisturbed and treated as Bishop without re-ordination. But there is not the slightest evidence or probability that he took part in consecrating any Swedish Bishop. This circumstance, therefore, bears rather on the view which the Swedish Church held touching the Episcopate than upon the question of tactual Succession.

# WYCLIF AND THE PRE-REFORMATION PERIOD. I.*

By the Rt. Rev. Davis Sessums, D.D.,
Bishop of Louisiana.

AN essential preliminary in any study of special periods of Church History is an assertion, however brief, of the original unity of the Christian Church; a unity which realized the essential ideal of Christ and enabled the Church in its early days to fulfil its mission of bearing the Gospel to the uttermost parts of the world.

How that unity came to be broken, and how in consequence of its rupture Christianity came to be so corrupted as in later ages to require fundamental Reformation, is a familiar story. Yet to offset popular errors, to recall actual history as to the relations between the Latin and the English branches of the Catholic Church, and to indicate the state of corruption which obtained in the fourteenth century as causing and justifying the recoil initiated by Wyclif and consummated by his successors of the fifteenth and sixteenth centuries, it is necessary to state, however inadequately, the ideal of Christ; to trace the process of degeneration in Latin Christianity up to the fourteenth century; and to outline the condition of the English Church and the degree of its reaction against the Papacy at the date when Wyclif appears.

Christ is the supreme authority in history, and He seeks to redeem men into the liberty of the sons of God.

Dependence upon God and obedience to God are not, in His teaching, a service exacted by an arbitrary Law-giver simply to execute His will through man as a slave, but they are a training to educate man into sympathy with God, in order that man may be lifted into friendship with God and have service transmuted into freedom.

His aim was to realize for and in man the image of God in

---

*Last month (May) we had the pleasure of printing in The Church Eclectic the Lecture delivered by the Bishop of Springfield before the Minnesota Church Club, entitled, "Cranmer and the Reformation Period." This month, and concluded in July, we present also the first Lecture of the same series. The whole series will shortly be published in book form, including the papers by the Bishops of Louisiana and Springfield, and the subsequent lectures in the course, as follows: "Hooker and the Post-Reformation Period," by the Bishop of Missouri; "Pusey and the Catholic Revival," by the Bishop of Fond du Lac; "Seabury and the American Period," by the Bishop Coadjutor of Arkansas. Copyright, 1899, and printed here by courtesy of the Minnesota Church Club and of the author.

which, as it is declared, man was created; to constitute man a reproduction of the divine character and a participant of the divine nature; to emancipate the human spirit from the dominion of sense and material nature; to educate the human will into such identity with the law of God that obedience may be transfigured into spontaneous life and the sense of constraint pass away in conscious unity and coöperation with God; to organize human relations on the basis, not of negative abstinence from wrong, but the positive practice of love and unselfishness.

The ideal, as far as our limits permit us to state it, contemplated a Divine Society, a Kingdom of Christ, unearthly yet with a visible organization; a Church or unity of men knitted by the Holy Spirit into the Body of Christ; a body of Christ to be filled with His being, and to do His work in the world; a Kingdom which would be a means of educating man into righteousness, and also, at last, that social end of the universe in which all things should be organized in righteousness and all the kingdoms of man's activity be filled with the Kingdom of God and His Christ; a heavenly city, gleaming from on high, and seeking to settle upon the earth and transform the earth into a likeness of heaven.

This ideal of Christ, as a divine truth and a divine life committed to the use and administration of men, was doomed necessarily to variation and degradation by human nature; doomed to be submerged in humanity, to be colored by the characteristics of national genius, and slowly to uplift mankind to its own height and return at the end to the glory of its beginning.

II. But before proceeding briefly to trace the movement of this Christian ideal through history, it is needful to remember and assert that during the period of the great general Councils a unity of the Catholic Church truly obtained throughout the world, despite the storms of controversy and the nascent appearance of tendencies afterwards to reach disastrous growth.

The historic Church emerged from the period of the Councils still undivided, save in the languages, geography and legitimate national bias of its peoples, maintaining unity of faith and ministry and sacrament, with its Episcopate exhibiting in principle the equality established by Christ amongst the members of the Apostolic College.

Concerning this unity, Cyprian declared that the—

"Church, flooded with the light of the Lord, puts forth her rays through the whole world, with yet one light, which is spread upon

all places, while its unity of body is not infringed. She stretches forth her branches over the earth in the riches of plenty, and pours abroad her bountiful and onward streams; yet is there one Head, one Source, one Mother, abundant in the results of her fruitfulness."

In the power of this unity—a unity real, though not mechanical, and maintained amidst tempestuous confusions and controversies—the Church survived its martyrdom, achieved its outward conquest over paganism, rebuilded the spiritual hope of the human race, and emerged from the period of the Councils with its faith imperishably formulated in the Nicene Creed. In this Creed, developed as a witness to revelation against manifold misinterpretation rather than as a speculative construction, loyalty to Christ and fulfilment of human needs were accomplished; and it abides through the ages as the statement of those truths of the Trinity and of the Divinity of Christ which are the foundations of the religion, and in whose synthesis the system of the Church is involved.

The Creed represents the triumph of the united Church in maintaining ideal Christianity free from the corruptions of former religions, and it supplied the answer to their problems and the essential truths which they lacked.

III. After the age of the Councils, during which the unity of the Church had checked tendencies to corruption by national variation without impeding sufficient liberty of national genius, the reaction of race bias upon Christianity began steadily to operate, and the Latin or Roman type retrogressively developed and modified the entire Christian system according to the governmental or political idea of the Latin race.

Becoming increasingly separated from the East and losing the balancing power of Greek theology, the Latin development around the See and Bishop of Rome successively presented every phase of a religion maintaining Christian terminology, but with Christian truth either displaced by or mingled with pagan or naturalistic conceptions. That the Christian ideal, when committed to human nature, would not be transmitted at its one pure standard, but would be perverted by man and after long struggle rise again with humanity lifted to its standard, was, as we have seen, to be expected; and the Roman modification has exhaustively manifested this history.

Without any purpose of controversy, recognizing the glory of Rome in its purer ages, cherishing the record of its great names

and missionary zeal, realizing also that during the Middle Ages, in spite of corruptions, it stood to some extent for the visible power of righteousness and the spiritual liberty of man against the vast wickedness and tyranny of feudal systems, it still is to be said that she abused her call, progressively abandoned her true mission, came to be an oppressor, and presented a religion which in many ways absolutely reversed the ideals of Christ.

It may be well, even against chronological order, to trace briefly this process as an independent development, and then indicate its connection with the Church of England.

The crude and too popular notion of the unchanging identity of the Roman Church, and the assertion of its authority as an original and continuing fact in Christian history, only need the slightest reference to history for their refutation.

A natural mission of leadership pertained to Rome because of its political importance; and on this basis, with many legitimate contributions from really great Bishops, many incidental influences arising from the state of the Church in other parts of the world, and many impulses derived from autocratic ambition and fraud, a spiritual despotism was reared, which finally in the Western world subjugated and supplanted the ancient Episcopal polity of the Church and established infinite corruptions in religion. Necessarily the movement was twofold; the inner and outer, the change of doctrine and change of polity.

As a general proposition, it may be said that the Roman mind held as its chief conception the idea of power, and along the lines of this idea its theology developed.

---

Schlegel's saying, that the history of Rome is a continual reminder that its founders were not nurtured by a cherishing mother but by a ravening wolf, applies equally to the pagan Roman government and to the Latin politico-religious system which inherited the spirit of the pagan Empire. The Roman genius addressed itself primarily to the conception of law as a purely external authority commanding obedience, and not as an interpretation of the inward authority of the human conscience; and, consequently, the Roman state in its every stage presented itself as a power objective to men, neither resting upon nor fostering self-government. As the oriental mind developed mysticism and has initiated little real progress in history, and as the Greek mind tended organically to speculation and to the intellectual

interpretation of the universe, so the Latin mind was occupied with practical and governmental organization and inevitably conceived the kingdom of God along the lines of despotic imperialism.

The ideal of Christ, the kingdom of God which was not as the kingdoms of this world, became perverted under this Latin bias into a mere extension of the ancient Roman system; and while the Greek genius expressed itself in the great Creeds as the historical and intellectual statement of Christianity, the Roman theology represented God and the court of Heaven under the imagery and processes of a Cæsarean monarchy. God became a remote and unapproachable ruler; the Church, identified with the hierarchy, became His earthly, visible representative; obedience to the decrees of the Divine Imperator became an act of slavery and not a relation of love; sin became simple treason and not spiritual self-destruction; forgiveness became imperial clemency and not regeneration of being; and the terrible King became approachable only through an infinite series of intermediaries, beginning with the Virgin Mary and extending through a long company of favored courtiers down to the earthly priest. Undertaking to deal with the supreme question of man's practical appropriation of the salvation offered in Christ, and thus concerning itself with conduct rather than, like the Greek, with the intellectual foundations of the Creed, it ended by virtually excluding man from salvation as a participation of the nature of God, and by the substitution of an artificial result of mere immunity from punishment. The very primary purpose of achieving a unity of man with God, of ennobling the human creature by personal companionship with the divine King, and by development into a freedom where love should succeed fear, was supplanted; the Vision of the Heavenly Father vouchsafed to the children of men in the face of Jesus Christ gave place to submission to an absolute Monarch; and the family conception of the Church and the divine democracy of the Heavenly Kingdom were displaced by a view of the nations as enslaved in a dominion as mysterious as arbitrary.

Chiefly concerned with the truth of the Transcendence of God, the Roman theology and the Roman hierarchy reached, through a devious way, a limitation of His immanence by virtually asserting the Latin system to be the sole channel of divine operation. The elements of mystery, of man's ignorance, of God's power to touch humanity otherwise than through priests, were all ignored; and a process of deduction with mathematical exactness asserted

the utter extinction of the divine image in man by Adam's sin, organized, not the Church, but the hierarchy, as the sole dispenser of the opportunity of reëstablishment offered in Christ, and proffered a virtual universalism through objective adherence, and an equal universalism of damnation to humanity external to this system.

The evolution of doctrine proceeded throughout the Middle Ages upon a materialistic basis, modifying the truth in each case to captivate the superstitious tendencies of men, reducing the pressure upon conscious spiritual responsibility, and subjecting the destinies of humanity more and more to the control of a sacerdotal class. Obedience to Christ and the primitive Creed gave place to an elaborate system of doctrines reasoned out by ingenious speculation, and Latin Christianity became a scheme of dogmas which supplanted revelation by deductions containing large elements of paganism.

This system included the doctrines of the seven Sacraments, transubstantiation, the heavenly treasure of merit and the prerogative of the Church to dispense it, Purgatory and indulgences, the Invocation of Saints, the honor due to the Virgin Mary and her assumption and immaculate conception; and it was only questioned now and then by some daring thinker, until Wyclif attacked successively the entire scheme and thus began the movement of revolt which culminated in the sixteenth century.

IV. But that side of the development which concerned government, exhibiting the growth of an imperialism which destroyed the original constitution of the Church, the growing assertion of a Theocracy which practically signified, not God controlling human affairs, but one man under God's name seeking to dominate both Church and State for his own ambition; that political side of the development was more obvious to men than the deeper doctrinal revolutions, and led at last to a recognition of the spiritual wrong beneath the visible wrong, and to a vast recoil alike from superstition and tyranny.

The story of the evolution of the Papacy is too familiar to require lengthened treatment; yet the remorseless reiteration of its claims demands now and then renewed statement of facts, and the long process of this growth remains a unique phenomenon, witnessing alike to the terrible power of systematic self-assertion and the unsounded depths of human superstition.

The centres of the Empire, Rome, Antioch and Alexandria,

naturally became centres for the life and work of the Church; and to these in the fourth century was added Constantinople. The Bishops of these cities, known as Patriarchs after the first Council of Nice, exercised legitimate influence and a certain supervision in the regions adjoining their respective sees; and the Bishops of Rome, simply because of the preëminent position and importance of that city, were accorded a titular and honorary precedence and primacy. Because of the eclipse of Antioch and Alexandria under Mohammedan power, the remoteness of Constantinople from actual touch with the West, and the decay of prestige and the loss of leaders which befell Rome under the invasions of Alaric and Attila, the Bishop of Rome became still more the central figure in Western Europe; and slowly the spirit of the dead Cæsar, which ever haunted the Eternal City, seemed to take possession of the Bishops of Rome and transformed their legitimate leadership into an ambition for absolute dominion and supremacy. To justify and enforce this growing ambition, the Petrine theory was gradually evolved, misinterpreting the relation of S. Peter to his Apostolic comrades, elevating him to an unreal supremacy, developing his traditional connection with Rome into a long occupancy of that see, and asserting the transmission of his authority to his successors. As a commentary upon these pretensions, it is significant to recall the utterances of Gregory I. concerning the assumption by John of Constantinople of the title of œcumenical or universal Bishop.

"The one sole head of the Universal Church is Christ, and I confidently affirm that whoever calls himself or desires to be called Universal Bishop is in his pride the forerunner of Antichrist."[1] "No one," he says, "of my predecessors ever consented to use so profane a term."[2] "Therefore," he says, "presume not either to give or receive letters with this false title of universal. Far from Christian hearts be that blasphemous name in which the honor of all priests is taken away, for on this theory the Pope has the plenitude of power, all other Bishops are only his servants; from him all power is derived, and he is concurrent ordinary in every diocese; for œcumenical Bishop means sole Bishop. If, therefore, the œcumenical Bishop should err, the sole Church would fail."

Without considering earlier or later fabrications of evidence to support these rising claims, it suffices to give the familiar instance of the Pseudo-Isidorian decretals—a stupendous forgery

[1] *Ad. Imp. Maur.*, vii, 33.
[2] *Epp. Lib.* v. 43, *Ad. Eulog.*

contrived by Isidore Mercator about the middle of the ninth century, and consisting of alleged conciliar decrees and other official utterances of earlier ages declaring the papal supremacy.

A succession of Popes from Nicholas I. to Gregory VII. skilfully employed these forged documents to support their growing monarchy; and without entering into the measure of knowledge possessed by the Popes of that period touching the false character of these fabrications, it must be said that, though Cardinals Baronius and Bellarmine and Pope Pius VI. acknowledged these documents to be forgeries, still they constitute a part of the Roman Canon law, have been inserted in the Breviary, and are quoted as genuine in Liguori's *Moral Theology.*

Under Leo IV., in the middle of the eleventh century, still greater expansion of the papal scheme was achieved; and under Gregory VII. the theory of the Church as a Theocratic priest-kingdom, with the Pope as the Vice-gerent of God, was deliberately and exhaustively formulated, and Gregory systematically proceeded to supplant the ancient constitution of the Church by the new system of spiritual and temporal absolutism.

The development reached its climax when Boniface VIII. issued the fatal bull *Unam sanctam* (June, 1302).

"The Church," he declared, "is one holy and undivided body, having but a single head. The spiritual and the temporal sword are alike under the control of the Church; the latter must be employed by those who wear it on behalf of the Church, and the former by the Church itself; the former wielded by a priestly hand, the latter by the hand of monarchs and soldiers, though only at the summons and under the sanction of the priest. Moreover, the one sword ought to be subject to the other, and the temporal to the spiritual authority. Furthermore we declare, state, lay down and pronounce, that it is an indispensable article of faith for every human being, that he is a subject of the Roman Pontiff."

These vast corruptions of polity and doctrine naturally aroused longings for Reformation before Wyclif appeared; but before the popular conscience could fundamentally be awakened to such a movement, there was needed a political and legislative rejection of the Papacy, with drastic treatment of the monastic Orders.

V. Amidst the exactions and abuses which supplied the conditions for this political and legislative revolt of the English nation, must be named Peter's Pence, Annates and Provisions.

Peter's Pence originated about 787 as a voluntary offering,

partly as alms and partly for the maintenance of a house for English pilgrims in Rome; and, perverted by the Popes into a tax, was resisted during the reign of Edward III.; but by various devices was extracted from the English people for a period of seven hundred years.

By the system of Annates a further grievous tax was levied upon all bishoprics and benefices, requiring payment to the Roman Curia of the first-fruits of vacant sees and parishes, payment by Bishops for bulls of consecration and surrender of the first year's income from the sees with which they were invested, and payment for promotion amongst all ranks of clergy.

But the most destructive and despotic invasion of national rights consisted of Provisions, by which the Pope not only filled English sees and benefices with aliens, but actually dictated nominees before vacancies occurred. By this system hordes of absentee foreign ecclesiastics drained the revenues of the national Church, leaving their flocks in a state of spiritual destitution which could only have been made worse by the actual presence of these false and recreant shepherds.

The extent to which this abuse was carried may be illustrated by the fact that in 1240 Gregory IV. commanded the Archbishop of Canterbury and the Bishops of Lincoln and Salisbury to—

"provide for three hundred Romans, enjoining them from making other presentations to vacant benefices till these nominees should be installed."

A further and gigantic abuse was the establishment of the Roman Curia as a final court of appeal and the systematic policy of the Papacy to insert itself as an arbiter in all disputes between kings and their subjects, and between State and Church. In an age of storm and confusion, when feudalism was crushing mankind with its tyrannies and yet was itself rocking to its fall, it might have been, and in some instances was, of high advantage to the cause of right and justice, to have some serene and pure tribunal seated above human passions and with righteous power to enforce its just decrees. But the splendor of that ideal soon decayed, even if it was ever maintained; and the deliberate policy of Roman absolutism was to foment division between State and Church, to foster independent judicial jurisdiction by the Church even in the civil relations of ecclesiastics, and then to subject both State and Church to the papal throne in all questions both civil and spiritual. It is needless to dwell upon the development of

despotism and corruption beneath such a system, and it only remains a standing marvel that nations could so long have endured such stupendous abuses.

The final and most powerful instrument towards the establishment of the papal monarchy, as well as the cause most immediately operative to convince mankind of its corruption, was to be added in the thirteenth century; and this is to be found in the organization and work of the mendicant friars. The monastic orders and celibate clergy, whatever may be said concerning the service of the former to learning and the spiritual life, had introduced causes of decay and fostered ecclesiastical tyranny by creating an ecclesiastical caste in the social body; but the mendicant orders developed a still more ubiquitous evil, running through society like the arms of some monster of the sea, constricting men and oozing poison throughout Western Europe. Originating in impulses of moral value ranging from pure spiritual enthusiasm to partisan fury of persecution and inquisition, briefly fulfilling their different degrees of helpfulness and harm and surely succumbing to the seeds of ruin sowed in their very constitution, and only offering as a relief to their abuses the lustre of some great lives and the learning of some scholastics—the Augustinians, Carmelites, Dominicans and Franciscans pervaded the Christian world, everywhere supporting and advancing the Papacy and surrounding it as a Prætorian guard about a spiritual Cæsar. Directly responsible to the Pope alone and made free from Episcopal control, they virtually developed an independent ecclesiastical system, obtruding themselves between the priest and his people, laboring for the aggrandizement of their orders instead of the spiritual welfare of men, acting as the personal emissaries of the Pope in operating upon the purses and consciences of men, debauching human faith for financial gain, preaching the system of indulgences, and over-awing their adversaries by the papal privilege of excommunication. After achieving an ascendency over Bishops and priests, their campaign extended to literature and the universities, and their championship of the Papacy exhibited itself in these latter by subtle and pertinacious controversy in support of materialistic dogma, and by unrelenting hostility to reform. Their perversion from poverty to a consuming greed for money became a universal scandal, and as they wandered to and fro, devouring without laboring, they came in another way to justify the comparison of ecclesiastical Rome with Imperial Rome, and

resembled nothing so closely as the vagabond mobs gorging themselves on bread and games and leaping to the spoils at command of their political master.

Especially in his work upon *The Church and Her Members,* Wyclif denounces the friars.

"They dispoil the people," he says, "in many ways, by hypocrisy and other falsehoods, and with the spoils they build Caym's castles, to the damage of the country where they build them. They steal poor men's children, which is worse than stealing an ox; and they are particularly glad to steal heirs (I say nothing of the stealing of women). . . . They stir up nations to war, and peaceable men to law-suits; they cause many divorces and many marriages without love, by the falsehoods which they tell, and by the privileges of the court. I will not speak of the fighting they do in one land or another, and of other bodily harms which are too many for the tongue to tell. For, however much they waste the goods of men, so much and yet more do they bring hurt upon the nations."

VI. With this statement concerning the conditions prevalent throughout the Latin Church at the dawn of the fourteenth century, let us turn to England and briefly describe the status which confronted Wyclif in his own land.

Touching the general history of English Christianity, it suffices to assert a distinct call resting upon the Anglo-Saxon race to realize and develop a national branch of the Catholic Church, and it is not necessary to dwell in detail upon its successive periods. From the introduction of Christianity into the British Isles early in the second century by the Churches of oriental origin in Gaul, through the Celtic and Anglo-Saxon periods when native Christians, assisted by the Latin Church while it was still non-papal, re-evangelized the country and truly organized the English Church as the nation itself took shape; through these times Anglican Christianity developed its own independent history, and though sharing in the general doctrinal decline which characterized the Middle Ages, it made great missionary and educational contributions to the life of the continent, and maintained its liberty, despite some concessions to the growing Papacy.

It was reserved for the Norman period to introduce those aggressive influences which subjected the people to a Latin feudalism and the Church to final oppression by the Papal monarchy.

This process of subjection reached its climax under King

John and Innocent III., when the king consummated the nefarious transaction by which he declared himself, his country and the English Church, to be feudal dependencies of the Bishop of Rome.

But the genius of the race, as though awakened anew by this humiliation, immediately began that long struggle for the rights of the people as against the tyranny of kings, and for the liberty of the Church as against a spiritual Cæsar, which found its first and immortal expression in *Magna Charta.* Steadily thereafter up to the time of Wyclif the movement continued, with many fluctuations, in which the cause of political and religious freedom was beset in turn by royal and papal oppression, and then by both powers combined; yet with sure advance towards the ideal of the national destiny. We must enumerate certain distinct measures of national self-defense enacted just before and during the life of Wyclif, and they may be taken as indicating the popular readiness for the special and further work which he inaugurated.

Legislative resistance to papal financial aggression steadily developed during the thirteenth and fourteenth centuries. The statute of Mortmain was passed in 1279, and prohibited the gift of landed property to the Church without royal approval.

In 1343 came the statute of Provisors, directed against papal spoliation of English benefices. In 1352 the statute of Præmunire outlawed litigants who sought to submit to Rome cases properly belonging to English courts. By a new act in 1379, and by re-enactments in 1392 and 1404 of Provisors and Præmunire, foreigners were excluded from English benefices and English bishoprics were withdrawn from papal appointment. This legislative resistance was supported by a succession of spiritual and intellectual leaders, including Grosseteste, Bishop of Lincoln, and Bradwardin, Archbishop of Canterbury, who strenuously recalled the ideals of primitive times, and appealed for faith in Christ as the invisible Head of the Church as against recreant subjection to the ecclesiastical monarch at Rome.

[*Concluded next month.*]

## THE DOCTRINE OF THE ATONEMENT.

1. *The Gospel of the Atonement.* Being the Hulsean Lectures for 1898-99. By the Venerable J. M. Wilson, M.A. (London and New York, 1899.)
2. *Reconciliation by Incarnation.* The Reconciliation of God and Man by the Incarnation of the Divine Word. By D. W. Simon, D.D. (Edinburgh, 1898.)
3. *De Incarnatione Verbi Dei.* S. Athanasius on the Incarnation. Edited for the Use of Students, with a brief introduction and notes. By the Rev. A. Robertson. (London, 1882.)

NOT so very many years ago the doctrine of the Atonement was placed in the front of Christian teaching in a way which seemed to leave little room for the doctrine of the Incarnation. Now the theological pendulum has swung to the other extreme, and the doctrine of the Incarnation is so presented by some modern teachers as to imperil the significance of the doctrine of the Atonement. The Manger and the Cross, Bethlehem and Calvary, cannot be so divided without unspeakable loss to those who make the attempt, and for their sakes as well as for the reason that it is our duty and our desire to declare the whole counsel of God, we propose to call attention to the crowning act of redeeming mercy in which the Incarnate Lord of Glory was crucified, and offered an atoning sacrifice for the sins of the whole world.

We are specially impelled to write upon this subject by the impression which has been left upon us by the two books of Archdeacon Wilson and Dr. Simon. Archdeacon Wilson's volume contains the sermons which he delivered at Cambridge as the Hulsean Lectures for 1898-9. He addresses himself specially to three classes of persons: to undergraduates whose minds are opening to the difficulties in Christianity as they suppose it to be; to those who have gradually dropped all creeds and nearly all worship; and to worshippers to whom much is unreal but unquestioned. By way of helping these hearers, Mr. Wilson has investigated how far our modern environment is modifying the expression of the fundamental theological truth of the Atonement. He asks the question, "What can it be to me that Jesus Christ lived and died?" And he claims that the answer to this question rests on experience, which suggests a theory "demonstrable in the same way" (p.28) as the best established doctrines of science. He would apply scientific

verification to the subject of the Atonement—of course in a reverent and humble spirit—because he has already found that a similar re-examination of other subjects has been very fruitful: for example, the creation of the earth, the antiquity of man, the state after death, and the inspiration of the Bible. These subjects, like the Atonement, are not sharply defined in the Creeds and have been the cause of much alienation from Christianity, until they have been dragged—or, as Mr. Wilson would say, brought—"into the light of common day" (p. 27), and he hopes for the best results from the application of the same process to the doctrine of the Atonement.

It lies outside our present purpose to allude in detail to the subjects of Mr. Wilson's parallel, but we must just say that the process of modern solution of the old faith on these subjects has had many other results than those which can be described as very fruitful, and we are sorry to say that in this respect also Mr. Wilson's treatment of the doctrine of the Atonement unhappily affords a true parallel. His second lecture leaves us in no doubt as to his own object of bringing the doctrine of the Atonement into the light of modern days. It results in the elimination, in his own words, of "all thought of expiation" (p. 91). The word "propitiation" is only to be used if it can be taken to mean "no more than the assurance of God's love towards us, and of His union with us" (p. 64); our Lord's death can indeed be spoken of as a sacrifice, but "in it there is no thought of substitution or expiation, which have so closely attached themselves to the word sacrifice" (p. 65). Mr. Wilson finds that it is impossible to abandon such words as sacrifice, propitiation, ransom, priesthood of Christ, and so he sets himself in the second lecture "to retain and purge them of the errors" which they connote. This serious undertaking leads him to give "some outline" of the historical treatment of the doctrine of the Atonement, in which he passes by or minimizes any evidence which makes too emphatically for the aspects of the doctrine which he wishes to eliminate. Nor does he mention that the view of the Atonement which he advances will be quite familiar to any student of Socinian writers on the subject. The extraordinary process by which he glides over the Gospel narrative by saying that "no words of our Lord were remembered by His followers which definitely answer such questions" as in what precise way His death was to affect the relation of man to God "without reading into them very much of later thought" (p. 49), and his treatment of the early

Apostolic evidence are in our judgment some of the most astounding instances of unscientific consideration of a subject that we have ever seen in print. We cannot imagine that anyone who had read Dr. Dale's analysis of the New Testament evidence in the first part of his magnificent work on the Atonement could possibly have excluded so deliberately what he did not wish to see. And yet Archdeacon Wilson comes forward with the intention of making the doctrine of the Atonement acceptable to a scientific age, an age in which men at least pretend to be open to all the evidence of facts. We need not multiply instances, but we are surprised that anyone who is not a mere beginner in the study of the New Testament should repeatedly allude (pp. 74, 79, 99) to the parable of the prodigal son as a proof that the sinner does not need a propitiatory sacrifice. This error has been answered over and over again, and by no one better than by Archbishop Trench,[1] whose work on the Parables might at least be known by a Hulsean Lecturer. But Archdeacon Wilson even goes so far as to make careless statements about the Church Catechism, and we rub our eyes with astonishment when we read "With what thankfulness may we recall that the only doctrine of the Atonement taught in our Catechism is 'Who redeemed me and all mankind.' That is all" (p. 87). Has Mr. Wilson forgotten the answer which the Catechism gives to the question "Why was the Sacrament of the Lord's Supper ordained?" It is necessary to remember that it is there, though we suppose that Mr. Wilson would "purge" the answer to suit his eliminated outline of Scriptural teaching.

Mr. Wilson supposes that Origen regarded the metaphors and illustrations of Holy Scripture about the Atonement as "hard scientific statement," and without observing that the metaphors of the Bible at all events mean something, he imagines that he meets for the first time in Origen "with an incipient formulation" of the "ransom theory" of the Atonement. This seems to Mr. Wilson to be the beginning "of what should frankly be called by its true name, Christian mythology" (p. 67). We note that Mr. Wilson calls by the name of Christian mythology a view of the Atonement which appears to us to have proceeded direct from the mouth of the Divine Victim Himself.[2] Mr. Wilson does not seem to understand

[1] *On the Parables*, p. 385 (ed. 2). This and similar errors he says "are sufficiently guarded against by innumerable clearest declarations" of Scripture, "and we are not to expect that every passage in Scripture is to contain the whole circle of Christian doctrine." Cp. also what Archbishop Trench says on the barren fig-tree (p. 339).

[2] S. Matt. xx. 28, "a ransom for many"—quoted by Mr. Wilson on p. 99.

that when divine truth is illustrated by a metaphor drawn from human affairs, and consecrated, it may be, by our Lord's own use, the illustration may be perfectly true up to a certain point, and not true if pushed further. If he did understand this, he would not ask his foolish question about the ransom paid to Satan,[3] on p. 70, where he takes the opportunity of calling Satan "that terror of mediævalism," which is, we suppose, a railing accusation in Mr. Wilson's view, and then adds that the view of the ransom paid to Satan is better than "to the Father—the most horrible doctrine of all." In those wild words we perhaps reach the most extreme point of Mr. Wilson's lectures. He appears to regard the Catholic doctrine as "sheer ditheism, in spite of all modification" (p. 80). We quote his own conclusion:

"Let us say boldly that the Incarnation, that is the life and death of the Christ—for life and death were equally necessary—is the identification of the human and the divine Life. This identification is the Atonement. There is no other" (p. 89).

The remaining lectures are occupied by the examination and fuller development of this passage, and its relation to other contemporary movements of thought. There are only one or two points to which we must allude. In "eliminating all thought of expiation" from the Atonement we notice that Mr. Wilson's great horror of the idea of propitiation arises from a belief that it would also require us to believe in a separation in the Godhead (pp. 108, 146). But those who have held most firmly to the idea of propitiation have held as firmly to the Catholic doctrine of the holy and undivided Trinity: for example, S. Athanasius. A study of the *De Incarnatione Verbi Dei* would set him right on that point at least, as well as on the curious assumption that the view which he is unable to accept is specially the one taken in "Latin theology" (pp. 143, 160). One of the most serious objections which Mr. Wilson has to meet is, of course, the objection that his un-expiatory view is thoroughly un-Scriptural, because the atoning work of our Lord is specially associated with His death. Mr. Wilson has an answer ready which we suppose satisfies himself, though it seems to us to fall very far short of doing justice to the language of the New Testament, and in particular to the fulness into which each of the four Gospels expands as the Evangelists approach the narrative of the sacred Passion. The death of our Lord was thus recorded, at

[3]We have previously given passages from the Fathers *against* the view that the ransom was paid to Satan: *Church Quarterly Review*, No. 62, p. 487.

such length and with such metaphors, to demonstrate the "vital" point, says Mr. Wilson, that suffering is the law of life, both human and divine (pp. 108-9).[4] We cannot imagine what Mr. Wilson would have made of the relation of his peculiar view to the doctrine of the Holy Communion and the language of the Liturgy, a subject which he leaves, he tells us, "of necessity unsaid" (p. 117). We know the exigencies of time and space to which a Hulsean Lecturer is exposed, and we do not wish to press Mr. Wilson unfairly, when he has so many other vulnerable points in what he has said, by more than alluding to this crucial omission. But when he quotes from a well-known poetical rendering of the *Te igitur* which has thrilled the hearts and braced up the spiritual life of countless Eucharistic worshippers, it is not too much to expect that he would have quoted it correctly.[5] We only wish to add one word. Mr. Wilson throws the whole force of his influence into the effort to banish all thought of "expiation" and "propitiation" from the doctrine of the Atonement, in the interests of the extension of such an amended Gospel among those who will not have it as it is (see p. 156). Now if, for the sake of argument, the view which we have hitherto been taught to take to be the true one, if the event of Good Friday was an expiation and a propitiatory atoning sacrifice—and Mr. Wilson in one place does not claim more for what he has written than that "it expresses a view which has strong support in Scripture" (p. 118)—then how very terrible is the reflection that a course of Christian sermons is devoted to explaining away the true significance of the central event in the world's history. How perilously near is such an attempt to the old cry, "Come down from the Cross, and we will believe Thee."

Dr. Simon's book suggests at once by its title the question whether its author takes up the same standpoint as Mr. Wilson.[6] A brief account of its contents will be enough to enable our readers to answer this question. There is an obvious difference, of course, in the obligations under which a Hulsean Lecturer who is a priest of the Church of England and the Principal of a Nonconformist

[4] It is unnecessary to dwell upon the Patripassian tendency of such a phrase as the inherent "necessity of the divine nature to suffer," twice repeated (pp. 102-3). No exact theologian would speak in that way.

[5] "seen" should be "found," in the couplet quoted on p. 113, beginning "Look, Father, look on His anointed face."

[6] Readers of Dr. Dale's preface to the seventh edition of his lectures on *The Atonement* (p. 37), will recollect that Dr. Simon complained of Dr. Dale's conception of "the eternal law of righteousness." Cp. Dr. Simon's book, p. 176. More recently, in *Present Day Tracts*, vol. XIV., Dr. Simon has written on the Holy Trinity in Sacred History.

College can approach the doctrine of the Atonement. Without the guidance of the Creeds it is always possible to fall headlong into all sorts of heretical statements, and there are many passages in Dr. Simon's book which provoke the exclamation, "If he had been guided by such and such a clause in the Creed, he would not have said that." For example, he is not at all disturbed by "the affinity between" his own view of the Person of Christ and "that ascribed to Apollinaris." He thinks that "Apollinaris saw certain truths more clearly than even his greatest opponents," though he adds that "it can scarcely be just either to Apollinaris or to me to label me Apollinarist" (p. 329, note). The reader must expect to find many similar passages in the work, which will remind him that Dr. Simon stands on a platform of his own.[1] Two facts, also, there are which must be borne patiently if the reader is to get inside the shell of style and method which covers Dr. Simon's thought. In the first place, he is very fond of expressing theological truth in scientific terms, and David moves rather uneasily in Saul's armour; and, in the next place, the "porch" of his subject is very large in proportion to the size of the main part of the building. We persevered with the very stiff reading of the first part of the book and have read it carefully three times.

The aim of the whole work is to show how the mutual reconciliation of God and man "was rendered possible and initiated by the Incarnation, earthly life, sufferings, and death of the Eternal Word" (p. 2). Dr. Simon felt obliged to begin by considering the mutual relations which exist between God and His creation at large, and 164 out of less than 400 pages are occupied with this preliminary inquiry, of which a summary is given on pp. 165-6. It must suffice here to say that Dr. Simon lays down that the universe is "continuously dependent on God" (p. 34); that its ultimate factors are matter, energy, and law (p. 10); that man is the crown of God's creatures here below (p. 37); that the normal relations between God and man have been disturbed by sin (p. 117), resulting necessarily on the divine side in condemnation, resentment, and anger, and on the human side in rebellion and hostility, in the infliction of divine punishment, in "disappointment" to God, and misery to man. These are clearly abnormal relations between God and man,

[1] Passages may be examined on Kenosis (pp. 33, 283). the title "Son of God" (pp. 34, 327), the relation of the body and soul of man (p. 28), the flesh of our Lord (p. 341). A smaller point, the use of Sacramentarian for Sacramentalist, on p. 73, should be noticed, as the Rev. B. J. Kidd, who is scrupulously exact in his use of terms, has recently noticed another instance of the error. See the *Guardian* for March 15, 1899.

and Dr. Simon at this point reaches the problem of the rectification of those relations—in other words, the reconciliation of God and man—and glances (p. 167) at the different views which have been taken of it. His own position is that the rectification of the personal relation of God to man is the first step to a rectification of the entire relations between God and man, and that this step presupposes the fulfilment of certain personal relations by man: such as the condemnation of sin from the divine point of view, the justification of the divine resentment, sorrow, desire for amendment, and a knowledge of the real significance of sin (p. 263). The solution of this requirement is to be found in the Incarnation of the Divine Word and Son (p. 276), whose relation to the world (p. 279), supernatural conception and actual Incarnation are considered (pp. 306, 320).

There are many phrases in this part of Dr. Simon's work which must be examined with great caution, and some, indeed, which cause us extreme regret and even distress, and it is almost impossible to summarize Dr. Simon's views so as to do justice to all his doctrinal statements upon the Incarnation. He seems in some passages to desire to accept the full Catholic faith of the Incarnation, but he is most unfortunate in the selection of his terms, and often at the mercy of his own imagination.[8] What is most to our present purpose is to observe how far Dr. Simon attaches a unique significance to our Lord's death. The crucial passage on this point, which leaves much unsaid, is on p. 362—

"As He came to the world to save the world, so did He emphatically come to die for the sins of the world. We need not underestimate the significance of the death, because we deny that it alone has significance in relation to the work of reconciliation."

And to that we hope that we are right in adding the passage (on p. 368) in which Dr. Simon quotes Ephes. v. 2. But, on the whole, we feel that Dr. Simon stops short when he reaches the hill of Calvary, and does not answer the questions which we naturally desire to put about the character of our Lord's death. His method is the opposite of that of the Evangelists. He stops just at that point of the narrative at which they expand into detail. They tell

[8]We place here a few samples of Dr. Simon's teaching. "Something of the nature even of a *schism* has been introduced into the Godhead by sin" (p. 304). Our Lord was "unconscious of His own knowledge" (p. 315), and "probably or possibly had intermittent realizations of His proper divinity" (p. 333). The flesh which He took over "was flesh laden with potentialities of evil as well as of good" (p. 342), and "we should be going too far" to say of Him *non posse peccare* (p. 347). Dr. Simon does not seem at all aware what these and many like sentences which might be quoted involve.

us, and Dr. Simon does not, exactly what fallen man most of all needs to know. Is there not a more excellent way than that of either Archdeacon Wilson or Dr. Simon? Yes, truly, and it is pointed out to us in that most precious treatise of patristic literature which we have placed at the head of our article. Although the *De Incarnatione Verbi Dei* was written when S. Athanasius was but twenty-two; although it is almost wholly free from the technical language of theology, and although it was not written at a time when there was a great body of scientific knowledge which demanded deference, yet there are to be found in it the true relations of the doctrine of the Incarnation to the doctrine of the Atonement, and the most profound conceptions of the relation of God the Word to the eternal Father, to the universe, and to man.[9] Archdeacon Wilson and Dr. Simon must allow us to say that their works appear to us to be of very small value, even for the needs of this present modern age, when we compare them with that short Athanasian treatise; and we ask them and our readers, with all possible respect, to study the doctrine of the Incarnation and the Atonement, as no one need be ashamed to do, under the youthful guidance of him who afterwards stood for the Catholic faith against the world.

This is, we are persuaded, a time when it is necessary to repeat over and over again the various truths which must be held in balance, if we are to regard aright the complex mystery of the Atonement. We shall therefore give the outline of the teaching which seems to us to include the different meanings of the message of the Cross, without attempting to fill in the details of the subject.

The Faith once for all delivered to the saints does not consist of numerous detached unrelated dogmas. It is an organic revelation, and in considering any particular doctrine it is necessary, if we would observe its true significance, to attend to the districts of truth both from which it emerges and also which depend upon it. Especially is this necessary in the doctrine of the Atonement, when we are gazing into the very heart of God's dealings with men. The doctrine extends on either hand into mysterious, unfathomable depths, on one side into the profundity of eternal compassion, and on the other into the abyss of human sin. It is, moreover, a doctrine which is so complex, which may be regarded from so many points of view, that the mind must never fix on one aspect of it to the exclusion of others. It is further concerned with an event

[9] Newman speaks of this and the *Contra Gentes* as "these grand orations," and adds, "Though they have the luxuriance of youth, yet they are standard works in theology." *Tracts Theological and Ecclesiastical*, p. 158.

which is unique, and therefore no illustration of it can be employed which is parallel to it all the way. A careful examination of the estrangement of the Fall—as Dr. Simon clearly sees—is necessary if we are to understand what was really required to bring home God's banished children.

The sin of Adam, then, the man through whom the whole human family as we now know it has derived its being from God, broke up the original relations between God and man. The first result of this, in its effect on man, was separation. God made man to depend on Him; man's soul, as the Psalm says, hangs upon God, as a child on his mother's breast. And by sin man tears himself away from God, and in his fallen state desires to hide himself from God, to put some barrier between himself and God, such as the trees of the garden, or idolatrous images, or Pharisaical traditions, or the far country of the prodigal, or the vast unknown region of agnosticism. The fallen heart cannot but cry, "Depart from me, for I am a sinful man, O Lord." But this separating effect of sin also breaks up the brotherhood of the human family. Cain and Ishmael are but samples of the fallen race, and S. Paul yet further describes the disintegrating force of sin in setting one part of man's nature at variance with another: the law of our members wars against the law of our mind. The result of this threefold separation is so obvious that it is unnecessary to dwell at length upon it. Moral and spiritual deformity, disease, misery, and pain take hold upon the sinner. In his blind impurity the man cannot see God; he is deaf and cannot hear his Father's voice; he is feeble and cannot walk in Christ's steps; he is dumb and does not pray. Paralysis sets in, he becomes unconscious, and is no longer sensible of his condition. The end is near. Death gnaweth upon him, the fruit and wages of sin are at hand, and his sin when it is finished bringeth forth death. This is the effect of the Fall with regard to man. But there is a graver aspect, incalculably more important. We must turn from man to God, from the most appalling of all the facts on the face of the earth to the infinite love against which man has sinned. Even the fathomless misery of sin is finite, is incommensurable with the immensity of the love of God. By sin the creature rose up against his Creator and smote Him on the face, as truly as one of the officers who stood by struck Jesus with the palm of his hand. For by sin man frustrated the purpose of Almighty God concerning him. God intended man to find his perfect satisfaction in Him as the

eternal Source, Expression, and Bond of holiness, goodness, and beauty. But the history of sin is a long account of the refusal of man to fulfil this gracious design. Sin, therefore, next necessarily provoked the wrath of Almighty God, Father, Son and Spirit. It is most important to consider the meaning of such expressions as the wrath, the fierce anger, the fury, the indignation of God, which frequently occur in Holy Scripture. All human terms, we must remember, are exposed to misinterpretation when applied to God. But even when used by God Himself, in condescension towards us, we must remember, too, that they are incomplete and inadequate. They indicate, but they do not measure what God is and what He does. The wrath of God does not mean a capricious, impetuous outburst of passionate anger on the part of God. He is not subject to impulses, to changes, to moods. With Him there is no variableness, neither shadow of turning.[10] He is, as the first of the XXXIX Articles says, "without passions." But His "anger" in the Scriptural sense is the necessary attitude of His holiness in the face of sin. It is the continuous, deliberate and necessary treatment of moral evil by Him who is of purer eyes than to behold iniquity, and, as Bishop Butler has reminded us, it is reflected in the character of every man, in his degree, who is made in God's image, and who would be untrue to the higher part of his nature if he could regard evil with indifference. God is angry with sin because He is holy, and His wrath is revealed from Heaven against all unrighteousness and wrong, in the Old Testament, in many instances of our Lord's severe words, in the language about the sin of blasphemy against the Holy Ghost, and in the wonderful antithesis of the phrase about "the wrath of the Lamb." With regard to sin, "our God is a consuming fire." But God's anger with sin is not inconsistent with His love for the sinner; on the contrary, He was so angry because He was so pitiful, and the final result of sin—the death of the Son of God—teaches us at the same time how proper was His anger and how infinite was His love.

We are now reaching the point from which we can turn from the vastness of the calamity of the Fall to the divinely provided means of man's recovery, and it will be well here to make two remarks upon the situation of man, as we have described it. In the first place, man clearly could not himself initiate any plan of reconciliation. He had indeed fallen among thieves who had

[10]See Dr. Simon, p. 167.

stripped him of his raiment, and wounded him, and departed, leaving him half dead. And, moreover, in his sinful condition, he could make no offering which God could accept. In the second place, it is plain that the reconciliation which was needed was a mutual reconciliation, of God to man as well as of man to God. Relations between God and man were necessarily suspended by sin. Not only was the prodigal in the far country, but his father was compelled by the truthfulness of his own nature to regard his younger son as "dead," and to describe him so. Sin as such is an objective barrier between God and man. Reconciliation is associated by S. Paul first with deliverance from Divine wrath, and then with change of heart. "While we were enemies" means, not only that we opposed God, but also that we were in regard to our sins hateful in His sight. Sin was a middle wall of partition to be broken down, a veil to be rent. This Scriptural truth of the necessity of God's reconciliation with us, which is stated in the second of the XXXIX Articles, has been emphasized by a greater number of masters of theology than can be quoted now and here.[11]

We are now ready to approach the doctrine of the Atonement itself, and to behold the Daysman who lays His hand upon the parties to the reconciliation. It is not possible to state the doctrine of the Atonement clearly unless we are clear also who our Lord Jesus Christ really is. It is necessary, therefore, to state shortly that we believe in one Lord Jesus Christ, who is the only-begotten Son of God, begotten of His Father before all worlds. He is God, because He is the Son of God. As in earthly and created birth the offspring is of the father's nature and substance, so our Lord, eternally begotten of the Father, is of one substance with the Father.[12] All that the Father is, in glory, power, wisdom, holiness and justice, the Son is also. He is the Word of the Father, the effulgence of His glory, the very impress of His substance, the exact image of the invisible God. The Father hath given all things to Him, the Father eternally giving, the Son eternally receiving. This Person, being thus Very God and equal to the Father, for us men and our salvation came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary

[11]See some references in Bright's *S. Leo*, p. 172 (ed. 2), and compare *Later Treatises of S. Athanasius*, p. 104.

[12]We draw Mr. Wilson's attention to this patristic and Nicene illustration of the true sense in which "father" and "son" may be used of God, while the parallel fails as soon as we say a human father is older than his son. See what Mr. Wilson says about avoiding inferences (on p. 70), and Dr. Simon's remark on "eternal generation," p. 328.

and was made man. He took our nature upon Him by uniting it from the first moment of its origin to His eternal Person. The same Person who was in the bosom of the Father as to His divine nature was in His mother's lap as to His human nature; He was adored by the angels and laid in the manger, was on the Father's throne in glory and at the same time in our flesh sat tired by the well, was thirsty and hungry, rested in the boat, was tempted, scourged, and nailed to the cross. He was one Person representing adequately God on the one hand and man on the other. He represented God perfectly, because He was the Son of God. When the love of Jesus Christ for sinners was made known, the love of the eternal God was made known. For in His bodily form dwelt all the fulness of the Godhead. In His utterances about sin He declared the justice and the holiness of God. There is no division of love, justice or holiness between the Father and the Son. Again, He represented man perfectly, because He was the Son of Man. He took our nature upon Him complete in all its parts —body, mind, soul, spirit, will. There was in Him a marriage between heaven and earth, and by that union He stood forth as the one Mediator between God and Man.

It is natural here to allude to the famous inquiry whether the Incarnation would have taken place if man had not fallen, although this is not the place to attempt an exhaustive treatment of the copious literature which has resulted from that inquiry. It is right to bear in mind that the question was probably suggested, in the time of the Schoolmen, by certain passages in Holy Scripture about God's eternal purpose and the offering of the Lamb slain from the foundation of the world. But we must also remember that, as the Fall is an event which has really been allowed to take place, it was known to God by virtue of His divine foreknowledge from all eternity, and was thus—if we may with all reverence speak of what God knows—as much within the eternal contemplation of the divine mind as was His eternal purpose. The caution and the high position of a few theologians who have made this Scotist doctrine popular in the last few years have somewhat obscured the fact that it has been often supported, as the history of the doctrine shows, by very precarious arguments, based on *a priori* grounds, and subtle and fanciful. To that must be added the grave danger of speculating about what would have happened if that had not taken place which, as a matter of fact, has taken place, and which, moreover, has beyond controversy determined

the whole course of the Divine Redeemer's Incarnate life as a "Man of Sorrows," and required, by all that God has told us, the sacrifice of His death. We say this without proceeding to consider the attractions of the theory for those who minimize the fact of the Fall, or who explain away the propitiatory significance of the Cross. It is more profitable to remind our readers that the Scriptural and patristic authority for the Thomist view is too weighty to be set aside, though we must only now give a reference in passing.[13]

In approaching the foot of the Cross we have also to bear in mind the significance of the fact that He who offered Himself thereon was sinless, not only without sin in His actual life, but in His human state, having no inherited tendency to sin. Dr. Simon will, we trust, entirely reconsider what he has written on this matter (pp. 342, 347). Nor was there merely negative perfection in the Divine Victim. There was the positive perfection of obedience in all the acts of His life, up to the highest point, and in the humiliation of His death, down to the lowest point.[14] It was, therefore, in all respects a perfect offering which He made upon the Cross, and, moreover, it was entirely a voluntary offering on His part. The one crowning observation to be made—we are simply summarizing the great facts which must all be taken into account at the centre of Christianity—is that the Godhead of the Victim imparted an infinite worth to His sacrifice. He who carried His Cross to Calvary and died thereon was, in the root of His own being, the eternal Object of the Father's eternal love. That such a Being, after such a human life, should thus submit to such a death could not but be a mighty transaction with mighty results. It is also natural and reasonable to observe that a majestic truth of this unique kind cannot possibly be comprehended from one point of view alone, nor can all the points of view that we can take be regarded as likely to exhaust the meaning of it. We can glance at a few of the leading ways in which the Sacrifice may be regarded, but we cannot fathom the heart of such a mystery.

We may observe, then, that by His death our Lord satisfied

[13]Bright's *S. Leo*, p. 217.

[14]Here we should naturally consider our Lord's Example, if space permitted. A remarkable piece of testimony to the attractive beauty of our Lord's Example has been recently afforded by the sale of more than two million copies of a little book which, with many grave defects, has the merit of pointing simply to our Lord's Example and saying, "Follow Him." (*In His Steps.* By C. M. Sheldon.)

the eternal requirement of the Righteousness of the Triune God. The term "satisfaction," it will be remembered, was first used by S. Anselm in the *Cur Deus Homo.* It expresses a truth, and it is also liable to misuse. It must not, for example, be used as indicating that there is any difference between the justice of the Father and the justice of the Son. But it is a word which well expresses the truth that the divine requirements were fully met by the death of Christ, God's honor was entirely vindicated, and His purposes completely fulfilled.

Another important aspect of the Atonement is brought before us when it is described as the propitiation for our sins. Regarded in this way the Face of Christ, if we may so speak, is turned towards God, and not, in the first or the chief instance, towards man. Here, again, we must guard ourselves against the misuse of the word under discussion. In the old Pagan world propitiation meant appeasing the capricious, unreasonable, resentful, passionate anger of the imaginary heathen gods. It is noticeable that among the Jews the notion of propitiation was guarded from pagan error in various ways. For example, in the description of God's attitude toward sin, God's wrath is never represented as unreasoning or unreasonable or undeserved, but always as righteous. When the word propitiation has been purged of heathen error a great truth remains in it, the truth that it was by the sacrifice of the Cross that God was able to treat sinful men as the children of His love, and that without that sacrifice they could not be so treated.

Yet another aspect of the Atonement is described in the simple statement that on the Cross Christ suffered "for us." He voluntarily suffered on our behalf, and also in our stead. The ram instead of Isaac, the Divine Victim Himself instead of Barabbas, are among the Scriptural indications of the truth expressed by the word substitution.[15] He died that we might not die. As the Good Shepherd He gave His life for the sheep, as the Friend of sinners He laid down His life for His friends, and all the great patristic writers, especially S. Athanasius, have dwelt much upon the fact. Closely akin to this word substitution is the idea of ransom. By the death of Christ we were released from the dominion, the captivity, the chains of sin. We were bought with

[15]The truth indicated must be protected by the equally important truth by which each Christian can say, "I am crucified with Christ," just as the word "imputation" must be guarded by the phrase "in Christ."

a price, the price, as Tertullian observes, of the blood of God.[16] It was not indeed a price paid to the devil who had enslaved mankind, but the effect of Christ's death was a rescue from the power of sin. He was taken captive that we might be set free. He submitted that we might reign. He took upon Him the essential character of a slave that we might be more than conquerors through Him that loved us. He took away the handwriting, He cancelled the bond that was against us consisting in ordinances, having stripped off and put away the powers of evil. We are no longer necessarily the slaves of sin, but the Lord's freedmen, and to serve Him is to reign. We are no longer branded with the marks of sin, as belonging to sin, but we are marked with Christ's cross, and bear in our body the marks of the Lord Jesus. We have passed out of the captivity of Egypt with the one Mediator, the true prophet like unto Moses, at the head of us, into the glorious liberty of the children of God.

We conclude with the reflection that in the Crucified Prince of Peace we are at peace with God, we are accepted in the Beloved. We sit with Him in heavenly places as we join in the Eucharist in pleading the merits of His death before the throne. This thought brings us to the verge of the consideration of the Atonement as the basis of our renewal, a subject which lies beyond the scope of our present purpose.[17]—*Church Quarterly Review.*

---

## LORD HALIFAX ON THE RIGHTS OF THE CHURCH UNDER THE REFORMATION SETTLEMENT.

VISCOUNT HALIFAX'S "Letter" to the Bishop of Winchester, entitled, *The Rights of the Church of England Under the Reformation Settlement* (Longmans), necessarily travels over some of the ground covered in his recent speech on Church Courts (see *Guardian,* March 15th, p. 355). His lordship begins by remarking that the Archbishop of Canterbury has asked for a general expression of opinion as to how a measure for freeing the ecclesiastical courts from their present difficulties can be best carried out, and he hopes it will not be thought presumptuous if he ventures to address some observations to the Bishop—

---

[16] *Ad Uxorem,* ii. 3; cp. Acts xx. 28.

[17] We add a few references which are likely to be useful. Dr. Liddon's sermon on the Divine Victim, *Univ. Serm.* i. 217 (ed. 2); Wace's *Boyle Lectures,* p. 93; Pusey's *Univ. Serm.* (1859 to 1872), Sermon 10; Mozley's *Univ. Serm.* p. 183; Magee's *Gospel and the Age,* p. 257; Dr. Bright's sermon on "Christ coming by Water and Blood" in *Morality in Doctrine,* p. 28.

"upon a matter which so nearly affects the peace of the Church, and in regard to which, for so many reasons, both in the past and in the present, I am assured of your interest and sympathy, even if I should fail to obtain for them that entire assent which I hope to secure."

Lord Halifax first deals with some of the facts, "a knowledge of which is essential for the elucidation of the subject," and next states certain principles which, as it seems to him, ought to govern the attitude of those who have the welfare of the Church at heart in regard to any measure which may be brought before Parliament. He first quotes from a letter which he addressed to the members and associates of the English Church Union in 1881, when he pointed out that the first step in this inquiry was to show what the arrangements sanctioned by the Great Statutes of the English Reformation were for the decision of spiritual matters. After quoting a catena of authorities, Lord Halifax says:

"Here, then, is the answer to the first point in this inquiry. The character of the existing courts for the decision of spiritual matters is not only inconsistent with, but it directly contradicts, the arrangements contemplated by the Reformation Statutes.

"It may be said (1) that the Crown is the source of all jurisdiction, ecclesiastical as well as civil, 'and is in all causes and over all persons supreme;' (2) that all the objections raised against the Judicial Committee apply just as much to the old Court of Delegates; and (3) that whether the existing courts be good or bad, constitutional or the reverse, they only interpret the law, they do not make it.

"To the first objection I reply that all jurisdiction, in the sense in which that word is very commonly used, is not derived from the Crown, but only coercive jurisdiction. Spiritual jurisdiction, in the sense of spiritual authority, which alone is able to bind the conscience, is derived from a very different source. It is the ignoring of this double source of jurisdiction that lies at the root of so many of our present troubles. . . .

"Now it will be found, with respect to the claims made by the Crown on the clergy in the sixteenth century, that they refer, first, to jurisdiction in its strict sense as coercive authority—that is, to any claim of any independent temporal authority, on the part of the clergy as against the Crown, and not to jurisdiction in the sense of spiritual authority at all. . . . . .

"Upon a review, then, of the history of the Church from the time of the abolition of the Roman jurisdiction, it will not be difficult to ascertain—I quote from Mr. Gladstone [Letter to Bishop Blomfield on the Royal Supremacy]—to what the Church of

England, so far as the Crown is concerned, is committed, and to what she is not committed at all:

"'She is most formally committed to placing the enactment of canons under the restraint of prior permission and posterior confirmation by the Crown, but by a Crown of which the wearer is able to act for himself, and not through the medium or under the control of Ministers virtually chosen by a majority in a Parliament of mixed belief—by a Crown of which the wearer had been wont to consult the synods of the Church, and gave not only the strongest possible indication of his intention, but, likewise, the most solemn and formal promise of which the case admitted, to do so thereafter, by embodying in the preamble of a great statute the formal declaration that the spiritualty of England, with its own constitutional organization, was entirely competent to deal with all matters of ecclesiastical legislation, and was accustomed so to do just as the temporalty dealt with questions of temporal right.'

"Need it be pointed out that, if this is the state of things to which the Church consented, it is not the state of things in which she finds herself? In the first place, the position of the Crown is altered; the Church, instead of dealing with the Crown personally, has to look to the majority of the House of Commons, as being, in fact, the Crown's capital adviser in respect to the exercise of the Royal Supremacy; and, in the next, the appellate jurisdiction of the Crown has been progressively altered till it has been thrown entirely into lay hands.

"We here touch the second objection: . . . that the Judicial Committee is, after all, substantially the same as the old Court of Delegates. That court, it will be urged, was no doubt up to the beginning of the last century composed chiefly of Bishops and ecclesiastical lawyers, but the members of it were nominated by the Crown, and latterly it had more and more of the lay element introduced into it. Two remarks may be made with respect to such allegations.

"The first is that precedents derived from a time when Convocation was forcibly suppressed can have no weight as to what are the normal relations of the Church to the State; and, next, that the appellate jurisdiction of the Court of Delegates in strictly spiritual matters can scarcely be said ever to have lived, not more, I think, than three cases of a strictly spiritual character having been brought before it between 1609 and 1832.

"But even so, a comparison of the Court of Delegates with that of the Judicial Committee of Privy Council will show what little similarity exists between the two courts.

"The Court of Delegates could consist only of Churchmen. As a matter of fact, it consisted chiefly of clergy and canonists. It was established not only on the distinct understanding that the King should adjudicate on spirituals through the spiritualty, but

that all the old canons and constitutions of the Church were to remain in force. What was accounted heresy by those old canons was to be accounted heresy still. Catholic consent was to be the standard of orthodoxy and practice. In a word, the court or courts to which the clergy submitted, in regard even to such matters as matrimonial and testamentary causes, were courts to be administered by persons acquainted with, and themselves amenable to, the Church's law; they were to be tied to a certain standard which could not be altered without the consent of the clergy—for the only authority for making and altering the canons was admitted to rest in the clergy—and they were to be put in motion by a Sovereign, himself a member of the Church—as much bound by her rules as any other member of the Church—and acting solely on his own responsibility as a member of the Church. Contrast this with the Judicial Committee. That court need not, with the single exception of the Lord Chancellor, consist of persons of any religion at all, much less of Churchmen. The standards by which the old courts were to be governed have been altered by Parliament against the will of the Church. I need only remind you again, as an illustration, of the marriage laws, which violate all the canons as to the marriage of divorced persons, but are nevertheless held to bind the ecclesiastical courts. The decisions of the Judicial Committee, instead of being bound by Catholic consent, and of being based upon the old principle of construction, that if the matter was doubtful it was to be decided by the practice of the Church and the ancient canons, openly disregard primitive tradition, set Church authority entirely on one side. I think that no one can pretend that this is what the Church of England submitted to; and I sum up the matter in the words of Mr. Keble,[1] which are all the more weighty from the fact of their conceding more than is necessary:

"'That it by no means follows because the Church bound itself to the Court of Delegates, as it was then constituted, that she bound herself to the Court of Delegates if it should come to be materially altered, much less to any court which might profess hereafter to succeed to the same functions, though differing most widely from the Reformation Court, both in its composition and in the authority by which it is constituted.'

". . . There remains the third objection, namely, that the existing courts merely interpret the Church's law, but do not make it. The proposition sounds plausible, but it is impossible to assent to it, for though, in the words of the late Rev. J. W. Joyce—in his book on the Civil power in its relation to the Church[2]—

"'The court is not charged with authority to construct new doctrine; it is clear that the practical effect of its decisions may be to do so. . . . Every one must know, in the words of the late Bishop of London, "how much of the law of the land has been made by the decisions of the Judges. Every decision of a point

of doctrine by the Judicial Committee would form, as in other courts, a precedent." Such precedents settle or modify the law, and at last become law themselves; and thus a Supreme Court of Justice may in some sense not only administer, but make laws.'

"Mr. Keble sums up the whole matter when he says—

" 'That a judicial sentence contrary to a prevailing interpretation, though its force be short of legislation, cannot be denied to be a practical change in the law.'

"An assertion which is endorsed by Mr. Gladstone, in his celebrated letter to the Bishop of London, in the following words:

" 'That the license of construction claimed by the Privy Council, although disclaiming in words the decision of doctrine, in effect leaves the whole range of Church doctrine and practice at the mercy of the court.'

"The reading of the word 'not' into the Ornaments Rubric by the Judicial Committee puts the case in a nutshell.

"The whole matter, then, stands thus: The Reformation Statutes provided that spiritual causes should be decided as heretofore by spiritual persons subject to the acknowledgment that the *coercive* power of the Church courts came from the Crown. Under existing circumstances, the most spiritual matters are decided, and the Church's law interpreted, by secular persons, and, with the exception of two individuals, the Chancellor and the Judge under the P. W. R. A., by persons not necessarily Christian.

"I contrast all this with a proclamation of Queen Elizabeth, after she had been on the throne ten years; and I do so because it will not be denied that the authority of the State was never exercised with greater vigor than in her reign, and yet it is Elizabeth who emphatically asserts—'She had neither claimed nor exerted,' so the proclamation ran, 'any other authority in the Church than had attached from immemorial time to the English Crown.'

"And now let me turn to the future, and ask whether a frank return to the principles of the great Reformation Statutes is impossible. Archbishop Tait publicly stated that our difficulties would be more easily met by a recurrence to them than in any other way; and surely, when it is once understood that those principles are now being ignored, when it is perceived that the Church of England is the only religious body in the Queen's dominions to which, in the words of Mr. Keble, the following privileges are expressly denied—to interpret her own formularies and rules; to declare her own doctrines; to confirm, vary, and repeat her own canons; to grant or withhold her own sacraments according to her own proper rule as a religious body—there is no Churchman who will hesitate for one instant to demand that our rights be restored to us."

Such rights are not inconsistent with Establishment, as may be seen in Scotland. His lordship then quotes the case that was

brought before the Court of Session in Edinburgh on June 29th, 1870, which was mentioned in one of his lordship's letters to the *Times* (see *Guardian,* March 8, p. 318).

"I ask, Why is that amount of freedom to manage her own affairs to be denied to the Church of England which is freely granted to the Establishment in Scotland? It can only be because we do not ask for it. It is a moderate demand, it is a reasonable demand, it affects no one but ourselves, there are no reasonable arguments against it; and if, irrespective of party, we were to unite in demanding that the Church of England shall not be denied the rights which are freely conceded to other religious bodies in union with the State, it is hard to see how the demand could be refused."

His lordship next turns to the report of the Royal Commission on Ecclesiastical Courts, published in 1883, which, he says, justifies the contention that the appeal to the Crown in Chancery from the ecclesiastical courts, given by the statutes of Henry VIII. and Elizabeth, had no reference whatever to matters touching the doctrine, worship, and spiritual discipline of the Church.

Lord Halifax continues:

"I turn now to the claims alleged to belong to the Crown by virtue of the general provisions of such statutes as 26 Henry VIII., c. 1, and 1 Eliz., c. 1, under which the Court of High Commission was created, and which conferred upon the Sovereign such jurisdiction as—

" 'Hath heretofore been, or may lawfully be, exercised or used for the visitation of the ecclesiastical State and persons, and for reformation, order, and correction of the same, and of all manner of errors, heresies, schisms, abuses, offences, contempts, and enormities.'

"It has been contended that here at least is ample justification for the jurisdiction of such a Court of Final Appeals as the Judicial Committee in spiritual matters. The report of the Commission, however, taken as a whole, shows that whatever claims may have been made by Henry VIII. and the other Tudor Sovereigns to authorize and enforce the proper exercise of ecclesiastical authority, they do not claim to be the source of all authority, but merely to license the employment of that portion of it which is over and besides what is given by the Word of Christ to the Bishops:

" 'It may be questioned (to quote again from Appendix No. 1 of the report) whether Henry ever goes any further, and extends his area of authorization and enforcement within that given by the Word of Christ to the Bishops, coming, that is, between Christ and His Ministers, and assuming that their authority passes through Him.'

"In point of fact, however, a discussion of the exact nature of the claims in regard to ecclesiastical jurisdiction made by Henry VIII. has no very great practical importance. First, because the Act of Elizabeth, which restored to the Crown in modified form the visitatorial and corrective authority recognized by 26 Henry VIII., c. 1, as belonging to the supremacy, did not revive the indefinite claims attached to the title of Supreme Head. Secondly, because, even in regard to such visitatorial and corrective power, the High Commission Court through which it was exercised having been definitely abolished, no argument can be founded upon the practice of that court for the exercise of a similar jurisdiction on the part of the Crown at the present day. Thirdly, because the jurisdiction claimed by Henry, or recognized by the Acts in question as belonging to the Sovereign, was personal to the King in his character of a Christian Prince, a member of the Catholic Church, amenable to her laws, and liable, with the humblest of his subjects, to her censures if he abused his right, but, and so long as he acted up to his obligations, the protector of the Church, the ruler consecrated by God to see that all His subjects in their respective positions, whether as members of the Church or of the State, discharged their appointed duties."

THE DRAFT BILL.

Lord Halifax then repeats in substance his criticism of this Bill, which will be found in the speech already referred to, and says:

"It is a satisfaction to know, from the speech of the Archbishop of Canterbury at the opening of Convocation on February 1st, that the Draft Bill as it stands is not to be taken as representing the mind of the Episcopate on this subject. It would indeed be a serious disaster if the Episcopate should appear to be responsible for any Bill that should seem to imply that the decisions on spiritual matters of the provincial courts of Canterbury and York could be reversed on appeal by any committee of Privy Council. . .

"An appeal from the Provincial Court should be not, as proposed by the Draft Bill, to a committee of Privy Council with power to reverse the decisions of the provincial courts, but to some court representing the authority of the Archbishops and Bishops of both provinces.

"By 29 Henry VIII., cap. 12, it was enacted that the final appeal should, in certain cases, be to the Upper House of the Convocation of Canterbury. The General Assembly is supreme in ecclesiastical matters in Scotland. What the General Assembly is to the Scotch Establishment that the two Convocations are to the Church of England. Let Convocation, then, be restored to its rightful position. Let the Upper Houses of both Convocations,

after conferring with and taking the advice of the presbyters assembled in the Lower Houses, and after hearing any representations the Lay Houses of both provinces may desire to make on any subject that may arise, be made the final judges in all matters affecting doctrine, ceremonial, and discipline. Let the Provincial Courts of Canterbury and York be cleared of any difficulties that now beset them (entailing the repeal of the Public Worship Regulation Act). Let the appeal from those courts be to the Bishops generally, with whom it should rest, after conferring with and taking the advice of the presbyters composing the Lower Houses of both Convocations, to state the doctrine, ceremonial, and discipline of the Church. Or, if it facilitated matters, that no change should be made in the form of the present arrangements, the same result would be practically secured by substituting new rules for those now constituting the present assessors of the Final Court of Appeal, and constituting instead the whole Episcopate the assessors of the court. In any appeal from the provincial courts, let the matter be at once referred by the Final Court of Appeal to the assessors—*i.e.,* the Episcopate—who should sit separately, under the presidency of the Archbishop of Canterbury. Let the report of the Episcopate, after conference with their presbyters, be made to the Privy Council within a given time. In most cases, there can be little doubt, the Privy Council would accept the decision of the spiritualty, and the matter, so far as the particular case in question was concerned, would be settled; but if not, let the decision of the Episcopate be final so far as spirituals are concerned, which, following the analogy of the Scotch Establishment, should include the use of the fabric of the church,[3] leaving the Privy Council to decide as it sees fit in regard to temporalities. For the working of such an arrangement the Bishops would be bound to consult a Joint Committee of the Lower Houses of the Convocations of both provinces, who should have power to call to their assistance any persons well acquainted with canon law they pleased. Such committee should make a public report to the Episcopate, in order that the mind of the Episcopate might be properly informed before making their answer to the Judicial Committee.

"The one essential thing is that the Episcopate should be ultimately responsible for the government of the Church, and not the Privy Council. As spiritual rulers governing the Church, according to her own rules and canons, every obedience is due to the Bishops; as State officials enforcing the decisions of the Judicial Committee they can claim none. To render, therefore, any reform of the existing courts satisfactory, it is absolutely necessary that the matters now under dispute, if they are to be reconsidered, should be reconsidered entirely apart from recent decisions. This is indispensable.

"No one can desire disestablishment less than I do. I appre-

ciate its evils as keenly as any one; but it is possible to pay too heavy a price for existing advantages. It is possible—it was a truth evident even to the Roman poet—*'propter vitam vivendi perdere causas;'* and that point will have been reached if the Church is to be compelled to submit to the Judicial Committee as the supreme authority in all matters relating to doctrine, ceremonial, and discipline."

Lord Halifax, after expressing to the Bishop of Winchester his grateful thanks for the many kindnesses received at his hands, says he appends to this letter a copy of the Bill introduced by the Bishop of London (Bishop Blomfield) in 1850, for the reform of the Court of Final Appeal, together with the speeches made by the Bishop of London and the Archbishop of Canterbury (Archbishop Sumner), as well as extracts from the speech of Lord Stanley (afterwards Lord Derby), on the introduction of the measure. "It will be seen that the Bill in question, which had the support of nearly the whole Episcopate, emphatically asserts the inherent right of the spiritualty to hear and decide spiritual causes."

(1) See Pastoral Tracts in volume of *Occasional Papers and Reviews*, by John Keble, M.A., published by Messrs. Parker.

(2) *The Civil Power in Its Relation to the Church Considered with Special Reference to the Court of Final Ecclesiastical Appeal in England.* By the Rev. James Wayland Joyce, M.A. (Rivingtons.)

(3) In Scotland—in the case of the Established Church—the parish kirk is not included in temporalities. The decisions of the civil courts determine the distribution of funds, but are inoperative *quoad sacra*, which term includes the use of the building.

---

# Correspondence.

## THE DISCIPLINE OF THE LAITY.

*To the Editor of the Church Eclectic:*

YOU have courteously sent me a copy of your magazine containing a notice of my Tractate on Lay Discipline. As explaining the omission of reference to the article and defining excommunication, I will ask your attention to the remarks of the eminent Canonist, Rev. Francis L. Hawks, D.D., in his work on our Canons as existing in his day.

Yours respectfully,

GEO. D. GILLESPIE.

The quotation sent by the Bishop of Western Michigan is the following:

"It is true the power of excommunication does belong to the Church; it does, too, deprive of all privileges of Church membership, and it is the most awful power ever confided by heaven to man; rightfully exercised, its consequences (though the world may scorn them) are of the most terrific character, if Scripture be true; but who ever heard of the excommunication of a layman by our branch of the apostolic Church? The law is a dead letter. Neither the General Convention, nor any State Convention, have ever provided any 'rules or process' for excommunication. There is not a clergyman in the Church who, if he were desirous to excommunicate an offender, would know how to take the first steps in the process."—*Francis L. Hawks, D.D. Canon XLII., pp. 358-360.*

[Our criticism of his charge to which Bishop Gillespie refers, was not of large importance. We mentioned only that in enumerating the provisions of the American Church looking toward the discipline of the laity, the Bishop overlooked the provisions of Art. XXXIII. We had in mind, not so much the extreme punishment of excommunication, as the more common discipline of Penance. Whatever may have been true in Dr. Hawks' day, however, excommunication in some form is not obsolete in the Church, as one may see by glancing through the parish reports in various diocesan journals where in the reports of communicants, "excommunicate" occasionally, and "suspended" frequently occurs. In England, only a month or two ago, the Bishop of Chester excommunicated a layman. Penance, however, as recognized in this Article, is a form of discipline by no means rare, usually, but not exclusively, exercised in connection with confession.—Editor.]

---

# Miscellany.

## ENGLISH BISHOPS ON THE DEATH OF THE PRESIDING BISHOP.

From the Debates of the Upper House of the Convocation of Canterbury.

THE Bishop of Winchester—Before we proceed to the other business on the *agenda,* I have your Grace's permission to ask the consent of the House to a motion which I feel very sure will be carried unanimously. It deals not with our local business here, but with our relations to the Anglican communion generally.

I refer to the death of the Presiding Bishop of the United States of America, and to the expediency and appropriateness of our passing some resolution upon that subject. When in like manner we have been bereaved of the President who guides our deliberations we have not failed to receive an expression of sympathy from across the Atlantic. The resolution is:

"The Upper House of the Convocation of the Province of Canterbury in synod assembled desires to convey to the Bishops and clergy of the Protestant Episcopal Church in the United States of America an expression of sincere and fraternal sympathy in the loss which the whole Church has sustained by the death of the Right Rev. John Williams, Bishop of Connecticut and Presiding Bishop of the Church in the United States."

I am sure that every one who has been brought into contact with the venerable Bishop who has just passed away will have felt what was the dignity arising alike from his personal character and from his high attainments, both theological and scholastic. He has, I believe, carried weight of an almost unique kind even among the brilliant and striking body of men over whom he has been called to preside for so many years. His work in connection with the revision of the American Prayer-book was known and read of all men. His work upon more directly doctrinal and theological matters (if one may say so) in the editions which he has brought out of an English handbook on the Thirty-nine Articles, and his edition of Bishop Harold Browne's book on the Thirty-nine Articles, enriched with striking and learned annotations of his own—a book which has circulated widely far beyond the United States—are such that we are not going too far, I think, when we say that the whole Church is the poorer for his loss. And, while his attainments were great, his personal character, and the way in which he commended himself to all who came into contact with him, were characteristics which have made him dear on this side of the Atlantic as well as on the other. Circumstances led to his being unable to take so active a part as many of his brethren in the various Lambeth conferences which have taken place during his long life; but the keen interest which he evinced in their work, and the way in which, by correspondence, he took part in the discussion of many of the subjects ultimately decided, so far as they were decided, by those conferences, will not be forgotten on either side of the ocean. My lords, I commend this motion to your acceptance, and I cannot doubt that it will be received with favor

here; and I am very sure that our passing such a resolution will be appreciated in the United States, and tend still further to cement that fraternal love which has, in so marked a degree, linked together our two branches of the Church.

The Bishop of Rochester—I shall be very glad to second this motion, having myself visited the United States. It was one of my drawbacks to my short experience there that I was not able to visit the Bishop of Connecticut, but what came home to me very vividly was that, although he had been for so long something like bedridden and laid aside from active life, yet, by the ascendancy of his character, of his learning, and of his counsel, he was in a very real sense still looked to as the president of the American Church; and those upon whom the burden of the Church's guidance lay most heavily regarded him with constant reverence, affection, and trust.

The President—I have great pleasure in putting the motion to the House, because I think that, even as an official, and considered only as an official, the Presiding Bishop of the Church of the United States ought to have that mark of respect given to him which it is the purpose of this motion to give. What the Bishop of Winchester has said upon the keen interest which the Bishop of Connecticut has always taken in everything that concerned the Church of England, adds, of course, something beyond the mere official recognition that we ought to give under any circumstances.

The motion was thereupon agreed to.

The President—I will take an opportunity of sending the resolution to the United States. Probably the person to whom it would be most convenient to send it would be the Bishop of Albany, who has been the channel of communication for some little time past between us and the Episcopal Church of America.—*The Guardian.*

---

## ETHICAL CHRISTIANITY.

A NEW Christianity has become popular—a sort of ethical Christianity. A new method of preaching is coming into vogue containing sentimentality and sociology in about equal proportion. Ministers talk about expansion and the open door, and not so much about justification by faith. Sermons are printed in the Monday newspapers, rather than in the religious periodicals. Churches are called institutional. I don't know why, unless it is

because they have about as little to do with Christianity as some other institutions.

Religious discussions used to be based on belief in the Bible. The divinity of Christ was affirmed or denied solely on the interpretation of the Bible. Discussion was exegetical. There is less exegetics now, because, consciously or unconsciously, Christianity is believed by some to be a phase of evolution. Evolution began with biology, and after turning the world upside down the advocates are bringing it here also.

Preaching has become ethical simply because under the new view there is nothing left but ethics to preach.

You men about to preach will not have to reckon with men that interpret the Bible differently from you, but with men that disbelieve it.

If you apply the evolution of philosophy to the origin of the literature of the Bible, you must apply it also to its credibility. If evolution accounts for everything and there are no miracles, you cannot believe the Incarnation, the Virgin Birth, nor the Resurrection. If man came by a gradual evolution, you cannot believe in the fall of man.

And, my dear friends, you cannot get along by minimizing this evolution doctrine and compromising it with your theology; if you do, you will become the laughing stock of thinking men. You will get the credit of more faithfulness and more intellectuality and be standing on firmer ground if you cling to the authority and infallibility of the Scripture. The man that stands in a Christian pulpit and denies the authority of the Scriptures and the divinity of Christ, the very essence of Christianity, is either dishonest or a fool. Your preaching must be more than ethical. You have a philosophy of life, a revelation; you can preach ethics as nobody else can. Theology and morality must stand or fall together. Ethics, morality, honest trade and pure homes, will not stay, once we rest only on ethics.

The only rubric that the mere moralist can offer, means not that you ought to do right, but that you do better, and, if you do not, you will suffer. Thus their only motive to do right is their own pleasure and the preservation of the social tissue.

If we depart from the way of salvation laid down in the Scripture, the hopelessness and despair of a latter time will demand some salvation strikingly akin to that which they have forgotten.—*From a sermon by Dr. Patton, President of Princeton University, to the Graduating Class of the Theological Seminary.*

## PROFESSOR COLLINS ON FOUR RECENT PRONOUNCEMENTS.

THE Rev. W. E. Collins, Professor of Ecclesiastical History at King's College, London, as chairman of the Church Historical Society, has issued a pamphlet (published this week) on *Four Recent Pronouncements*—viz., (1) the Declaration of the English Church Union (see *Guardian,* March 1st, p. 296); (2) the memorial of the "Churchmen's Union" (see *Guardian,* March 8th, p. 319); (3) the reply of the Council of the Church Association to the E.C.U. Declaration (see *Guardian,* March 15th, p. 358); and (4) the reply of the National Protestant Church Union to the E.C.U. Declaration (see *Guardian,* March 29th, p. 426). In his introduction Professor Collins states that it is no part of the functions of the Church Historical Society to take sides in the present controversies, but when manifestoes and petitions were publicly put forth, before the Church as a whole, "in such a way as to disseminate errors or to convey false impressions upon the historical questions involved, it falls within the scope of the society's functions to comment upon them and to vindicate the truth." In pointing out some statements which are considered "questionable or historically indefensible" it must not "be understood to imply that the rest of such documents is historically trustworthy."

### THE E.C.U. DECLARATION.

"This document contains the following passages:

1. They [*i. e.*, "the rulers of England in the sixteenth century"] disclaimed all intention of dissociating themselves from "the Churches of Italy, France, Spain and Germany," except in such particular as these Churches had themselves departed from primitive antiquity.

This would appear to be a reference not to any sixteenth-century document, but to the 30th of the Canons of 1604. The mistake is not important, but it is well to be accurate.

2. They declared that nothing was to be taught except what could be collected from the Catholic Fathers and ancient Bishops. They justified their position by an appeal to Holy Scripture and primitive custom.

This would appear to refer to the Canon of 1571 for preachers, which directs them to teach nothing to be held and believed by the people but that which is 'in accordance with the doctrine of the Old and New Testaments, and that which the Catholic Fathers and ancient Bishops have collected out of the same.' No doubt this also amounts to much the same thing; the appeal to Catholic antiquity must of necessity involve an appeal to Holy Scripture as

the final criterion. But still, it is just as well to write accurately. The first part of this statement, although not strictly accurate, is

> 3. In the sphere of Government they claimed for the Crown only such power in respect to the Church as had always been claimed by the Sovereigns of England—namely, to see legal justice administered in regard to all persons and causes, free from any foreign interference.

not open to grave objections; but the latter part is utterly and entirely misleading. (*a*) As regards the first part, although it is true that when the title Supreme Head was first given to Henry VIII. by the English clergy, he himself explained it in an inoffensive sense as 'concerning this life only'—*i. e.*, as implying those rights which had always belonged to the Royal power, and although his counsellors did the same, yet it must be borne in mind that the title was soon made use of in order to justify the exercise of powers which had never been claimed before. Moreover, the Act of Supreme Head in 1534 conferred certain definite novel powers upon the Crown, viz.:

> Full power and authority from time to time to visit, repress, redress, reform, order, correct, restrain, and amend all such errors, heresies, abuses, offences, contempts, and enormities, whatsoever they be, which by any spiritual authority or jurisdiction ought or may lawfully be reformed, repressed, ordered, redressed, corrected, restrained, or amended.

But these powers, or rather such of them as 'have heretofore been or may lawfully be exercised or used,' were by Elizabeth's Act of Supremacy vested in a court of justice specially created; and this court was in turn abolished as unconstitutional in the following century. Nor is this all: Elizabeth herself, in her Injunctions of 1559, was careful to explain the Supremacy of the Crown as being that—

> Which is, and was of ancient time due to the Imperial Crown of this Realm, that is, under God to have the Sovereignty and rule over all manner of persons born within these realms, dominions, and countries, of what estate either ecclesiastical or temporal soever they be, so as no other foreign Power shall or ought to have any superiority over them.

Accordingly, although it is not strictly accurate to say that 'the rulers of England in the sixteenth century' claimed only such power for the Crown in respect to the Church as had always been claimed, yet the statement is not open to grave objection as regards the settlement as a whole. (*b*) The other part of the statement declares that the power which they claimed for the Crown, and which had always been claimed, was only 'to see legal justice administered in regard to all persons and causes, free from any foreign interference.' Taking this in the plain and natural sense of the words, it is hard to understand how it could have been said by any one who was conversant with the facts. For, not to speak of such things as the prayer in the ancient Coronation Service, that the King may 'nourish and teach, guard and instruct' (enutriat et doceat, muniat et instruat') the Church and her members, or the statement in the so-called laws of Edward the Confessor that he is

to rule and protect holy Church, or the powers which he exercised of institution, canonization, and exemption, the actual facts of the case are so clear as to be beyond dispute. To mention only a few instances: there are the 'novel points' [*i.e.*, novel to Eadmer] which William the Conqueror caused to be observed in his realm, the second of which was that he would not suffer provincial synods 'to ordain or forbid anything save what was agreeable to his will and had first been ordained by himself.' There is the separation of the spiritual and temporal courts by his authority. There are the Constitutions of Clarendon, with their detailed provisions as to the trial of accused clerks, appeals, and elections. There are the *Articuli Cleri* of 1316, the anti-Papal statutes of the fourteenth century, and many more. And the history of the English Church before the Reformation is full of cases in which the powers here claimed were actually exercised.

"Nor was there any tendency in the minds of 'the rulers of England in the sixteenth century' to underestimate these powers claimed by the Crown with regard to the Church. . . .

4. Provision was made that "the chancels should continue as in times past," and the ancient vestments used by the clergy "in all times of their ministrations" were enjoined.

Here, again, we have slipshod quotations; if, as we suppose, the reference is to the sixteenth-century rubric, the chancels 'shall remain as they have done in times past,' and the ornaments are to be used by the minister 'at the time of the Communion, and at all other times in his ministration.'

5. We . . . . maintain that the doctrine, discipline, and ceremonial of the Church of England, as they have at any time, during the course of her history, been prescribed by her, remain in force and operation, except in such specific instances as they have been changed by her own authority.

Here is a good principle corrupted by over-statement. To say that all things remain in force and operation excepting 'in such *specific* instances as they have been changed by her own authority' is surely to ignore the fact that most of the changes which differentiate the Church of to-day from that of the first days, including the gradual assimilation of higher elements in thought and life and worship, have come unconsciously, and not by specific enactment. Whatever else this may be, it is historically unsound.

"We have pointed out several cases of inexact quotation and loose statement, and one grave case of misrepresentation of the whole evidence. Perhaps these may suffice."

### THE MEMORIAL OF "THE CHURCHMEN'S UNION".

"This document keeps clear for the most part of historical statements. But it contains the following passage [this passage was not in the *Memorial*, but in the covering letter]: . . . . . .

We view with deep regret the attacks which have been levelled against the Archbishops and Bishops of the Church of England, and through them

upon your Most Gracious Majesty, as Defender of the Faith, and Head of our National Church.

"Now in this passage a title is given to her Most Gracious Majesty which does not constitutionally belong to her—viz., Head of the Church. It is, of course, true that the phrase has frequently been used in times past, but none the less it has only been regarded as a constitutional title of the Sovereign by a popular fallacy, and one which a group of educated Church-people might well have been expected to avoid. It is not by any means a matter of no importance; for, although there are people who say that 'Supreme Governor' and 'Supreme Head' mean precisely the same thing, yet it will be found that these people always take care to make use of the latter, which is not a title of the Sovereign, instead of the former, which is. Moreover, experience shows that those who make use of the phrase 'Head of the Church' usually fall into the error of supposing that the Royal Supremacy over the Church is of the nature of a final power within the Church, from which the Bishops themselves derive their spiritual authority. And the form of the passage which we have quoted above would seem to indicate that the minds of the persons who drew up this 'Memorial' were not free from some such confusion as this. . . . . Henry VIII., Edward VI., and Queen Mary during the first year of her reign, bore the title supreme head, and under its cloak the Church suffered such arbitrary treatment as she has suffered neither before nor since, with the single exception of the hardships of the Parliamentary and Cromwellian tyranny. But it was expressly refused by Queen Elizabeth, and, in the Act of Supremacy passed at the beginning of her reign, she is described as—

> The only supreme governor of this realm . . . . and of all other her Highness' dominions and countries, as well in all spiritual or ecclesiastical things or causes as temporal.
>
> . . . . . .

"From the passing of Elizabeth's Act of Supremacy to the present time the Sovereign has borne no other legal designation with respect to the Church than that mentioned above. It is true that the title of the earlier Tudors left its mark upon the English imagination, and was still used and defended in the reign of Elizabeth; and such popular fallacies die hard. The title 'supreme head' was used for a few years on one of the Great Seals of George III., and is even applied to one English Sovereign, Queen Anne, in the preamble of a single Act of Parliament. But the fact remains that it has no statutable or ecclesiastical basis whatever, and survives only through a popular error.

. . . . . .

THE REPLY OF THE COUNCIL OF THE CHURCH ASSOCIATION TO THE E.C.U. DECLARATION.

"This document is of a somewhat different character from the two which we have just considered. Whilst it deals at considerable

length with historical data, its method of approaching the subject is emotional rather than rational, rhetorical rather than historical. In other words, the document contains a great deal which is hardly capable of being regarded from an historical standpoint at all. However, there are a number of positive statements made, and with these we proceed to deal:

1. Before the Reformation England was as absolutely Popish in doctrine and practice as Spain or Mexico is now.

This is, of course, a violent exaggeration; although, it must be recognized, statements have often been put forth which are hardly less inaccurate on the other side. It would be true to say that before the Reformation England was at least as much subject to the Papacy as France or Spain *then* was; but that is a very different thing. Nobody who was acquainted with the contemporary literature bearing upon, say, the Council of Trent, could possibly have made such a statement as this.

2. Under it ["the Pope's Canon Law"] men and women were burned for rejecting the Mass, and outlawed if they failed to come to confession.

This is an inaccurate statement; neither burning nor outlawry was a penalty under the Canon Law.

3. They [the laity] . . . . employed spiritually minded Bishops, clerks, and laymen to revise the old service books, striking out such heresies as—(1) the "Real" Presence of Christ's flesh "under the form" of wafers or of watered wine.

We forbear to comment upon the tone of this statement; as to the fact, it is simply untrue. The English Church has not 'struck out' the doctrine of the Real Presence. In her Articles she declares that the Body of Christ is 'given, taken, and eaten,' not, indeed, in any material wise, but 'after an heavenly and spiritual manner.' In her catechism she declares that the Body and Blood of Christ are 'verily and indeed taken and received by the faithful in the Lord's Supper.' That which is 'given, taken, and eaten,' 'verily and indeed taken and received,' is and must be there in Real Presence.

4. Moreover, they [the laity] simplified the forms of public worship, abolishing all rubrics which directed worship to be paid to the consecrated Sacrament.

"There is one thing that even the laity cannot do, and that is, abolish rubrics which do not exist. In the ordinary and canon of the Sarum Mass-book there are no rubrics directing worship to be paid to the consecrated Sacrament.

5. As regards the old Papal "canon law," Parliament condemned it as "much prejudicial to the prerogative Royal, and repugnant to the laws and statutes of this realm, but also overmuch onerous to the King's Highness and his subjects" (25 H. VIII., c. 19).

"This is not the case; the statute in question only says that 'divers constitutions, ordinances, and canons, provincial or synodal, which heretofore have been enacted be thought not only to be much prejudicial,' etc. Far from condemning the canons *en bloc,* the

statute goes on to provide that such of them as shall be deemed and judged 'worthy to be continued, kept and obeyed, shall be from thenceforth kept, obeyed, and executed within this realm,' the King's assent being first given. And it concludes with the following paragraph:

Provided also, that such canons, constitutions, ordinances, and synodals provincial being already made, which be not contrarient or repugnant to the laws, statutes, and customs of this realm, nor to the damage or hurt of the King's prerogative royal, shall more still be used and executed as they were afore the making of this Act, till such time as they be viewed, searched, or otherwise ordered and determined by the said two-and-thirty persons, or the more part of them, according to the tenor, form and effect of this present Act.

"As is well known, the work of the 'two-and-thirty persons' failed to receive statutory authority; and to this day these canons remain in force, excepting in so far as they are 'contrarient or repugnant to the laws,' etc., or have been set aside by the English Church.

4. [Archbishop Peckham] a Minorite friar thrust upon the Church of England purely by Papal prerogative, in despite of the election of another candidate by the Dean and Chapter of Canterbury.

"The incorporation of the Dean and Chapter of Canterbury did not take place until more than 260 years after Peckham's consecration; but those who were responsible for this document do not seem to be aware of the fact.

"Perhaps this may suffice. Certainly it does not seem necessary to say anything more after pointing out this last blunder.*

*With regard to what is said in this document as to "admitting Armenian priests to say Mass in English churches," it need only be said that the Armenians, like the Easterns generally, do not call their Eucharistic office by the name of Mass.

REPLY OF THE NATIONAL PROTESTANT CHURCH UNION TO THE E.C.U. DECLARATION.

"This document, like the last mentioned, contains not a little historical matter; and we are glad to be able to say that in the present instance the method is less pronouncedly unhistorical. Nevertheless, there are not a few statements here which are either wholly inaccurate or else seriously misleading.

1. The Royal Supremacy took the place of the Papal Supremacy.

"We had hoped that the time had passed when it was possible to make such a statement as this; for indeed it is clean contrary to the facts. The Royal Supremacy over the Church existed before the Reformation just as really and fully as it has done since. . . . . From the point of view of the Crown, this usurped authority of the Pope was nothing but a part of the Church system which it allowed or disallowed, according as it seemed desirable or undesirable for the realm as a whole. From the point of view of the Church it was an ecclesiastical authority, in no sense comparable with the Supremacy of the Sovereign over the Church within his

dominions. . . . . What happened at the Reformation was that (*a*) the Supremacy was reasserted in stronger terms, and (*b*) as we have said already, it came to be somewhat arbitrarily exercised, and for a time misused. But this reassertion took place, so far as the English Convocations were concerned, early in 1531, or about four years before those same Convocations made their famous declarations repudiating the usurped power of the Pope; whilst as concerned Parliament, the Act of Supreme Head was subsequent to, and not coincident with, the final repudiation of the Papal power. In other words, the two things are absolutely distinct, excepting for a certain confusion in the popular mind; which, it appears, is still prevalent. . . . . .

2. [The Papal Supremacy] though resisted for centuries previously, and formally repudiated both by *Magna Charta* and the later Statutes of *Praemunire* and Provisors, was not ultimately thrown off till the reign of Henry VIII.

"Here there is a distinct over-statement of the true facts. (*a*) Magna Charta did not contain a *formal* repudiation of 'the Papal Supremacy.' . . . . Nor can it be said of the Statutes of Provisors and Praemunire; for the statutes have to do with certain specific claims of the Papacy, and not with its pretended authority as a whole.

3. The Church of England rejected the doctrine of . . . . the Sacrifice of the Mass.

This is merely a gloss; and, whatever individual Churchmen may say, the Church did nothing of the kind. What the Church of England actually did was to declare that—

The sacrifices of Masses, in the which it was commonly said, that the priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables and dangerous deceits.

That is a very different thing; and although people frequently say that *sacrificia missarum* means precisely the same thing as *sacrificium missae*, yet it will be found that they take care to use the latter phrase and not the former, where the Church of England uses the former phrase and not the latter.

4. The Church of England rejected . . . . the so-called Sacrament of Penance and Auricular Confession.

This is contrary to plain facts. The Church of England rejected compulsory confession in 1549, and has never restored it. But she never rejected the use of private confession itself. . . .

5. It was this very departure from primitive antiquity on the part of the Church of Rome that was the cause of our separation, the Church of England once having asserted her independence and having herself returned to a more primitive and Scriptural model.

But we did not make the separation at all. There was much ill feeling, no doubt, and much righteous abhorrence of particular things which were believed to be very evil. But the separation came from the Papacy and not from the English Church; it was the

Pope who actually broke off communion with us, and not we with him. . . . . .

6. In the first year of the reign of Queen Elizabeth no less than thirteen of the fourteen Bishops then on the bench were deprived for refusing to accept the Royal Supremacy.

As a matter of fact, there were fifteen Bishops living at the death of Queen Mary, and two of them, Kitchen of Llandaff, and Stanley of Sodor and Man, continued to hold their sees.

"This again may suffice. And we would only repeat in conclusion that historical accuracy is to be expected of those who put forth documents of this character, and at such a time. Those who mislead Christ's people upon these subjects, however unintentionally, have thereby incurred no slight responsibility."

A large number of notes are given, and the appendix contains extracts from three sermons preached at Limehouse in 1745 by Gloucester Ridley. This pamphlet, from its clearness, conciseness, and judicial temper, is one of the most valuable products of the present controversy.—*The Guardian.*

---

## EATING AND DRINKING UNWORTHILY.

MANY persons are kept away from Holy Communion through a mistake as to the meaning of S. Paul's words of warning about the danger of irreverent treatment of the Sacrament of our Lord's Body and Blood. It is not uncommon for a clergyman when speaking about Holy Communion to be met with some such answer as this: "Whatever else I may have done that is wrong, at any rate I have not that sin on my conscience. I won't run the risk of eating and drinking damnation to myself." Doubtless many who should be at Easter Communion are deterred by this sort of feeling. Let us look at the passage, I Corinthians xi:23 to the end. It is read in the Epistle on the Thursday before Easter, or Maundy Thursday, the day when our Lord instituted the Holy Sacrament.

After giving the account of our Lord's institution of the Sacrament, which seems to have been a matter of special and individual revelation to S. Paul (v. 23, "I received of the Lord that which I delivered unto you"), the Apostle goes on (from v. 26) to speak of the reverence which is due to the Sacrament as the means whereby we both "show forth the Lord's death" in glad thanksgiving, and appropriate the benefits of His victorious sacrifice by feeding upon His Body and Blood at once represented and conveyed to us by the Bread and Wine. "Wherefore whosoever shall

eat this bread and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. But let a man examine (or prove) himself, and so let him eat of that bread and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation (or judgment) to himself, not discerning the Lord's body."

Now two mistakes are commonly made as to what S. Paul says here.

I. The first mistake is really inexcusable, especially in these days of general public school education; for it is a grammatical blunder in understanding an adverb (unworthily) as if it were an adjective (unworthy). Unworthy of so great a gift we must all of us and ever be. In the prayer of humble access immediately before the Consecration Prayer in the service for Holy Communion we are taught to say, "We do not presume to come to this Thy Table, O merciful Lord, trusting in our own righteousness, but in Thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under Thy Table." The better the Christian, the more will he be conscious of this unworthiness, for his standard will be higher and his conscience more delicate.

But this fact of our being *unworthy* does not involve our treating the gift *unworthily*. On the contrary, because we recognize the goodness and condescension of our Lord in thus inviting us so near to Himself, we shall be careful to approach in a reverent manner. To partake *unworthily* means just the opposite of this. Disrespect, not discerning the sacredness of the gift bestowed through the outward sign, would be shown chiefly in three ways:

(1) In receiving the Sacrament in unbelief or mockery, to show how little a person thought of it.

(2) In receiving it from a wrong motive, as to make an unreal profession of religion before others, to gain their favor, or merely to please another.

(3) In receiving it while deliberately clinging to some known sin, whether the sin be against God or our neighbor or oneself. To approach thus without repentance or love would be a kind of treachery like that of Judas Iscariot, who kissed his Master and betrayed Him to His enemies.

II. The second mistake is much more excusable. It is due to the unfortunate rendering "damnation" in our ordinary Bibles, for which in the Revised Version the word "judgment" is substituted. "Judgment" is given as an alternative in the authorized

margin of the older version. So that no clergyman in reading the lessons need ever use the harsher word. "Damnation" was not so much a mis-translation when the English version of 1611 was made. But words in the course of time change their meaning, or at least come to be used with different shades of meaning. In old English "damn" and "damnation" would have been used not exclusively of final loss, to which we now restrict their use. This older use of the word will be seen in Romans xiii: 2. We commonly do not think with sufficient seriousness of disobedience to those in civil authority; but no one would suppose that S. Paul meant that eternal loss would be the appropriate punishment for such conduct; yet our ordinary Bible reads, "They that resist shall receive to themselves *damnation.*" . . . The prefix "con" ordinarily has an intensive force; and *condemnation* would in old English have been a stronger word than *damnation.* It is in this older significance that the two words are used in this passage. In v. 29 "damnation" stands for a lighter judgment, while in v. 32 the heavier penalty is expressed by "condemned." In our modern English the words have exactly changed places as regards their relative significance. This would be clear if we read the words of S. Paul following those already quoted: "For this cause many are weak and sickly among you and many sleep," *i. e.,* in death. God had "judged" those in the Corinthian Church who had treated the Sacrament unworthily. He had visited them with temporal punishments, even with death. God does not hold guiltless those who take His Name in vain, and irreverent and profane use of the Sacrament would be a very distinct taking of His Name in vain. "For if we would judge ourselves, we should not be judged. But when we are judged (with these temporal punishments, however severe), we are chastened of the Lord (to bring us to a better mind), that we should not be condemned (judged more severely, if we fail to amend) with the world."

It will be seen that the ordinary English translation suggests groundless terror. Our Lord comes in the Sacrament, as in every visitation of His grace, not to judge but to save the world. The rejection of His offer or its misuse must always involve condemnation, and may lead, if persisted in, to final ruin. The passage then, while giving very solemn warnings as to the necessity of sincerity and earnestness in faith, repentance, and charity in approaching the Holy Sacrament, should not deter or discourage those who, conscious of their unworthiness and weakness, earnestly desire to

be cleansed and strengthened. Our Lord comes not to call the righteous, but sinners to repentance. Holy Communion is not intended to be a crown or reward for the saint, but food for the pilgrim, medicine for the sin-sick soul.

"It is my Maker—dare I stay?
My Saviour—dare I turn away?"
(*Keble's Christian Year.*)

—[Bishop Hall *in Mountain Echo.*

---

## RUSKIN HALL.

### An American Experiment at Oxford.

FOR a long time now repeated attempts have been made, both from within and from without, to popularize the advantages of Oxford, and to spread the opportunities for the best kind of education offered by the University more widely among all classes of the community. The most recent development in this direction is due to American enterprise, and must be acknowledged to be more drastic in its scope than any that have gone before. It has been described as "a college for labor leaders." And though it only began active operations last term, its existence may be taken as a sign of the eminence attributed to Oxford in the English-speaking world as a great educational centre, and of the vast need in these democratic times for a more extensive diffusion of a liberal education.

Of the earlier schemes some, no doubt, have to a certain extent answered the expectations of their promoters. The abolition of religious tests, for example—which in the past tended to make the University a close preserve for the Church of England and were of very dubious value even for the Church—has been a real gain to the cause of education, and, we may also say, to the highest interests of the Church. But it may fairly be questioned whether the reform which threw many of the close scholarships (*i. e.,* scholarships confined to particular schools or localities) into the open competitive market has served, as it was hoped it would serve, to make it more possible for a larger number of men with intellectual capacities in all ranks of society to come to the University. The fact is that boys whose fathers can afford the expense of a first-rate public school education, and who would probably be sent to the University in any case, secure a great advantage over the

sons of less wealthy parents in any open competitions for scholarships. The close scholarship provides a bridge to the University for the best boys in a particular school or county; and though they might not be able to win a prize in open competition with the rest of England, it is reasonable to argue that these are just the sort of scholars for whom the endowments were originally made.

Again, the University Extension Movement has performed a valuable service in stimulating intellectual interests throughout the country. For the most part, no doubt, it has mainly affected the fairly well-to-do classes, and especially women; but there are some remarkable instances in which it has shown its capacity to get at the intellectual power of the artisan population. For example, there is an undergraduate now in Oxford who, three years ago, was working in a mill as a weaver. He was taken up by the Extension Movement, and has proved his mettle by winning, in open competition, a college scholarship which is considered one of the prizes of the University. It should also be mentioned that one or two scholarships have been founded for the sons of co-operators; and last year three open scholarships were won by students trained at the People's Palace in East London.

On the other hand, the expense of Oxford still acts as a great deterrent to many who would make good use of an academic course of study. One hundred and fifty pounds a year would be considered a moderate allowance for an undergraduate who wished to take full part in the life of the place; and, in fact, there are men who receive as much as this from their school and college scholarships taken together. It is true that Keble College stands for an honest attempt to encourage economy, and only charges some £80 a year for the necessary expenses of board and lodging; and it is quite easy for a student who does not join one of the colleges to enjoy all the privileges of the University, and to live in the town for six months of the year, for about £60 a year, or even less if he is strictly economical.

Ruskin Hall was formally inaugurated on Washington's birthday, February 22d, and the following brief account of its purpose is drawn from statements made in the public press by its founders. The necessary funds, we are told, have been subscribed by several Americans, who are devoted admirers of John Ruskin, and who wish to see his ideals more fully carried into practice. The immediate responsibility for organizing this scheme rests with two young Americans, Mr. W. Vrooman and Mr. C. A. Baird, who came

to Oxford last year with this object in view, and who have themselves become members of the University. But—

"they do not class themselves as foreigners. They believe in the Anglo-American Alliance; they are citizens of the English-speaking empire, and have come to the English educational headquarters to set this plan going."

In regard to the organization of Ruskin Hall, the first axiom is that "no work is menial." Thus there will be "no servants about the place," in the ordinary sense of the word.

"There are two cooks, three domestics (males), a gardener, a typewriter, and a caretaker, but they are all students, who get their board free by working four hours a day. The rest of their time they will have for study."

The lecturers will especially deal with History and Political Philosophy, and with the practical problems of social reform and municipal administration.

The fees are extremely moderate, and entirely remove any suspicion that this is a money-making venture.

"Ten shillings a week will be the full charge for board, lodging, and laundry. The tuition fees are £6 per annum, or ten shillings per month. Fifty tuition allowances will be given away for the first year, and fifty have been reserved for the second year."

For its first term the Hall had about fifty resident students (including a few from America), while a large number of Oxford workingmen availed themselves of the evening lectures delivered at the Hall. The promoters of the institution also conduct a correspondence class, no fewer than 500 men taking advantage of this feature last term.

The ideal of Ruskin Hall is described by Mr. Vrooman in the following terms:

"We wish to instruct the young men who may one day control the English-speaking people here and in America—to teach them how to improve things, not to injure. There will be no limit as to age, and the only qualifications will be moral character, the ability to read intelligently, and the readiness to pay ten shillings a week. The men we want are the leaders who aspire to be vestrymen, county councillors, members of Parliament, trade-unionists, fellows who harangue crowds in the streets, and who organize clubs. Then we propose to develop the social life of the college, and we are about to bring woman's gentle influence to bear instead of the stern discipline of the University."—*Scottish Guardian.*

# Editorial.

## NEW TESTAMENT CHURCHMANSHIP.

*New Testament Churchmanship and the Principles Upon Which It Was Founded.* By the Rt. Rev. Henry Y. Satterlee, D.D., LL.D., Bishop of Washington. New York: Longmans, Green & Co. Price $1.50.

THIS is a book of unusual value, and a study quite worthy of serious review. It is, moreover, a pleasure to have it as the production of one of our own Bishops. That there are in it things said which we might have desired to have been said differently, does not blind us to the real merit of the work as a whole. Its merits far outweigh its defects, and we trust it may have a wide circulation and a large influence upon the Church.

At the outset we must allude to a certain lack of clearness in the use of terms. We refer particularly to the use of the term *Protestant.* It is quite true that there is a sense in which that term is rightly applicable to the Protestant Episcopal Church considered corporately as a national Church. So long as we continue to use the term in our official title it is impossible for us to expect to be wholly dissociated from Protestantism. At the same time, it is equally true that in a technical and more correct sense we are not Protestants at all. When the Church meets with error, she condemns the error. When we observe that certain other national Churches have added to the Faith, we resolutely turn our faces away from their affairs, though their eyes may be afflicted with ingrowing beams, and give attention to the mote in the eye of our own body corporate. But so far as joining with other people who call themselves Protestants, in a general denunciation of things Catholic, we have no part in it. In this, the ordinary, common sense in which the term *Protestant* has come to be used by the world at large, we are not Protestants.

Now, when a term thus has acquired a loose signification and also a more technical meaning, careful writers ordinarily use it only in its technical sense, and are careful to avoid the possible—even probable—misunderstanding likely to arise by using it in its broader but less accurate sense. In his use of the term *Protestant,*

we are obliged to say that the Bishop of Washington is an exception to this general and excellent rule. We are obliged to recall his recent appeal for funds to erect a "Protestant Cathedral," for this, the "only Protestant body capable of using"—we quote from memory only—such a Cathedral, in his see city. Consequently, Bishop Satterlee has only himself to blame if his readers do not understand in what sense he uses the term *Protestantism* throughout this book. Excluding the Preface, it would generally be assumed by Churchmen that he uses the term to distinguish sectarian Protestants from Churchmen; that is to say, in its technical, accurate sense, and as it is generally used by Churchmen. In the Preface, however, we find the expression—

"But if the Roman Church has gone too far in one direction, Protestantism, *not even excepting the Anglican Communion,* has gone too far in the other."[1]

Here the Bishop uses the term in its looser sense. In what sense, then, does he use it in these passages following?

"In the violence of the reaction against Rome, and especially against those doctrines of the Primitive Church which Rome had most grossly perverted, Protestantism overlooked the fact that the Church is called in the New Testament itself the Body of Christ, and went to the opposite extreme of undervaluing Sacraments, Apostolic Order, Apostolic Authority, and everything connected with the Church."[2] "To-day she (the Church of Rome) preserves in outward form, not only the ancient Faith, but hallowed heritages and Catholic usages sanctified by the Christian ages, which Protestantism has thoughtlessly thrown away."[3]

Clearly, if the Anglican Churches in their corporate capacity are included in the general term *Protestantism*—evidently used as referring to corporate bodies and not to individuals—then these statements are, in so far, untrue. Apparently here, and generally throughout the book, the Bishop uses the term, as careful Churchmen generally use it, in its technical, accurate sense, to include those bodies only outside Catholic Christendom; but in that case he has been most unfortunate in also using the term in its broader, less accurate sense; and in any case, he has made it impossible for the reader to know exactly whom he refers to whenever he speaks of Protestants and Protestantism throughout his book. This is one of the penalties, however, which one must pay for using a technical term in an untechnical sense, and for using language in

[1]p. ix. [2]p. xi. [3]p. xiii.

a way that careful Churchmen usually avoid. The safe way, which will not be misunderstood, is to apply the term *Protestant* exclusively to those who do not call themselves Catholic, and who have intentionally dissociated themselves from historic Christendom.

---

The chapters on "The Virgin Birth of Christ" (I) and "The Virgin Birth and the New Adam" (II), are most excellent. A portion of the former chapter appeared in *The Independent* at about Christmas-tide; but the portion containing the real application of the fact has not before been published. The Bishop makes plain, what to Catholic theologians has always been clear, but what is so generally misunderstood, that the Incarnation stands or falls with the Virgin Birth of our Lord. If Jesus had been the natural Son of Joseph and Mary, He would then apparently have been conceived in sin, have possessed merely a human personality, and have inherited the same original sin which we also inherit. It is not enough to suppose with Nestorius that the Son of God entered into the personality of the human son of human parents; yet that, in reality, is what all theories of the Incarnation which deny or ignore the Virgin Birth, or which treat it as unnecessary, practically resolve themselves into. That might indeed cause a unique inspiration in such a man; but he would not then be the Incarnate Son of God. The Catholic doctrine requires that earth and heaven, humanity and Godhead, be united hypostatically in the holy conception; that He who was thus born, should not be subject to the human law of heredity, which necessarily entails original sin; that He should be "born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."[4] This the Bishop is not content with maintaining because of its necessary connection with the Church's doctrine of the Incarnation, but considers it from the critical standpoint as well. With reference to the objection that S. John gives no details of the events connected with the birth of our Lord, the Bishop has an excellent foot-note recalling the—

"bond of union that had been cemented between them (S. John and the Blessed Virgin) by Christ Himself in those words, 'Behold thy son'—'Behold thy mother;' when we reflect upon that sacred companionship and upon the mutual influence of the Virgin Mary and the disciple whom Jesus loved upon each other's life and

[4] S. John I, 13.

thought; when, above all, we remember those characteristics of silent pondering, of quiet self-control and self-sacrifice, of delicate reserve and sacred humility, which appear, from the Gospel narratives, to have belonged to the Blessed Virgin, we can see reason enough why her name and her connection with Christ appear so rarely in S. John's Gospel."[5]

And surely those first verses of the Fourth Gospel contain that clear statement of the doctrine of the Incarnation, which presuppose the fact of the Virgin Birth. And though a natural reticence restrained the early Christians, and particularly S. John, from discussing so sacred a subject, yet we feel that strong corroborative witness is borne by the whole body of the theology of S. Paul and S. John, and that more thorough consideration of this phase of the question, would well repay the student.

In the chapter (III) entitled "The Gospel of Immortality," we cannot agree with our author, that the hope of immortality of the soul was unknown to the Jews. Bishop Satterlee contrasts the firm belief of the Egyptians in the immortality not only of the soul, but of the body as well, with the allegation that—

"when we turn to the Old Testament, the doctrine of human immortality is conspicuous by its absence."[6]

The Bishop prefaces the statement of this alleged omission by showing how firm was the belief in immortality among the Egyptians, in whose—

"atmosphere of religious thought and belief . . . the children of Israel lived, through the four hundred years of their sojourn in the land of Egypt."[7]

He believes that the alleged absence of any hope of immortality among the Jews was the result of a reaction after the exodus from Egyptian influences, and that there was a "spiritual" as well as a "natural" reason for this omission, in that a Jewish belief in immortality would necessarily be a belief in immortality as held by the Egyptians.

But was there such a lack of the hope of immortality among the Jews? We cannot think that there was. Rather, to us the universal belief in immortality, from which Bishop Satterlee exempts only the Jews, seems like a faint remembrance of those happy days when man walked with God, and imbibed his first knowledge of things human and divine. True, this original

[5]p. 13. [6]pp. 49, 50. [7]p. 49.

revelation, if such it was, was obscured by the fall, and passed into the varying traditions and beliefs of the ancient world. Yet among the Jews, the belief, if not a dogma of their religion, appears yet to have been a hope of their life; and this from very early times, even prior to the sojourn in Egypt. Dean Luckock considers the subject at some length,[8] and his conclusions seem to fully warrant this statement, at the very least. Not only does he see in the earlier books the widespread belief in the immortality of the soul, but, from the time of the prophets, of the body as well. We are quite willing to admit that the reference in Job xix, 25-27, may not be taken as positive evidence of the belief of the immortality of the body; but that it certainly proves a belief in that of the soul, appears to us beyond question. Moreover, if the uncertain date of the Book of Job is alleged as an offset to any testimony therein found as to the time when such a belief was held, we may point to the instances of the translation of Enoch; the revelation of God in Egypt as "the God of Abraham, the God of Isaac and the God of Jacob;" the lament of David at the death of his child, etc. And if against these be placed such passages as refer to death as "a land of darkness . . . and of the shadow of death,"[9] and the like, it can only be argued from them at most that the belief in immortality was vague and did not include the whole human race.

And from the time of the prophets the indications of a belief in the resurrection of the body as well, seem conclusive that such belief was general. Hosea,[10] Isaiah,[11] Ezekiel,[12] Daniel,[13] are almost devoid of meaning by any other hypothesis.

The most that Bishop Satterlee admits is that—

"there are, indeed, a few passages where life after death is, or seems to be, set forth, especially after the Babylonian Captivity had blotted out from the mind Egypt and the former house of bondage; but these passages only appear after the Hebrews had been educated out of the false immortality of the Egyptians, and, without an exception, they refer to the coming Messiah and the immortal life He will bring with Him."[14]

This admission, however, seems to admit what the author had previously denied; but whether so or not, it seems impossible to deny that in some way a belief in the immortality of the soul

[8] *Intermediate State*, chap. III.
[9] Job X, 22.
[10] Hosea XIII, 14.
[11] Isaiah XXVI, 19.
[12] Ezek. XXXVII, 1-14.
[13] Dan. XII, 2.
[14] pp. 55, 56.

at least, had been held, though vaguely, from a time considerably anterior to the captivity; and the rise of the sect of the Sadducees, who denied the Resurrection, is evidence that that tenet was the general belief among other Jews, which cannot be shown to have been a development of the centuries immediately previous to the coming of Christ.

But this Jewish belief, largely tradition rather than revelation, in which other ancient races shared as well, does not detract from the position so admirably sustained by Bishop Satterlee, that by revelation, the resurrection of the body and the immortality of the soul, stand together. This section is one of the strongest pieces of writing in the book. The real revelation of immortality came with the Resurrection of our Lord. There was no prior revelation of the immortality of the soul.

"It was not a revelation of the immortality of the soul alone, but of soul and body together. And it must be constantly borne in mind that in the New Testament the one revelation does not antedate the other; they not only synchronize, but are inseparable; there is no promise of the life of the soul in Heaven apart from that of the body. Indeed, when we once grasp the profound meaning of the Incarnation, as it is set forth in the New Testament, we cannot imagine how there can be any separation between them. The two are correlated in the same way that speech is wedded to thought."[15]

This is the teaching which the age requires. It cannot be too plainly declared, that a teaching of the Resurrection as purely "spiritual" as the saying goes, is to repudiate Christianity altogether, and to be a disciple of Plato and the philosophers of his day. The immortality of the soul without the body may be a positive belief among superior pagans; but it is essentially opposed to the fundamental position of Christianity.

Two chapters following treat of Baptism with relation to the Resurrection, showing how false ideas of the Atonement are responsible for the Protestant disregard of that sacrament; and of the Holy Communion with relation to the Ascension. Both these, and particularly the former, are for the most part satisfactory. In the latter, the author lays stress upon the fact of the continued Priesthood of our Lord in Heaven, where He continues the one offering of Himself before the Father. Blood is shown to be a symbol, not of death, but of life. The Body and Blood

[15]pp. 62, 63.

of Christ given in the Eucharist are not the Body and Blood of the dead Christ, which he holds to be implied by Transubstantiation, but the resurrection, changed, glorified Body and Blood of the risen Christ. Yet we are not sure that we follow the learned author in his separation of the continued oblation of our Lord in Heaven from that of the Church on earth. He holds that—

"*we* do not offer the Body and Blood; that is Christ's part. Man's part is to offer the bread and wine."[16]

This appears to us to separate the eucharistic offering of the Church on earth from the oblation of Christ in Heaven. It is true that it is "Christ's part" to "offer the Body and Blood;" and this He continues to do, by virtue of His eternal Priesthood in Heaven. Yet, we take it, the Church on earth does not offer *only* bread and wine; but in union with Christ in Heaven, she also offers the same Sacrifice which He offers. The Sacrifice is one and the same, by virtue of the sacramental Presence on the earthly altar. To dissociate the two, seems to us to strip the Holy Eucharist of its sacrificial character, even though it does not deny the continued Sacrifice in Heaven. As Christ is a Priest forever, so it is a part of the dignity of the priest who represents Him on earth, to offer in union with Him, the same Sacrifice which He offers in Heaven. With S. Paul we ask—

"The cup of blessing which we bless, is it not the Communion of the Blood of Christ? The Bread which we break, is it not the Communion of the Body of Christ?"

This, indeed, is well stated by Professor F. J. Hall:

"The Holy Eucharist is the earthly counterpart and exhibition of what Christ is forever doing as our Priest in Heaven. In fact, the two transactions are identical in essence, although distinct as to the conditions of their performance. The same Priest offers and intercedes, whether openly in His own Person, or sacramentally through His earthly Ministers. The same Divine Victim is offered, and the same body of the faithful is wrapped up in that Victim. Christ is both Priest and Victim, above and below in the midst of His brethren, who participate in the Sacrifice, and receive nourishment and cleansing through sacramental union with Him who is offered."[17]

The same doctrine is also well expressed by Canon Bright in his beautiful hymn—228 of the Church *Hymnal:*

[16] p. 114.
[17] Hall, *Doctrine of the Church*, p. 107.

"And now, O Father, mindful of the love
That bought us, once for all, on Calvary's tree,
And having with us Him that pleads above,
*We here present,* we here spread forth to Thee,
That only offering perfect in Thine eyes,
*The one true, pure, immortal sacrifice.*"

And, unless we mistake the Bishop's meaning, the same criticism applies, as indeed might be expected, to the chapter (IX) on Christian Sacerdotalism. The Bishop rightly points out that Christ is the only inherently true Priest. The Church is one body with Christ; therefore the Church is a priestly body. In the sacrifice of Christ, He was both Priest and Victim. It was self-sacrifice. From Canon Moberly the Bishop quotes that beautiful passage:

"There is no essential contrast between sacrifice and love. Love, under certain disabling conditions, becomes sacrifice; and sacrifice is not sacrifice, except it be love. Thoughts like these are, it seems to me, of primary importance if we would understand the sacrifice of Christ. It is the aspect which Divine Love takes within the sphere of certain conditions, which conditions are *de facto* inseparable from our life on earth as it is. The heart of what it really is, is the holy offering up of life in love. Apart from sin it would have been all life and all love. But life that has sinned cannot offer itself perfectly to love without dying to sin. One aspect of love to God is hatred of sin. Man cannot love God without hating sin; nor love Him perfectly without hating sin even unto death. . . . The essential heart of sacrifice is love; pain and death are, so to say, its acquired conditions. . . . Sacrifice is love, within the sphere of sin, suffering and dying; and priesthood is the function of expressing and exhibiting that love, which, once for all, in the Person of Jesus Christ, has become within sin's sphere, self-devoting sacrifice. The Priesthood of Christ, then, is Divine Love under conditions of humanity."[18]

As the Church, one with Christ, is a priestly body, the Bishop points out that the priesthood of the laity—"their divine responsibility, their divine privileges as a chosen generation, a royal priesthood"—consists of "continuous joyous self-sacrifice." So indeed it does; and this self-sacrifice is much more than the devout self-surrender which we ought continually to make. It is an oblation of self, possible only because we are sacramentally united in Bap-

[18]Moberly, *Ministerial Priesthood,* p. 247, *seq.;* quoted by Bishop Satterlee, pp. 205, 206.

tism with the Body of Christ, so that in our offering of Himself we offer ourselves as well.

The Bishop then approaches the subject of the priesthood of the clergy with the caution that that priesthood is not mediatorial, but representative. Priest and people alike offer the same sacrifice; the priest officially, as the minister of Christ and of the faithful; the people participatively.

We should lay greater stress, however, upon the fact that the sacrifice offered is not of *self alone,* but of *Christ;* and therefore including self. The priestly offering considered as that of self, approaches too closely to mere self-surrender, which is related to the sacramental oblation of self in Christ much as spiritual communion is related to sacramental communion. The offering of self would not be a "pure offering." We can acceptably offer ourselves to God, only in union with Him of whose Body, Flesh and Bones we are members.

Neither would it be sufficient that the priest should offer the elements of bread and wine, which, according to Bishop Satterlee, comprise the earthly oblation in the Eucharist. Those would not constitute a sacrifice, nor would the offering be one worthy of a true priest. It would seem to fall under the ban of the offering of Cain. The dignity of the priesthood arises from the fact that the priest stands as the representative of the great High Priest who perpetually offers His One Sacrifice to the Father. The eucharistic sacrifice is real, only because it is one with that divine Sacrifice. The priest is indeed a priest, only because he is offering that One Sacrifice.

We have passed by much that we should like to consider, and must pass by the remaining chapters as well. We are especially pleased with the treatment of the Holy Ghost as the Vicar of Christ, and with the chapter on The Church, the Body of Christ. In that on Apostolic Succession, we think too much stress is laid upon the hypothesis that S. James, Bishop of Jerusalem, was not one of the twelve, from which opinion the Bishop draws the inference that diocesan episcopacy was established in the very midst of the apostles. But the hypothesis is too doubtful to build upon, and the Apostolic Succession by no means requires it. Indeed, if the reverse could be proved, and it could be shown that one of the apostles was himself Bishop locally of Jerusalem, it would seem that the case would be even stronger than the Bishop makes it. The true interpretation of the apostolic commission, "Go ye

into all the world," does not require, as the Bishop seems to intimate, that each one of the apostles should *personally* visit each corner of the globe. We take it that the command is fully carried out by the Church when she sends some representative into every part, so far as she is able to; and that the Bishop of Washington is not disobedient to the same command when he confines his ministrations to the diocese over which he has been placed as overseer. There is no contrast between the apostolic commission to go into all the world, and the commission to a diocesan episcopate. We cannot agree with the Bishop that—

"it is very hard to understand how, in the face of these solemn charges, the Apostles should have detached and appointed one of their number to reside exclusively at Jerusalem, and spend his whole life in having a local superintendence over the churches at that place."[19]

Evidently the Bishop does not perceive that the same commission rests upon the Church to-day, and that in carrying it out she has appointed him "to reside exclusively" at Washington, and to have "a local superintendence over the churches at that place."

In his chapter on Public Worship, the Bishop well points out that the Holy Eucharist should be the chief service of the day. Yet in an *excursus* he recommends that it be celebrated "at the third hour or between nine and ten A. M.," to be followed by "the usual Service of Morning Prayer and Litany, with music and with a sermon for the ordinary class of church-goers." We think it difficult to see in what way this would be a recognition of the Eucharist as the chief service; yet space forbids that we give consideration to this and several other interesting details of the chapter.

In conclusion, we may thank the Bishop of Washington for a book full of interest, replete with material for thought, and containing much that is good. The pleasing style of the book, as well as its subject matter, will commend it to a wide constituency.

---

[19] p. 171.

# Notes from the Library

## CATHOLICISM.

*Catholicism: Roman and Anglican.* By A. M. Fairbairn, M.A., D.D., LL.D., Principal of Mansfield College, Oxford. New York: Charles Scribner's Sons. 1899.

This volume contains a series of studies which appeared in *The Contemporary Review* from 1884 to 1897, and the fact that they exhibit, when collected together, a rather close sequence of thought, speaks well for the intellectual power of their author. The book is indeed stimulating both to those who agree with the author and those who oppose him. The former will derive intellectual satisfaction from his conclusions because they accept his premises without serious question. The latter will be stimulated to criticise his premises, because they believe that they themselves have knowledge and experience of facts which are utterly inconsistent with his conclusions. Indeed, we have seldom read such a fine example of logical reasoning, the premises of which more urgently demanded keen scrutiny before the reader allowed himself to be borne along by the discussion until he found himself triumphantly landed in a conclusion repugnant alike to his principles and his practical knowledge. But after all, this strenuous, sustained and thoroughly pugnacious, though formally courteous attack upon Catholicism, or what the learned author believes to be such, is deprived of much of its force by his own very serious limitations. His most obvious defects are the confounding of Romanism with Catholicism; a real disbelief in the Church as an organism divinely created; and a thorough misconception of sacerdotalism, degenerating apparently to an obdurate prejudice against it.

The method pursued in condemning "Catholicism" and the Catholic Revival, whether Anglican or Roman, is chiefly by a criticism of the writings and tendencies of John Henry Newman. And most of this criticism is acute, much of it profound. We have no great fault to find with it as a criticism of Romanism, but only with the purpose for which the critic employs it. Anglicans have long since perceived that Newman's philosophical scepticism and distrust of the human intellect, together with his intense, ever morbid individualism, unfitted him to grasp and to be satisfied with the broad and deep conception of Catholicity which is the *motif* of Anglicanism. It is just to say that in submitting to the Roman See, Newman took refuge there from himself, and it has been the judgment of two generations that so it was with him.

"In a certain sense," remarks Dr. Fairbairn, "submission to Catholicism is the victory of unbelief; the man who accepts authority because he dare not trust his intellect, lest it lead him into Atheism, is vanquished by the Atheism he fears."

By "Catholicism" the author apparently means Romanism. But what if there be a Catholicism whose authority a man can accept *because he does trust his reason;* because historical criticism convinces him that such a Catholicity has existed in the past, that its voice is potent in the present and if listened to and obeyed would overthrow that very usurped authority of Papalism which reason can accept only by undergoing the agonies of intellectual suicide? Then our author deftly turns about and

charges those who thus honor their God-given intellect in their endeavor to attain and hold fast the truth, with being "traditional, but not historical." He condemns Newman for his distrust of reason, but scorns the appeal made by the Anglo-Catholics to reason, to history, to the authority of the undivided Church, to the General Councils.

"It was the work of men who made an impassioned appeal to history, but were utterly void of the historical spirit,"

is his verdict upon the Catholic Revival in the Anglican Church. Verily, we may quote with reverence, "we have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented."

But the reason is clear. Catholicism as a principle will not be accepted by Dr. Fairbairn in any form whatever, or upon any terms. When criticising the Roman or Papal idea of Catholicism, he rejects it because the reason must be stifled in order to embrace it. When dealing with the Anglo-Catholic position, he lays down a canon of authority which can never be satisfied in this world, and by that he condemns Anglicanism. Thus he says—

"for an authority to be of any use in the region of truth, it must be authoritative, accessible, self-consistent and explicit" (p. 311).

These things cannot be said altogether of any authority; certainly not of Protestantism, nor of criticism or the critics, Biblical, Historical, Higher, or what not; nor of the Papacy; and not even, *in every detail*, of Holy Scripture as interpreted and taught by the Church in its best and purest ages. The last mentioned does afford us a trustworthy authority as to the main articles of the Catholic Faith, and one that is amply sufficient as a practical guide; but what theologian is there who is not aware that the term "fundamentals of the Faith" is yet to be adequately and satisfactorily defined? (*cf. Palmer on the Church.* Part I., Ch. V., App., pp. 122-131.) But after all, how much remains that is only probable, not certain; and therefore what a real burden of honest research and responsibility for one's beliefs still rests upon the individual who desires to grasp the truth.

In the sphere of the natural sciences, however dogmatic some scientific writers may be at times, and marvellous as the progress of man in the interpretation of nature has been during the present century, the canon of authority quoted above does not hold in all points for any length of time. Thus the fact seems to be that this canon is formulated for a purpose, and we would only remark in passing that it is the identical form of the statement which the Roman controversialist is wont to press upon the Protestant who, bewildered by the vagaries of religious individualism, is being lured to take refuge in the authority of the infallible Pope, though it be that of only another individual.

The root difficulty with Dr. Fairbairn seems to be that true Catholicism is antagonistic to that individualism in religion, and in the acceptance of truth, which is of all things dearest to his soul, and therefore Catholicism must be rejected and condemned as inadequate to do the work of God in the world, and be cast aside as a failure. We recall a passage by the late Aubrey L. Moore, where, after speaking of the social demands of our day, and the total breakdown of the old political economy, because—

"somehow and for some reason or other, we are 'members one of another',"

he proceeds to say:

"And the change in popular views of Christianity, whatever be its relation to the change that is passing over science and metaphysics, over ethics and politics, whether we think of it as cause or effect, or recognize in

all joint effects of a cause which lies behind, is equally remarkable. The last half-century has seen the transition from Protestantism to Catholicism, by which we do not mean the abandonment of the principles of the English Reformation, but a change in our way of looking at things. People who have least sympathy with the change have most difficulty in explaining, what they look upon not as a 'survival,' but as a sudden recrudescence of mediævalism. Here are men in the nineteenth century actually expressing a belief in a divine Society, and a supernatural Presence in our midst, a brotherhood in which men become members of an organic body by sharing in a common Life, a service of man which is the natural and spontaneous outcome of the service of God. It is no mere exchange of one set of opinions for another. It claims to be a breathing of new life into old truths, the recovery of a rightful heritage. It is very hard to explain it as a mere retreat, or a refusal to face unpleasant facts, for it is earnest, vigorous, hopeful, aggressive. It proclaims war against individualism; it is even claimed as socialistic; it is 'in touch with' every new movement for the good of man; and yet at the heart of it all it holds clear and true to the Incarnation and the Sacraments. Its ideal is unity, the unity of a visible organized society, which is as far removed from the mechanical uniformity of Rome or Geneva as from the formulated disunion of modern Congregationalism" (*Science and the Faith*, pp. xxiv-xxxv).

This view of the Anglo-Catholic Revival is true, but it is opposed to that of Principal Fairbairn. The fact is, that the latter's criticism of the Revival is dependent partly on Roman, partly on Rationalistic, sources. For example, his utter misconception of the Catholic idea of Priesthood is not to be wondered at when we discover that he is an ardent follower of the late Prof. Hatch of Oxford, whose arbitrary and unhistorical treatment of "the origins" of Catholic Christianity has been amply exposed and refuted by Anglicans, and is likely to be rendered nugatory by the later conclusions of his master, Prof. Harnack, himself. Dr. Fairbairn's very "imaginary" account of the origin of Sacerdotalism in the Church (he charges the Anglo-Catholics with holding "an imaginary theory"), is refuted by the recent work of Dr. Moberly (*Ministerial Priesthood*), as well as by Canon Gore (*The Church and the Ministry*).

Finally, brilliant and interesting as these studies are, they are destructive rather than constructive. When we have read the entire indictment against "Catholicism properly so-called," and have emancipated ourselves from the spell of the author's sharply antithetical style, we ask in vain for any criterion of truth more trustworthy than the dicta of the rationalistic critic. One should beware of becoming the victim of his own antitheses. Authority and reason are not irreconcilable contradictions, and it is just because the Anglican position acknowledges this truth, that it is assailed by the dogmatizing rationalism of Protestantism and the rationalizing dogmatism of Romanism.

---

## DR. HUNTINGTON'S BRIEFS.

*Four Key-Words of Religion.* By William Reed Huntington, D.D., Rector of Grace Church, New York. New York: Thomas Whittaker. Price 25 cents.

The Key-Words are Life, Light, Law, and Love.

We are impressed with the versatility of the author's knowledge, the vigor of his thought, and the terseness of his literary style. Dr. Huntington is a master of good English, and the keenness for which he is famous in debate is conspicuous also in his written words.

This little book, which the pub-

lisher announces as the fifth of "Dr. Huntington's Briefs," compresses a wide area into a small space. The four themes are well chosen and luminously treated. The reader will find himself inclined many times to pause, re-read, and exclaim: "How admirably stated!"

For example, these words concerning one aspect of the privilege of prayer:

"The power that rules the universe, Christ assures us, is fatherly, not cruel. God takes us into His confidence. 'Let us have mutual intercourse,' He says. 'I have spoken to you, now speak to Me. By prophet, evangelist, apostle, nay by Mine own Spirit in your hearts, I have been sending you word, from time to time, of what My purpose is. I have not withheld My Son, Mine only Son. Now let Me hear your voice in response, My children, and let us understand each other.' . . . Our very asking makes a difference, whether the particular thing we ask for is given to us or not,—our very asking makes a difference, for the whole state of things in the spiritual universe is altered the moment one single soul passes from the non-praying into the praying mood."

Under the head of "Love," Dr. Huntington takes up the problem of Pain. The disciples of Christian Science he aptly describes as those who "make light of pain, or try to push it into a corner and hide it behind a screen." Over against their theory he marshals the revelation upon this subject given us in the life and words of Christ, "Who recognized pain as having a necessary place in the enterprise He had taken in hand, the task of saving the world." But Dr. Huntington fails to give the whole of Christ's teaching upon this subject. No mention is made of pain as the penalty of sin (S. John v., 14), and we are not reminded of the world-wide difference which must be between much of our own suffering and the suffering of Christ. The suffering which haunts our life does not wholly belong to "the great movement toward the perfecting of love through effort and the pain which effort costs." The majesty of God's law requires a penalty for its infraction; which fact goes far to explain the problem of pain, which, after all, is not entirely a mystery. If the presence of pain in the world seems to some minds to militate against the love of God, we must not forget that the absence of pain, under present conditions, would militate as strongly against another essential attribute of God, His justice.

We are not favorably impressed with what Dr. Huntington has written in the first of these four themes with regard to "the fall of man." Our conscious participation in the heritage of race-guilt savors so much of rebellion and actual transgression, that we scarcely feel privileged, in our estimate of "Man's first disobedience," to substitute "fail" for "fall," and to content ourselves with saying that "the race needs a saviour quite as really on the supposition of Adam's having failed in his effort to climb up to his felicity, as on the hypothesis of his having fallen out of his felicity."

"Even conceding historical reality to a 'fall of man,' . . . how know we that it may not have occurred elsewhere than on this planet? Such a supposition is no more violent than the similar one widely entertained and never reckoned unorthodox, namely, that a homestead other than this present earth awaits the human family in the future. It seems to be considered certain that the globe is destined, sooner or later, to become a spent ball. In that case, man will have to live somewhere else. Why, then, may he not have lived somewhere else before he came here? . . . This would relieve the evolutionists of their difficult task of accounting for the origin of the moral sense, for we should have then confronting us not the genesis but the reawakening of conscience."

Great as might be one's joy to "relieve the evolutionists," and at the same time gratify the Theosophists, we must not forget that such speculations as the above lay a heavy tax of their own upon faith. They

are in no sense an escape from difficulty, but rather "as if a man did flee from a lion and a bear met him."

## THE PRIESTHOOD.

*The Conception of the Priesthood in the Early Church and in the Church of England.* By W. Sanday, D.D. New York: Longmans, Green & Co. Price $1.00.

Dr. Sanday is recognized as a scholar with a reputation for striving to be impartial, fair, judicious and painstaking in his scholarship. He is always worthy of respectful hearing, even though at times it may be necessary for the Catholic Churchman to dissent strongly from some of the principles which the professor advocates.

In this book under review, Dr. Sanday has undertaken the task of saying some words of peace amidst the din and strife of tongues rampant in English ecclesiastical life. In fact the task undertaken by him is to act somewhat in the capacity of a mediator between two positions regarding the Church and the Sacred Ministry which are not uncommonly thought to be antithetical in very large measure, if not mutually exclusive of each other. The two positions are represented on the one hand by Dr. Hort's *The Christian Ecclesia*, and on the other by Dr. Moberly's *Ministerial Priesthood*. In these sermon lectures the main positions of the two authors are analyzed, contrasted and compared, and, if may be, harmonized.

The four sermons are entitled: "The Unity of the Church," "The Origin of the Ministry," "Sacerdotalism," "The Present Situation."

Dr. Sanday contrasts the methods of Drs. Hort and Moberly. The method of the first is historical, inductive, evolutionary; that of the second is logical, deductive, devolutionary. In other words,—

"the one follows the course of external events in tracing out the theory of the Church, and sees the principle at work, gradually emerging from them; the other seizes first upon the principle and with this firmly in hand threads its way through the events, classifying, characterizing and judging them by their relation to the principle."

The unity of the Church as presented in its evolutionary aspect by Dr. Hort, and in its devolutionary by Dr. Moberly, forms the subject of Dr. Sanday's first lecture. Like Dr. Moberly, the Catholic Churchman can only affirm that Dr. Hort's view, which Dr. Sanday (as we take it) espouses, of the unity of the Church, is inadequate and inherently defective.

We note with pleasure some strong, calm words about the Reformation. Our views of its course and results, we are told, must be brought by study, into a truer harmony with the actual facts. The ardent protestant in England will hardly approve of Dr. Sanday's advice anent the "blessed Reformation."

We have not space to go further into detail, regarding the next two sermons, "Origin of the Ministry" and "Sacerdotalism," except to say that if the Episcopate and Priesthood are not from above directly and essentially, then they can only be of the earth earthy, despite the devout claim that the Providence of God has attended them in the process of evolution. It strikes us as strange that a grave Oxford professor should even allude to the claim of the Christian priesthood to be a sacrificing order, as if it included the idea of doing to death an animal victim. The eucharistic teachings of Pusey, Neale, Hamilton, Keble and Liddon, are certainly sufficiently well-known to have prevented Dr. Sanday treating Dr. Moberly's position as almost a new one. His position is that of all Anglican writers of the Catholic school of which we have any knowledge. If men will hold on to the crude conception that Sacrifice must essentially mean the actual and present slaying of some animal victim, it is not to be wondered at that they *ex animo*

refuse to believe that our priests *are* priests and the Holy Eucharist a Sacrifice. But what Catholic, Roman, Greek or Anglican, holds such gross, Judaic views of sacrifice and priesthood? The impression one gets is that now for the first time Dr. Sanday is getting an inkling of what the claims of the Catholic priesthood import.

The last lecture deals with the Ritual agitation in England. It has of course no immediate interest for us, but in sympathy with our brethren in England, we have read many things in this closing section with gratitude. Dr. Sanday's words will have weight with some whose prejudice would not allow them to listen to pronounced and definite Anglo-Catholic theologians.

---

## "OXFORD CHURCH TEXT BOOKS."

(1) *Early Christian Doctrine.* By the Rev. Leighton Pullan, M. A. (2) *The Hebrew Prophets.* By the Rev. R. L. Ottley, M.A. New York: James Pott & Co. Price 30 cents net, each.

These books are the first of a series of twenty "cheap, scholarly manuals, dealing with the more important branches of religious knowledge."

"It is felt," says the prefatory note, "that there is a decided need for such manuals for the use of students of theology, candidates for ordination, higher classes in schools, and for Church guilds, written in full sympathy with definite Anglican doctrine."

The authors are teachers or fellows at Oxford, the Rev. Leighton Pullan, lecturer in theology at S. John's, Oriel, and Queen's colleges, being general editor.

*Early Christian Doctrine* is a concise statement of the history of the dogma of the Incarnation and the Trinity. These are the great truths taught in the words of Christ, explicitly set forth in each New Testament Epistle, defended by the apologists from the attacks of heretics and unbelievers, preached by the Fathers, and finally defined by the General Councils. The book is comprehensive without being superficial, condensing into 120 pages a large amount of doctrinal history, and will be valuable to the student.

The second of the manuals, *The Hebrew Prophets*, is an enthusiastic account of the Prophets and their work, attempting to give to each his true historical setting in the interesting annals of Judah and Israel, as drawn from the analysis of the writings themselves. The conclusions of the "higher criticism" are assumed to be correct, though the divine vocation of the Prophets and the inspiration of their words is firmly held. With one or two exceptions, each Prophet wrote most of the book ascribed to him, but in later days many other fragments were gathered together and embodied in one or the other of the authentic books. Thus there were two Isaiahs, living two hundred years apart, and perhaps a third one two centuries later still.

The book of Jonah was written several centuries after the lifetime of that Prophet, if indeed he ever lived at all, and is an allegory for Israel, though perhaps based on historic tradition. Israel, like Jonah, is sent to preach to the heathen (Nineveh). She refuses and is cast out into the sea (of the nations). She is swallowed by the whale (Babylon). She repents in her distress, is delivered, and then fulfills her divine mission in preaching to the Gentile world.

The book of Daniel does not belong to the Prophets at all, but to the Hagiographa, and date from 165 B. C. Deuteronomy comes from the days of Hezekiah. The other books are analyzed in like manner.

These conclusions are probably the results of the latest critical investigation, and they may in time come to be the generally accepted belief in regard to the Old Testament. That their truth need not destroy in any

way our faith in the inspiration of Holy Scripture is shown by the author's own point of view. Very likely this may be true. The author's position, however, is quite different from that of conservative Churchmen generally, and of ourselves. Throughout the book there is the strongest belief in the divine and prophetic character of the Old Testament. But granting this it can hardly be said that the book is "in full sympathy with definite Anglican doctrine." The subject is far from definite settlement at present, and the new view is novel to Anglican tradition. The book will be of much interest to the clergy and other students of theology, but is not so well adapted for use as a text book in Church schools and guilds.

---

## CANON CARTER'S SERMONS.

*The Spirit of Watchfulness and Other Sermons.* By T. T. Carter, M.A. Warden of the House of Mercy, Clewer, and Honorary Canon of Christ Church, Oxford. London, New York, and Bombay: Longmans, Green & Co.

Canon Carter writes in his preface that—

"These sermons were taken down at the time of delivery by kindly hands."

We infer, therefore, that they were extemporaneously spoken. They evidence, however, a careful preparation, fulness of spiritual knowledge, and that practical acquaintance with the human soul and the Christian life, which has placed Churchmen the world over under obligation to the author of *The Treasury of Devotion.*

These sermons are quiet, meditative and contemplative. We find in them an entire absence of rhetorical effort; but they breathe an elevated spirit of devotion to "the law of love and holiness for which we were redeemed." They are sermons, not so much "to convince the gainsayers," as to feed and nourish those who are already well established and far along in the Christian life. The cycle of the Church's year is followed, and at the close are twelve sermons of general character. The volume takes its name from its first discourse,preached at the Advent Season.

A single extract, from the sermon for Christmas Day, will suffice to illustrate Canon Carter's devout and thoughtful handling of sacred themes:

"He took our humanity, and that not as an exterior form or garment to be laid aside when the occasion ceased, but for an indissoluble union. He took the manhood into God, to be made inseparable according to His own will and mind, to all eternity. He took it not for Himself. He took it for His elect. The manhood was taken into His Godhead, that His faithful ones might be partakers through Him of His Divine Nature. In His own Person, the two Natures, no longer at strife, must be reconciled, the lower nature taken up into that higher region in which Peace reigns. 'The Word was made Flesh,' that He might become the purifying principle, the inherent cleansing power of the nature of man. The commemoration of this great mystery does not commence with the week of the Passion, for the Sacrifice began with the Sacred Infancy. The first touch of the cold and the roughness, the rudeness of the natural world, was the beginning of the Sacrifice. The bare shelter, the poor swaddling clothes, the hard manger, were each taken up into the consciousness of atoning power, every one a meritorious offering, the effective elements of a perfect Sacrifice for the sins of the world."

From a volume so uniformly good, it is impossible to choose portions of superior excellence.

---

## THE HOLY EUCHARIST.

*The Holy Eucharist in Type and Shadow.* Twelve Addresses. By Nathaniel Keymer, M.A., Rector of Headon, Notts. Oxford: Mowbray & Co.

We have here a collection—twelve in number—of short devotional addresses on the Holy Eucharist, given by the author, as the preface to the little volume informs us, at the early

celebrations in several Missions. We should judge them to be very helpful at such a time, and useful for reading at any time, to deepen the devotion of the faithful to the Blessed Sacrament by showing how wonderfully in word and act under the older Dispensation this great Mystery was foreshadowed. In the introductory address it is shown how natural it is for us to expect, since the history of the Old Testament is the record of the preparation for the Incarnation, that many of its incidents must have some reference to that great mystery and to its extension in the sacramental system. It may be, and indeed is, true, that this mystical interpretation of the Old Testament has been pushed to undue lengths, so as to become fanciful, and, in some cases, even grotesque; nevertheless the principle itself is plainly reasonable, and is sufficiently justified by the treatment of the Old Testament Scriptures by the writers of the New. The author, in accordance with this principle, takes up events in Old Testament history and provisions of Old Testament worship, and shows, always in a spirit of deep reverence and devotion, how strikingly both aspects of the Holy Eucharist — its sacrificial and its sacramental sides — are set forth.

# Summaries.

## HOME.

The missionary work of S. Elisabeth's parish, Philadelphia, has grown so extensively under the C. S. S. S. that the superior, the Rev. Wm. McGarvey, has felt it necessary as being responsible under the canon for the missionary work within the bounds assigned by convocation, to establish a Mission House some three-fourths of a mile farther south. Classes are held here through the week and on Sunday afternoon for boys and girls. On Sunday evening the people crowd in to listen to the mission preaching. It is hoped that this will soon develop into a flourishing parish.

---

The Church in the Diocese of New Jersey held on May 9th in Princeton its one hundred and fifteenth Annual Convention. This year also marks the twenty-fifth in the episcopate of the present Bishop, the Rt. Rev. Dr. Scarborough. In his address to the convention he spoke with no uncertain sound on the so-called re-marriage of divorced persons. In part he said:

"I am happy in the belief of an ever increasing number of the clergy and laity of our Church who are determined to close the door against the remarriage of divorced persons under any and all circumstances. Doubtless there will be cases of real hardship by the enforcement of a law so strict and unyielding, but there seems to me no middle ground—no room for compromise."

---

The Bishop of Massachusetts is reported to have said that the United States no longer needed the aid of foreign ecclesiastics to do missionary work in this country. This may be true for Massachusetts, but in one of its contiguous states, and we think in many other parts, there is an appalling decline of the Christian religion. The Governor of New Hampshire in announcing Thursday, April 13, as a Fast day in that State, said:

"The decline of the Christian religion, particularly in our rural communities, is a marked feature of the times, and steps should be taken to remedy it. There are towns where no church bell sends forth its solemn call from January to January; there are villages where children grow to manhood unchristened; there are communities where the dead are laid away without the benison of the name

of Christ and where marriages are solemnized only by justices of the peace."

---

In regard to the admirable marriage law recently passed by the Wisconsin Legislature, the Philadelphia *Press*, in an editorial, highly commends the persistent and indefatigable work of Bishop Nicholson in educating the people to a proper appreciation of the bad character of the old law and their own responsibility in the matter. The editorial goes on to say:

"The most discouraging fact of all was that so-called ministers were found in plenty to help on and profit by these loose marriage practices. They were among the most vigorous opponents of the new law, just as they were of the license law in New Jersey. Bishop Nicholson of Milwaukee, formerly rector of S. Mark's Church in this city, began a vigorous war on the practice. But it needed patience and hard work and several years of argument to educate public sentiment up to a change. At last, however, it was accomplished, and today Wisconsin has a marriage law which many other States might copy with advantage. It will render impossible the hasty unions formerly permitted and it surrounds marriage with greater safeguards than it has even in the State of Connecticut."

---

Dr. Briggs was ordained to the priesthood in the Pro-Cathedral, New York City, on Sunday, May the 14th, by the Rt. Rev. the Bishop of the Diocese.

Two days after his ordination, Dr. Briggs wrote to Bishop Clark, the Presiding Bishop, explaining his motives for entering the ministry of the Church. He said:

"I have not sought refuge in the Episcopal ministry. I made the change because I was assured that the banner of church unity was in the Protestant Episcopal Church, and nowhere else, and I have consecrated my life to that cause. If I know myself, I hold to all the sacred deposit of Catholic truth in the Church, as well as in Holy Scripture, and I shall do all in my power to bring out that truth and maintain it.

"I feel that my study of Holy Scripture and of Christian history, as well as my own experience of God's grace, have led me to see in Holy Scripture the Divine truth in somewhat different relations and proportions from those in which I was trained. It has been my happy privilege to know and work with some of the noble men of our age, Roman Catholic and Protestant, Lutheran and Calvinist, Methodist, Presbyterian and Anglican, in most of the great universities of the world, and I have been guided to recognize the living Christian in them all.

"I think we are about to enter a new age of the world, and that these things will be prominent in it—the immanence of God, the living, reigning Christ as priest and King, the presence of the indwelling Spirit in the individual and in the organism of the Church, the practice of holy life, entire sanctification, the communion of saints in this world and in the other world, and the reconciliation and union of Christ's Church.

"I have been brought to see these things and to regard them as the great banner principles for the future. For them I stand with all my soul, while I do not neglect or in any way discard any portion of the inheritance of Christ's Church in doctrine or in life. I am assured by my pupils that I make the Bible to them more real, more powerful, more divine. I have never heard a single one of the thirteen hundred students I have trained in the past twenty-six years who has said that I impaired his faith in Holy Scripture. The testimony is all the other way."

---

Following is Dr. Clendenin's letter to Bishop Potter on receiving notification that the ordination of Dr. Briggs would be held in S. Peter's Church, Westchester, of which Dr. Clendenin is the rector:

"My Dear Bishop: A few days after receiving your letter advising me that you proposed holding the ordination of Dr. Briggs at St. Peter's came a request from some of your clergy that I should at once read his last book. I have done so with care and deep regret. I feel as sure as I am of anything in this world that the book is fundamentally heretical from first to last.

"Its teaching, if true, would undermine not only the whole Catholic

Church, Greek, Roman and Anglican, but it would destroy utterly even the faith and foundation of Protestantism.

"It leaves nothing of any form of Christianity except that which 'scholarship,' whatever that may mean, may be pleased at last to admit. As for the Bible, we have no Bible except that which 'historical criticism' may be able to dig from out the 'rubbish of ecclesiastical institutions, liturgical formulas, priestly ceremonies and casuistic practices.' (531.)

"From beneath all this we are 'to recover the real Bible!' (531.)

"These are the types of men, then, who are coming to restore to purity the great Church, of which you are a loved and honored Bishop; Luther, who broke his own vows and led a woman to break her vows, who threw truth and morality to the winds and cast with scorn S. James from the canon of Scripture for teaching the necessity of good works and a good life; Calvin, the author of the monstrous misconception and heresy which bears his name. These are the kind of men Dr. Briggs holds are coming to 'prepare the Bride for the Bridegroom.'

"It grieves me, my dear Bishop, to add any trouble to your already overburdened life, but I feel there is nothing left for me to do but to ask you kindly to withdraw the ordination from S. Peter's Church.

"For some two hundred years this venerable parish has stood by the Holy Scriptures, 'as this Church hath received the same.' I have no right to involve its record.

"Lastly, Reverend Father in God, until he has renounced his errors, I solemnly protest against Charles Augustus Briggs, Doctor of Divinity, being ordained anywhere by our Bishop to the priesthood of the Catholic Church.

"F. M. Clendenin,
"Rector of S. Peter's.
"West Chester, N. Y."

---

The one hundred and fifteenth annual convention of the Church in the Diocese of Pennsylvania was held as usual in S. Luke's and the Epiphany Church on May 3d. Since the meeting of the convention a year ago the edifice looks more like a Christian Church. The old communion table in the middle of the sanctuary has been replaced by an altar standing in its proper place.

The Bishop, in his address to the convention, dwelt at length on the subject of Confirmation. After saying that—

"Of Confirmation, as of the Sacraments of Baptism and the Supper of the Lord, it is true that if the teaching of Holy Scripture and of the Offices for the Administration of each in the Prayer Book be carefully studied and fairly interpreted, it would not be looked upon on the one hand as a mere ceremony of no consequence, nor on the other hand as an act which, independently of suitable preparation, and after cultivation, makes its recipient more fit for the kingdom of Heaven,"

he went on to discuss the age at which persons should be confirmed and said:

"It does not seem to me advisable to fix an age before which children should not be confirmed. The doctrine which we hold and teach of the nature and origin of the Christian life logically leads us to look for the manifestation of that life in early years; and whenever it is exhibited it should be encouraged. I would watch for its first indication and nourish it with tenderness and loving care. And whenever a child of any age with a clear understanding of the fundamental things to be known and believed, and with a manifest moral purpose to forsake evil and to do right, desires to be confirmed, I would not hold him back. But I would be very careful not to attribute to the child a simplicity of faith and a strength of purpose which are not possessed, and I would take into consideration the child's surroundings, and hindrances, and helps. I would be sure that the desire was real and not merely a sentimental fancy. And I would be very careful not to put any pressure upon the child to be confirmed. It is not enough that the candidate of any age *consents* to receive the Laying on of Hands. It should be earnestly desired, and should never be received reluctantly or under constraint."

A strong effort was made to abolish both the office and title of Archdeacon but it was defeated. Mr. Francis A.

Lewis brought in a motion amending the IX. article of the Constitution so that the laity might have an equal part with the clergy in the election of a Bishop. It was passed for the first time.

## FOREIGN.

It is proposed to form a new diocese for South London, to be known as the Diocese of Southwark, to be formed out of all that part of the Diocese of Rochester which belongs to the County of London, and such of the Diocese of London as lies within the Archdeaconry of Kingston.

It is stated in the English *Illustrated Church News* that the Bishops of the Church of the Province of New Zealand have put forth a manifesto to the effect that they wish it to be known that the re-marriage of a divorced person, during the lifetime of the other party, is contrary to the law of the Church in the province, and that no Bishop or Priest of the Church is at liberty to celebrate such a marriage.

Three parishes in England, it is stated, have the (doubtful) privilege of electing their Vicar, by popular suffrage. Party feeling generally runs high, culminating in disgraceful scenes. One such contest recently took place at the little village of Small Hythe, Kent. There were, to start with, sixty candidates for the living worth £150 and a house. Before the polling took place the candidates were reduced to two. There were only fifty householders in the parish, but they managed to make things lively. The Rev. C. G. Pizey managed to secure a majority of two, and was consequently elected.

On Wednesday, May 11th, the House of Commons, by a majority of 154, rejected the latest Church Discipline Bill. It was an extreme Protestant measure gotten up by the Orangemen of Liverpool and was too ludicrous in its proposals to be seriously considered. For instance, one of its provisions enacted that—

"if a clergyman gives, either verbally or in writing, notice of a service of the Church of England under the designation of the Mass, or publishes or distributes, or uses, or recommends the use of any manual or document in which a service of the Church of England is so designated . . . he shall be deemed to have committed an offense under this Act."

That is an attempt to make Protestants by act of Parliament, with a vengeance!

Dr. George Carnac Fisher, the new Bishop of Ipswich, assistant to the Bishop of Norwich, is an Oxford man of wide experience in Church matters, and an acknowledged diocesan organizer. Till last year he was Suffragan of Southampton, and in that capacity rendered invaluable assistance to Dr. Randall Davidson. He relinquished his work in the diocese of Winchester owing to family reasons. Dr. Fisher, who resides at Forest Row, a remote rural district in Sussex, took his B.A. degree in 1868, and M.A. two years later, proceeding from Brasenose College to S. James', Doncaster, where he filled his first curacy, subsequently going to Dartford, where he remained till he was offered the vicarage of Forest Row. Dr. Fisher is well known and deservedly popular in the Diocese of Chichester, where he served for close on six years. Subsequently he took charge for varying periods of the parishes of St. George's, Barrow-in-Furness, St. Nicholas, Beverley, and Croydon, resigning the latter appointment in 1894.

THE House of Lords, in order, perhaps, to do something to fill up their time, and to justify their existence as one of the estates of the Realm of Great Britain, have been taking a hand in the "Ritual controversy." The Earl of Portsmouth is no doubt very desirous of the spiritual welfare of his tenants, and, above all, that they worship God according to the religion "as by law established." He discovered that the S. Alban's *Diocesan Missioner* was circulating a manual entitled *Before the Altar*, which, in giving a list of sins under the second commandment, enumerated that of joining in worship with heretical or schismatical bodies. "So that," exclaimed the noble lord, "when Her Majesty in Scotland attends the Presbyterian Church, she is, according to this manual, breaking the commandment." Think of the awfulness of hinting at even such a possibility. Where will the effrontry of these naughty ritualists end? So the Bishop was asked what steps he intended to take to withdraw the manual from circulation. The Bishop very courteously informed the earl that he declined to declare his intentions in the administration of his diocese, nor was he going to establish an *Index expurgatorius* in his diocese. The official report adds, "the subject then dropped"—probably with a dull thud!

---

THE London *Daily Telegraph's* correspondent writes: The funeral of the Rev. H. W. W. Bigg-Wither, Rector of Hardwick, near Aylesbury, took place on Sunday, in accordance with his wish, expressed in a curious letter containing instructions for his funeral arrangements, which had been written by him as long ago as Oct. 22d, 1887. The following copy of the letter was affixed to the Church door:

"To be buried in Hardwick, in a common grave, without handles or name on the elm coffin. Mrs. Miller to lay out the body. Six bearers—two outdoor servants. James and John Honour, brothers; two tenants, Joseph Hughes and James Todd; all to be dismissed after funeral, without returning to the Rectory. The Rev. C. Ridley to be invited to read service, unassisted. Nobody to be invited to the funeral, which is to take place at three o'clock on the Sunday or Sunday week after death. The body to lie in the chancel during the afternoon service. Instead of the Psalms for the day of the month, the 39th and the 90th. The First Lesson, the vision of the dry bones, from the Prophet Ezekiel; the Second Lesson, from the 15th chapter of the 1st Epistle to the Corinthians. No allusion in the sermon to the late Rector. C .Watkins, undertaker."

The deceased's wishes were carried out in every respect. A number of beautiful wreaths were sent, including one from Miss Charlotte Yonge, the novelist, who was a great friend of the deceased.

---

IN the British army all privates and non-commissioned officers must attend service in some place of worship every Lord's Day. Except in some Irish and Scotch regiments the large majority of the troops are at least nominal adherents of the Church of England. In many garrison towns arrangements are made for some of the regiments to attend one or more of the parish churches at a special military service before the hour of the regular parochial morning service. Such was the case at S. Martin's Brighton, and Lord Greville is so anxious that the morality of the rank and file of the British army should not be tampered with by being obliged to see "incense, lights and vestments and other illegal practices" that he asked the Secretary of State for War whether the government would continue to permit "this involuntary participation in law-breaking" in a part of her Majesty's forces! The Marquis of Lansdowne, Secretary of War, with the utmost politeness, snubbed the over-zealous peer, and as good as told him to mind his own business. But does not all this go to show the almost intolerable

burden of the establishment? So thoroughly is the Erastian principle settled in the minds of the British public that it cannot free itself from the theory that the Church is only a department of the State, to be regulated, as any other department, "by the authority of Parliament."

---

Not only the Church of England, but the whole Anglican Communion will lament the death of Mr. Henry Offley Wakeman, Fellow of All Souls and Tutor of Keble College, Oxford. He was a strong and enthusiastic son of the Church of England. He freely devoted his time, talents and money to her service.

"He accepted the Church of England on her own terms," says the *Guardian*, "as the plain claimant upon an Englishman for the loyalty due to the Holy Catholic Church of his creed."

His influence over the undergraduates of his college with whom he came in contact was immense.

"He loved particularly to help the man who was not in a specially religious set, but was a true-hearted fellow, perhaps rather a leading man in the ordinary life of the college. Some of these men know what he did in their own case."

But it is chiefly by his *History of the Church of England* that he is known to American Churchmen. It has become a text-book in our leading Theological Seminaries. No history of the English Church which has yet appeared has with such brevity, yet with such clearness and conciseness, brought out the full force of the continuity and Catholicity of the "Church of our Fathers." Besides his tutorial and literary work, he filled the positions of Bursar at Keble and All Souls Colleges. It seems all too sad that such a valuable life should have been cut off suddenly in its prime; but our Lord's words must ever remain the explanation of the apparently inexplicable, "What I do thou knowest not now, but thou shalt know hereafter." R. I. P.

---

The long looked for "Enquiry" into the lawfulness of the ceremonial use of incense has commenced before the two English Archbishops at Lambeth Palace. "This is not a Court," said the Archbishop of Canterbury with a snap, which old Rugbeians would recognize, when Mr. Kensit started in with his "protest" against the "legality of and authority of this Court." The distinction is important because a "Court" would have canonical power to enforce its judgment and Dr. Temple plainly understands that he cannot do this. Again the procedure is devoid of the etiquette always followed in English judicial proceedings. The Archbishops and lawyers appear in their every-day dress, the only indication of official position being the academic habit of the experts. The lawyers pleaded the legal aspect of the case, while the experts placed in evidence the theological, liturgical and historical use of incense. The *Church Review* says that—

"the display of learning exhibited by these men was unprecedented."

The briefs presented by the Rev. W. H. Frere of the Community of the Resurrection, and the Rev. T. A. Lacey, for the use of incense seemed especially lucid and convincing. The solitary expert against its use was Prof. Collins, who seemed to be the only one really animated with party spirit. The decision, or "the resolution of the doubt," now lies with the Archbishop. From their attitude it would seem that Canterbury is open, York closed. All the interruptions and interrogations of Dr. Maclagan seemed to indicate that his mind was made up or that he had some private view about a "still use" of incense. On the other hand, His Grace of Canterbury seemed anxious to learn more and more, and the evidence of the experts seemed a revelation to him.

At the last session of the Canterbury Convocation the Bishop of London presented a memorial, signed by 785 medical men, urging the necessity of communicating the sick with the "Reserved Sacrament." The memorialists stated that there were certain diseases and special cases where the "office of the communion of the sick" could not be used without dangerous consequences to the sick person, and in the case of infectious and contagious diseases it was dangerous to the Priest and the community. These dangers would be obviated by communion with the Reserved Sacrament.

The text of the memorial is here appended, and it will be noticed that it only touches exceptional cases of necessity.

*To the Most Reverend the Archbishops and the Right Rev. the Bishops of the Provinces of Canterbury and York in Convocation assembled:*

The humble petition of the undersigned members of the medical profession sheweth—

The strong conviction that they entertain that there are many exceptional cases in which "the Office for the Communion of the Sick" provided in the Prayer Book is too long, and its use detrimental and occasionally even dangerous to the sick person.

Such exceptional cases are:

1. Acute diseases.

2. Long-standing wasting diseases, such as the later stages of consumption and cancer.

3. Infectious diseases, where the priest and others are unnecessarily exposed to infection and liable to spread it.

4. Cases of sudden emergency, in which there is no time to consecrate the elements.

5. Where there is no "convenient place" in which the Sacrament can be conveniently celebrated.

As professional men, they think that the Sacrament should be administered in the way which is easiest to the sick and dying, and that in the cases mentioned the custom of taking the Sacrament to the sick ought to be specially permitted, as in former times, to the end that these very real difficulties and dangers may, as far as possible, be avoided.

Your petitioners therefore pray that your Right Reverend House will take steps as in your wisdom may seem best to secure the effective administration of the Holy Communion to the sick and dying in the urgent cases mentioned.

And your petitioners as in duty bound will ever pray.


## THE CHURCH ECLECTIC.

Terms: Published monthly, at $3.00 per annum. $5.00 pays for two years. Special rates to the Clergy and Candidates for Holy Orders, $2.00 per annum, in advance.

☞ All business, whether editorial, advertising, or regarding subscriptions, should be addressed to the Publishers,

THE YOUNG CHURCHMAN CO.,

Milwaukee, Wis.

George McClellan Fiske, D.D.,
RECTOR OF S. STEPHEN'S CHURCH, PROVIDENCE, R. I.

# THE CHURCH ECLECTIC.

VOL. XXVII. JULY, 1899. No. 4

## THE PROPOSED MARGINAL READINGS FOR S. MATT. I-III.

By the Rev. M. O. Smith, M.A.

THE report of the Joint Commission on Marginal Readings in the Bible, presents us on the whole with 1,894 such suggested readings, of which number, 1,317 are borrowed from the Revised Version; 216 from RVm, 33 from AVm, 8 are taken from the renderings preferred by the American Committee, in the appendix to RV, 66 have been adapted by the Commission from the Revised Version, and are marked in the report RV†, and for the remaining 254 the Commission themselves are responsible, making altogether the total mentioned above. It will be seen that in the main they have been guided by the Revised Version; and yet not entirely so; nor by the American Committee as a whole; nor by RVm as a whole; but that the report represents a selection, made upon principles more or less definite, and implying, we may fairly consider, either that these special renderings, in the Commission's estimation, are more important for some reason—doctrinal or otherwise—than the bulk of the Revised emendations, or else that they deem them more happy than the remaining alterations, and in other cases regard the Revisers as having been not quite so fortunate.

There are sixteen suggested readings altogether in the first three chapters of the Gospel of S. Matthew; and these we would proceed to examine in detail somewhat closely.

### CHAPTER I.

1. "The book of the *genealogy* of Jesus Christ."

This is taken from RVm. Apparently the Revisers themselves in the text, and the American Committee, were both satisfied with the word "Generation." One would naturally suppose that "Genealogy" should represent the Greek γενεαλογία, and that γένεσις should be translated by something else. It has never elsewhere in N. T. been represented by "Genealogy," either in AV. or RV.

There are two distinct Hebrew words in O. T., both of which are regularly rendered in the English Bible, "Generation," both AV. and RV., and also in the Vulgate *Generatio.* One of these two, the LXX have translated generally by γενεά; the other, and that the one most in point, they have regularly, although not quite invariably, represented by this very word γένεσις. Γενεαλογία does not occur at all, so far as I am aware, in the Received Text of the LXX. No instance is mentioned by Schleusner. It occurs only twice in the Greek Test., each time referring to the "endless genealogies" of the Gnostics, and each time it has been rendered "Genealogy" in the English version, both AV. and RV. These are the only two instances of the word "Genealogy" occurring in the N. T. in EV.[1] In the O. T., in EV. the word "Genealogy" represents quite a different expression; which the LXX usually renders by quite a new term, but in no single instance by γένεσις. The Vulgate generally uses a paraphrase (in fact, the Hebrew term is a verb, not a noun), but in no case does it employ *Generatio.* But the important point is that the phrase βίβλος γενέσεως is the representative in the LXX.—Gen. ii. 4—of "*These are the generations* of the heavens and of the earth;"[2] and that from this clause the title has been taken of the first book of the O. T.—the Book of Genesis. This constantly recurring *formula solennis* by which the Book of Genesis is articulated into its main divisions[3] is certainly a case where, if anywhere, the same identical expression should steadily be preserved in the English. Yet this singularly suggestive cross-reference by which, through a single pregnant term, the Hebrew is connected with the LXX, the LXX in turn with the Greek Test., the first book of the N. T. with the first book of the Old; the New Creation with the original Creation, and the Second Adam with the First—all is wiped out as with the stroke of a sponge by the Commission's emendation.

Besides, it seems probable that S. Matthew had present to his mind, at least more or less indefinitely, something more than the mere genealogy in his employment of this term. The γένεσις is, so to speak, the "extraction," the origin (*Liber originis*), or the birth[4] of the person in question; and some account of the actual birth of our Saviour would be included in the βίβλος, along with the gene-

[1] E. V. we always use as representing an *agreement* of A. V. and R. V.

[2] αὕτη ἡ βίβλος γενέσεως οὐρανοῦ καὶ γῆς.

[3] See Driver, *Intr.*, p. 5.

[4] It is translated "birth" in this very ch. (ver. 18) according to the Revised Text.

alogical table.[5] That is, the βίβλος does not definitely end with v. 17; but its influence at any rate extends over the whole of the first chapter. And this also is most in accordance with O. T. analogy.[6] So Luther seems to have happily rendered "Das Buch von der Geburt." The phrase cannot, doubtless, be legitimately stretched to include the entire Gospel; but still γένεσις is not synonymous with γενεαλογία, and should not be rendered as if it were so.

2. "Jacob begat *Judah* and his brethren." [All proper names to be given throughout the New Testament in the same form in which they are found in the Old Testament.]

The Revisers have stated their principle in this instance as follows:

"In the case of names of frequent occurrence we have deemed it best to follow generally the rule laid down for our predecessors. That rule, it may be remembered, was to this effect: 'The names of the prophets and the holy writers, with the other names of the text, to be retained, as nigh as may be, accordingly as they were vulgarly used.' Some difficulty has been felt in dealing with names less familiarly known. Here our general practice has been to follow the Greek form of names, except in the case of persons and places mentioned in the Old Testament; in this case we have followed the Hebrew."

It will be seen from this that the original principle with the more ordinary names,—Judah, Elijah, Isaiah, etc.,—was not so much to keep in the New Testament the forms found in the Old, as to preserve the more familiar forms; the form of the name "vulgarly used." The principle was then extended to names less familiar, for the sake of references between the two Testaments; and thus the Greek form has been finally restricted to purely N. T. individuals; *e. g.*, Jud*as* Iscariot, and so forth. The Vulgate would seem largely to have followed precisely the opposite principle; and to have read back the Greek form of names—doubtless because of the LXX—into the Old Testament. So Elias, Isaias, Chanaan, Cis (for Kish), Osee, Jonas, Agar, Core, all in O. T. It is through the influence of the Vulgate upon A. V., of course, that we find the Greek "Jesus" standing twice in it for Joshua (Acts vii. 45; Heb. iv. 8), Core (pronounce Korah) (Jude. 11), Osee (pronounce Osea) for Hosea (Rom. ix. 25;), Cis (Acts xiii, 21;), and so forth.

---

[5] *cf.*, the note of Dean Mansel in the *Speaker's Commentary.*

[6] *cf.* Driver, *ubi supra:* "The formula introduces some account of *the person himself* named in it." The italics are Dr. Driver's own; *cf.* also, Green, *Unity of Genesis*, p. 2.

Luther, like the Authorized Version, has often different forms for Old and New Testaments:—Elias, Esaia, Agar, and Kora, in N. T.; but Elia, Jesaia, Hagar, and Korah, in O. T. The Greek forms occurring in N. T. are very generally, although not quite invariably, the same as those which are found in the LXX.

It might be argued that a translation of N. T. should represent the New Testament; and a translation of O. T. the Old; and not proceed quietly to obliterate the fact that in reality the Old Testament names do not reappear in their original forms, but have undergone a distinct modification through their contact with the Greek. This is also a marked step in the process by which they have become the names familiar to ourselves. For instance, Johanan, Ἰωανά (LXX), Ἰωάνης (N. T.), Joannes (Vulg.), Johannes, Johann, John. This has also a certain doctrinal importance, as explaining very readily and naturally how the Joshua of O. T., for example, became the Jesus of the New. Besides that, in the cry from the Cross, the association between Eli and Elias, is much clearer than between it and Elijah. And this brings us to a difficulty of no small importance. A marginal reading Elijah, in S. Matt. xxvii. 47, S. Mark xv. 35, does not enable us to change the reading of the Prayer Book, in the Gospels for Palm Sunday, and Tuesday in Holy Week. The danger of the Authorized Version growing apart from the Epistles and Gospels in the most solemn of our services, the Holy Communion, is very real and very serious indeed. If the Church needs an authorized translation at all, she needs it for public reading in her solemn services; not so much for the sake of private study, for which the publishers have furnished in the past, and will continue, to furnish us with an abundance of aids. The emendation of AV. carries with it the emendation of the Prayer Book as well. Upon the whole there are decidedly two sides to this question of the form of the names.

Certainly no good purpose would seem to be subserved, by intruding into the Greek Testament the Hebrew Kidron; and at least we ought to be satisfied with Kedron[1] (John. xviii. 1.). And it is strange that the Commission have overlooked the application of their own principle to "the prophet Jonas" (S. Matt. xii. 39—41); whether intentionally, or merely by oversight, of course I cannot say.

3. "From the carrying away into Babylon unto *the* Christ are fourteen generations."

[1]The Vulg. has Cedron, both in N. T. and O. T.

So RV; though the Revisers have kept the rhythm of the sentence by changing "into" to "to" as well. There is, of course, here a slight gain in accuracy, although it hardly seems a point worth the making; since the name is only used here as the *terminus* to which the generations are reckoned; and that is sufficiently clear as it stands.

4. "When as his mother Mary was *betrothed* to Joseph."

RV. again; though the Revisers have kept true to the meaning by changing the *tense,* as well as the word. "When his mother Mary *had been* betrothed to Joseph."

"Among the Jews," writes Dr. Carr, in the *Cam. Bible for Schools,* "the betrothal took place a year before marriage, and during the interval the betrothed maiden remained with her own family. But *from the day of betrothal the pair were regarded as man and wife.*"

So the angel refers to the Virgin as *already* Joseph's wife (*τὴν γυναῖκά σου*), though he had not yet brought her home to his house. So also Joseph, in considering his duty, uses the *technical term for Divorce* (*ἐβουλήθη λάθρα ἀπολῦσαι αὐτήν*). The point is that the Blessed Virgin had already gone through a definite formal ceremony with Joseph; and that *two* distinct and different ceremonies were usual, in order to perfect a Jewish marriage. Of these the former is the one referred to in ver. 18; the latter in ver. 20—

"Fear not to *take unto thee* thy wife." *"Noli timere accipere Mariam conjugem tuam."*

The period contemplated in the narrative of S. Matthew, is that *between* the two ceremonies. During this period the Blessed Virgin would have continued to reside in her father's house; the intercourse of the two would be limited by recognized and strict regulations; but her property was already regarded as under her husband's control, and he needed a *formal Bill of Divorcement* in order to put her away.[8] A similar custom was found among the Greeks. The Athenians "regarded the formal betrothal as indispensable to the validity of a marriage contract."[9] It was usual, though not indispensable, with the Romans, and is defined by a Latin lawyer as follows: *Sponsalia sunt mentio et repromissio nuptiarum futurarum.*[10] Archdeacon Watkins also has carefully

[8]See Deut. xxii. 23-27. Lightfoot's *Horae Hebraicae, in loc.* Smith's *Dict. of the Bible,* Art., "Marriage;" Edersheim, *Messiah,* i. 148-150, 354.

[9]Smith, *ubi supra.*

[10]Florentinus; quoted in Watkins, *Matrimony,* p. 83.

distinguished the ceremonies of the *Sponsalia* itself, from those of the subsequent "Home-coming of the Bride;" they included a Ring (*annulus pronubus*) and the Joining of the Hands; whilst on the Wedding-Day proper were the Bridal Procession, the Carrying of the Bride across the Threshold, the Crowning her with a Floral Wreath, and so forth. The Christians altered the ceremonies somewhat, but preserved the institution intact; and so we find the Espousals practically universal in the customs of the ancient Christian Church.[11] The Betrothal still exists in the Eastern Church.[12] And in the Sarum Manual, the Espousals, *Sponsalia,* were performed at the Church Door, *ante ostium ecclesiæ;* and from them has been taken the greater part of the service in the modern English Prayer-Book. Watkins holds that in Christian marriage originally, the benediction of the priest belonged to the *Sponsalia*, rather than to the later wedding festivities; but that afterwards there was a double benediction, one at the *sponsalia,* and one at the wedding.[13] And, sure enough, in the English Prayer-Book there are *two* distinct Blessings, one for the service in the body of the church, and one for that at the altar. In other words, what were originally *two* different services have been gradually combined into one. After the former Blessing, Procter notes as follows:

"The preceding Service corresponds to the ancient *espousals,* and includes the ceremony of Marriage, performed at the church door, according to the old custom, but in the body of the church according to the English rubric. The Service then proceeds, etc."[14]

But everything that follows this Blessing has been omitted in the American Prayer-Book; so that the Marriage Service, as we have it, is literally almost made up of the ancient ceremonies of the Espousals. The same is true of the present Roman Catholic Service, which corresponds very remarkably to that in the American Prayer-Book (*Ritus Celebrandi Matrimonii Sacramentum*), and is likewise made up almost entirely of the primitive Espousals. So that "espoused" is precisely the technical, historical, and the proper term to be used; and in this instance AV. is happy, and can hardly be improved on; the Vulgate also has the accurate *desponsata;* the German is decidedly less satisfactory in translating by "vertrauet."

---

[11] See on this whole subject, Bingham, *Ant.* xxii. ch. 3.

[12] See Rev. E. A. Gernant, *Law of Marriage in the Holy Eastern Church.*

[13] pp. 84, 90.

[14] *On the Book of Common Prayer,* p. 412.

"Betrothed" is a common word in ordinary language, and with quite a different meaning. It does *not* suggest to the average mind that the betrothed pair have gone through a regular ceremony; but simply that they have a private understanding with each other; and that even, too, it may be, a secret one. It does *not* presuppose that their intercourse is subjected to set regulations; but rather that it is more than at other times free and unrestricted.[15] It does *not* imply that the woman's property already is under the man's control; but rather that any kind of interference on his part is more than usually a delicate matter. No one would ever dream of describing their separation by an expression like "Divorce." Nobody would dream of such an assertion as that the betrothal was "of equal force with marriage." There is here a distinct temptation to that most serious of all faults in history—the reading back of the notions connected with our modern social arrangements, into the times of the Bible. And it is nothing less than a simple mis-statement, unless with the Revisers' change in the *tense,* as well as with their change in the word. In S. Luke ii. 5, "betrothed" is peculiarly unfortunate. Here the Vulgate again has accurately *desponsata.* A good text to compare is Deut. xx. 7.; where the LXX, and the Vulgate as well, use almost exactly the same expressions, as here have been employed by S. Matthew. *Quis est homo, qui despondit uxorem, et non accepit eam?* Τίς ὁ ἄνθρωπος ὅστις μεμνήστευται γυναῖκα καὶ οὐκ ἔλαβεν αὐτήν;

5. "Which was spoken *by* the Lord *through* the prophet."

RV. There is, of course, here a decided gain in clearness of expression. AV. is more or less ambiguous to most persons; although its meaning is in reality the same. "Of" is found elsewhere in the Authorized Version in the sense of "by;" and the *Century Dictionary* gives instances from general English literature.

There are five emendations altogether proposed for ch. i. Of these there are two which are decidedly unfortunate. One introduces a far-reaching principle; which at least should be carefully weighed, and which leaves something to be said upon both sides. The remaining two present, perhaps, some advantages.

CHAPTER II.

6. "Behold, there came *Magi* from the east to Jerusalem."

[15] "During this period the bride-elect lived with her friends, and all communication between herself and her future husband was carried on through the medium of a friend deputed for the purpose, termed the 'friend of the bridegroom.' John iii. 29." Smith, *Dict., ubi supra.*

This is from RVm. Certainly "wise men" should be retained in the text, both with the Revisers and the American Committee; although nobody could very well object to "Magi" in the margin. The Vulgate has "Magi." Luther, however, has "Die Weisen." The Revisers' margin refers as well to Esth. i. 13; Dan. ii. 12; where the Vulgate has in each case, *Sapientes;* the LXX have a variation in Esther, but in Daniel have οἱ σοφοί.

7. "They *offered* unto Him gifts, gold, and frankincense and myrrh."

RV. and AVm. So that it leaves the text of the Authorized Version precisely as it already exists. The Vulgate here translates *obtulerunt.* The idea of course is to keep the word "offer," as the uniform translation for προσφέρειν. The closest parallel perhaps, to this incident, is in Gen. xliii, 26; where the same terms have been employed by the LXX. Nobody in the East would think of entering into the presence of a person of any eminence, without commending himself to favour by gifts; and so "presented" seems to suggest not inaptly the purpose in the offerings. *Reges Parthos non potest quisquam salutare sine munere.* If "offered" is taken, it would be well to make the corresponding change, "to" for "unto" in addition.

8 and 9. "All the *male* children that were in Bethlehem, and in all the *borders* thereof."

So RV. A gain in accuracy. RV. has given up the word "coasts" in this sense altogether; but the Commission has paid attention to it only three times, failing to notice it in six other instances.

10. "*And,* being warned of God in a dream, he turned aside."

δέ is "but," rather than "and." The accurate translation is, "*But* was warned of God in a dream, *and* turned aside." If we amend at all, why not do it thoroughly?

There are five emendations again in ch. ii; all of which would appear to be concerned to a considerable extent with *minutiae.* The first two virtually leave the text *in statu quo;* the second pair have some advantage in accuracy although there is no sufficient reason apparent why we should lose the quaint and forcible old English word "coasts." The last one, as an amendment, is not satisfactory.

CHAPTER III.

11. "O *brood* of vipers." So also; xii, 34; xxiii, 33.

This is a suggestion of the Commission itself, although a rendering not infrequently met with in various modern Commentaries.[16] Possibly the objection to the Revised Translation, "Ye offspring of vipers," is that it seems to indicate that the ancestors of these men were the "vipers," rather than the persons themselves. Certainly we cannot imagine S. John the Baptist condescending to vituperate the departed. Besides in the other case, xxiii, 33, the parallel demands that the phrase be synonymous with ὄφεις. Undoubtedly the expression was intended to find a lodging in the hearts of the multitude, and to leave its sting there. "Progeny" might, perhaps, be suggested, from the Vulgate, *Progenies viperarum,* but it seems open to the same objections as RV.[17] Γέννημα regularly is employed by the LXX, in the sense of "product," "produce," or "fruit;" and is applied ordinarily to the produce of the fields. So Deut. xiv. 22. τὸ γέννημα τοῦ ἀγροῦ, "what the field bringeth forth;" and *ibid.,* παντὸς γεννήματος τοῦ σπέρματός σου, "the increase of thy seed," *cunctis fructibus tuis.* Again Job xxxix. 4. πληθυνθήσονται ἐν γεννήματι, "they grow up with corn," *pergunt ad pastum.* Is. iii, 10. τὰ γεννήματα τῶν ἔργων αὐτῶν φάγονται, *fructum adinventionum suarum comedet,* "They shall eat the fruit of their doings." It is said that Symmachus uses γεννήματα in Gen. xli. 35; where the LXX have βρώματα, and EV. simply "food." Often the word has either very much weakened, or else almost entirely lost, its sense of derivation or birth, exactly like our English word "Produce;" as, for instance, in the reference from Job, where it merely signifies "Provender," *pastus, frumentum;* or in Symmachus' translation in Gen., where it answers to "provisions" or "food." It is used sometimes in the sense of "offspring," but not very frequently. At any rate, in the instance before us, the genitive ἐχιδνῶν, is a genitive, not of origin or source, but of material or content; the γεννήματα are made up of vipers, not that they have issued therefrom; they are a *viper-like* body of men, or 'brood,' or 'generation.' "O brood of vipers" certainly sounds

[16] *cf.* Lange, *Cam. Bible,* and G. A. Smith, *Hist. Geog.,* p. 317, who, however, preserves the familiar "Generation."

[17] Maldonatus refers to a strange idea of S. Ambrose, as the result of this translation. S. Ambrose understood, it would seem, that the expression was commendatory, rather than a rebuke; in that these men's parents were vipers; but they themselves had repented, and become something much better.

somewhat flat, and has a flavor of condescending to personalities; and it is desirable also, if possible, that a translation should be found, in some way connected with the important root γεν; and with that whole class of kindred expressions, which carried so vivid and immediate a meaning to the Hebrew mind. The multitude, in Biblical language, were a "generation" or a "seed;" and yet not a holy seed, but an evil one; whilst in fact Schleusner is authority for saying (although I have not any means of verifying the reference) that Aquila has actually γεννήματα for the special Hebrew word "generations" in Gen. v. i. But, in truth it appears to me that the Gospel instinctively avoids the word γενεαί as being too dignified a term for the animal of which S. John the Baptist is speaking; human beings have "generations" or γενεαί, but vipers only a sort of shadow, or copy, so to speak, of human generations, for which the best term that can be found is γεννήματα, the word used ordinarily of vegetable produce. So that in the very choice of the word, there is a kind of additional sting, as well as in the epithet that follows.

12. "Who hath warned you to flee from the *coming wrath?*"

This again is the Commission itself; neither the Revisers nor the American Committee have overlooked the significance of μέλλω.

"Μέλλω," writes S. G. Green, "indicates futurity as the result of predetermination, or of some act or event, 'is to be,' 'is going to;' "[18]

and he mentions this identical passage as a case in point. For the "wrath" was not conceived in the mind of the Baptist, simply as in prospect, or latent in the outcome of events,—in the way that the word "coming" might seem to suggest,—but as held in restraint in the hand of God, to be poured out upon the destined "day" of wrath.[19] This thought of the Divine decision, and determination, is caught with a truly wonderful and delicate accuracy by the authorized "wrath to come;" which cannot very well be improved on, and has been kept unchanged by the Revisers. So the Vulgate has *a ventura ira;* rather than *ab ira veniente,* or *ab ira imminente,* or even *ab ira futura.* Moreover, in the strictly analogous instance, Acts xxiv. 25., τοῦ κρίματος τοῦ μέλλοντος, "judgment to come," both AV. and RV., the translation is passed by unnoticed by the Commission. Besides, the amendment leaves us no room to draw

[18] *Grammar of Gk. Test.*, p. 374.

[19] Rom. ii. 5. *cf.* on the whole subject, J. A. Beet, "*The Last Things.*" Lect. III and IV.

a distinction, between ὀργὴ μέλλουσα,—the wrath which is destined —and ὀργὴ ἐρχομένη (I. Thess. i. 10), the wrath which is coming. It is certainly remarkable that none of the great versions,—not even the Revised,—appear to have made any attempt to represent this difference, unless the Vulgate has some approach to so doing, in *a ventura ira* (S. Matt.), but *ab ira ventura* (I. Thess.). But it is very much more strange that the Commission have left "wrath to come" as the translation of ἐρχομένη; and yet have altered it to "coming" in S. Matt., as the equivalent of μέλλουσα.

We will now place side by side the three different forms, in which the sentence as a whole comes before us:

AV. "O generation of vipers, who hath warned you to flee from the wrath to come?"

RV. "Ye offspring of vipers, who warned you to flee from the wrath to come?"

Commission. "O brood of vipers, who hath warned you to flee from the coming wrath?"

13. "He will throughly purge his *threshing*-floor."

Here the Commission has the support of RV., but it is strange that the Revisers themselves have not noticed the double *thr* in alliteration. "*Thr*oughly purge his *thr*eshing-floor" will never do at all, at least for public reading. It would appear that the whole context in which the words are embedded,—the "fan," and the "wheat," and the "garner," and the "chaff," all should make it sufficiently clear what kind of floor is meant; if otherwise, the whole sentence would need reconstruction.

14. "But John *would have hindered* him, saying."

RV. This is an attempt, of course, to represent in English the force of the Inchoative Imperfect, διεκώλυεν. Yet it seems to me that the real meaning is given very much more simply and vividly in the Authorized, "forbade." This again is due to the Vulgate *prohibebat*.

15. "Jesus, when He was baptized, went up straightway *from* the water."

RV. Of course the accurate translation of ἀπό. Cf. ἐκ S. Mark i. 10; Acts viii. 39.

16. "He saw the Spirit of God descending *as* a dove."

RV. S. Matt. has ὡσεί. SS. Mark (i. 10), Luke (iii. 22), and John (i. 32) have also ὡσεί in T. R., but according to the Revised Text in each case have ὡς. AV. has "like" in all the

four Gospels. RV. in all of them, "as." The Vulgate has *sicut* (SS. Matt. and Luke), *tamquam* (S. Mark), and *quasi* (S. John). The Commission has inserted "as" in S. Matt., but has left "like" untouched in S. Mark, S. Luke and S. John.

There are consequently six emendations proposed for ch. iii. Of these the first one has very much indeed the aspect of an attempt to work back again from the unsatisfactory translation of the Revisers, to the better rendering already existing in the Authorized. Upon the second the Commission is not to be congratulated. The third likewise is plainly unsuitable. Of the remainder there is only one, the fifth, which supplies anything very definite to lay hold on.

By some omission none of the eight emendations taken from the suggestions of the American Committee in the Appendix to RV, have been credited to the source from which they are derived. These are, S. Matt. xii. 23; xix. 14; S. Mark. vii. 4; xiv. 3 (combined with RVm); Acts xvii. 22; I Cor. xv. 33; Phil. iii. 12; Heb. xi. 1. In Phil. iii. 12, where Am. Com. read "lay hold *on* . . . . laid hold *on*," the Commission have "lay hold *of* . . . . laid hold *of*." In I. Tim. i. 2, there occurs a slight misprint: AV., of course, reads "God *our* Father."

---

## SWEDISH ORDERS.

By the Rev. Francis J. Hall, D.D.

Professor at the Western Theological Seminary, Chicago.

### III. FORM AND INTENTION—CONCLUSION.

IN our first article we gave an account of the circumstances which have brought the question of Swedish Orders prominently before our General Convention and the Lambeth Conference. In the second article we showed that the conditions necessary to make a valid ministry are (*a*) tactual and Episcopal succession, preserved without break from Christ and His Apostles; (*b*) a form of ordination which, when fairly interpreted, signifies the conferring of an Order of the Sacred ministry with its gifts of grace from the Head of the Church, Jesus Christ; (*c*) an official intention, on the part of the Church authorizing the ordinal, to do *by means of it*, what the Catholic Church has done in the Sacrament of Order. We also endeavored to show that there is almost a

moral certainty that the tactual succession has been preserved in the Church of Sweden from pre-reformation days to the present time.

Our task now is to consider the Form and Intention of the Swedish Ordinal. It is in connection with this subject that the most troublesome questions touching the validity of Swedish Orders arise.

This seems to be a suitable place to acknowledge the help which the writer has received from various sources—especially from the Bishop of Chicago, the Bishop of Marquette, the Rev. Dr. Percival of Philadelphia, the Rev. O. A. Toffteen of Minneapolis, the Rev. Johannes Rockstroh of Danville, Ill., the Rev. H. Lindskog of Chicago, and the editor of THE CHURCH ECLECTIC. The assistance thus received, whether in the shape of documentary matter or in the form of suggestions, has been indispensable; and the writer wishes to thank these persons most earnestly.[1]

It should be added, however, that the writer has felt free to form his own conclusions, and that no one except himself is responsible for the position taken in these articles. He claims no infallibility, but he has endeavored to do justice to every pertinent circumstance and every argument. He believes, as the result of his study, that, in spite of the obscurity which clings to certain points, the indisputable facts, documents and arguments which he has been able to consider are quite sufficient to determine absolutely the course to be pursued toward Swedish ministers desiring to exercise their ministry in this Church.

We now come to the forms employed in ordaining Swedish Priests and Bishops. As the Order of Deacons has disappeared from the Church of Sweden, there is no form for ordaining Deacons. There is no provision, as with the Catholic Churches elsewhere, for a celebration of the Holy Eucharist, in connection

[1]In addition to the documentary matter elsewhere mentioned in these articles, the writer has consulted, either directly or indirectly, the following: Geijer's *History of the Swedes*, translated by Turner, London; Anjou's *History of the Reformation in Sweden*, translated by Mason, New York, 1859; Butler's *Reformation in Sweden*, New York, 1883; Lenker's *Lutheranism in All Lands*, Milwaukee, 1894; Fryxell's *History of Sweden*, translated by Howitt, London, 1844; Staunton's *Eccles. Dict.*, New York, 1875; Campanius' *Kort Beskrifning om Provincien Nya Swerige uti America*, Stockholm, 1702; Vertot's *History of the Revolutions in Sweden*, translated by Mitchell, London, 1711; Tustin's *Church of Sweden*, Document II of the Committee on Eccles. Relations, 1876; Hammerskold's *Missions of the P. E. Church Among the Swedes in the Eastern States;* and Almquist's *Prayer Book of the Church of Sweden*, 1891.

with ordinations, but the ordinations occur at the close of the service of the day. They usually occur, I am told, on Saturdays.

1. The part of the Ordinal for the Priesthood, or, as that Ordinal calls it, the Preaching-office (*Prediko-embetet*), which we need to consider, is as follows:

The oath of office having been administered by a notary, the Bishop says—

"God Almighty strengthen and help you to keep this; and according to the authority which is entrusted to me for this business on God's behalf by His Congregation, I hereby commit you to the Preaching-office, in the Name of God, the Father. . . . . Ghost. Amen."[2]

From this moment the Ordinal, having called the candidates "those to be ordained," now calls them "those ordained."

Psalm 132 is then sung by the choir, and "O Thou Holy Ghost, come within us. Abide with grace and peace in these faithful hearts," etc. The Bishop with the Assistants,[3] during the singing, places the chasubles upon those ordained and prays, with the laying-on of hands, at the conclusion of the singing, on each separately, "Our Father . . . for ever and ever. Amen."

The Bishop ascends to the Altar and says, "Let us pray." Then, facing the Altar, he says a prayer in which these words occur—

"We pray Thee with all our heart that Thou wouldest graciously behold these Thy servants, who are now ordained to Thy service and the holy Preaching-office, and give them Thy Holy Spirit, that they may . . . in the warfare for Thy kingdom

[2]The translation here used is taken from one made by T. M. Fallow (London, Simpkin, Marshall & Co., 1879), and reprinted in THE CHURCH ECLECTIC, July, 1894. It has been stated to the writer, by those acquainted with the Swedish language and history, that the phrase translated preacher-office, *prediko-embetet* (more accurately, preaching-office), was of pre-reformation use in the Swedish Church; and that it connotes, in conventional use, more than a literal translation into English conveys to our minds. The members of that office are called Priests in the Mass, and this title has recently been restored in the Ordinal. The phrase *prediko-embetet* is said to signify the ministry of the Holy Spirit in the New Covenant (as distinguished from the ministry of the Old Law), with all that is by Scripture included in such ministry. The question of titles in this connection is not vital, if it can be shown that the Swedish Church understands by the ministry of the Spirit in the New Covenant all that the Catholic Church has understood by that ministry. This is the real question in estimating the Swedish Church's teaching and intention concerning her priesthood.

It should be stated that the Ordinal has quite recently (1894) been revised. But, even if this revision were radical, which it is not, our argument in this connection would have to be based on the Ordinal *heretofore in use.* If that is defective, subsequent revision cannot save Swedish Orders. The *worst* Ordinal (used for any length of time) should be considered.

[3]These Assistants are members of the "Preaching-office."

abide steadfast, faithfully and mightily accomplishing Thy work, ministering teaching and discipline with moderation and learning, so that Thy holy Gospel may abide among us . . . through Thy Son Jesus Christ our Lord. Amen."

2. There is also a form for installing a Church Pastor or Rector in a Congregation. This is somewhat parallel to the above, except that the Bishop says, after mentioning the authority of the Congregation as in other forms, "I hereby commit to thee the Church-Pastor-office in this Christian N. N. Congregation," etc. A corresponding modification occurs in the prayer for the Holy Spirit, which follows, "This Thy servant whom Thou hast sent and appointed to watch over the souls of this Congregation," etc.

3. The title of the service corresponding to our "Form of Ordaining a Bishop" is "How a Bishop Shall Be Installed in Office."

When the Bishop has made his Oath of Office, according to the formula, the Archbishop says—

"God Almighty strengthen and help thee to keep this. And according to the Authority which is entrusted to me for this business on God's behalf by His Congregation, I hereby commit to thee the Bishop-office in N. N. Diocese: in the Name of God, the Father . . . Ghost. Amen."[1]

The choir then sings Psalm 132, and "O Thou Holy Ghost," etc., as in the Ordinal already quoted; and—

"while it is in singing, the Archbishop delivers to him who is installed, first the king's Mandate, and after that the Bishop's Cross, which he hangs on his breast. Thereupon the Assistants place upon the Bishop the Cope, after which the Archbishop delivers to him the Pastoral Staff. When the singing is finished, the Archbishop and Assistants lay their hands on the Bishop's head, and the Archbishop prays: Our Father . . . for ever and ever. Amen."

The Mitre is then put on.

Then follows, at the Altar, as in other forms, a prayer by the Archbishop, in which he describes our Lord as having, "for the edification of His Church, appointed some Apostles, some Prophets, some Evangelists, some Pastors and Teachers," and proceeds to pray—

---

[1]The Ordinal of 1809, subsequently revised, said, "I herewith deliver unto you the king's authority and therewith the Office of a Bishop," etc. The edition of 1878 does not contain these words. Percival's *Question of Swedish Orders;* Pratt's *Letters on the Scandinavian Churches*, London, 1865, p. 53.

"We furthermore beseech Thee, grant to this Thy Servant, who now is appointed to have oversight in the Congregation, Thy Holy Spirit, that He may always maintain. . . . Let him . . . behave himself as (becometh) Thy Minister," etc.

1. The careful student can hardly fail to notice certain marked peculiarities in the Swedish Ordinal. The omission of any form for ordaining Deacons raises the question as to whether a ministry, which has been altered as a whole from the ancient threefold ministry into one of two orders only, has not also been changed in the several parts which remain after such mutilation. Tactual succession is not the only condition necessary to preserve the Episcopacy and Presbyterate from loss. An Order of the ministry may be lost by alteration as well as by interruption of the succession.

2. Again, the Bishop, so far from professing to act by authority inherent in his Order—that is, by authority derived from Christ through Apostolic transmission, says expressly that he is acting according to authority entrusted to him by God's Congregation. He also limits the range of the authority referred to by the phrase, "for this business." It is not forgotten that Swedish writers interpret the word Congregation (Församling) as equivalent to Church (Kyrka);[5] and that Anglican writers can be found who hold that the authority to perpetuate the ministry was given by Christ to the Church rather than to the members of the Episcopate.[6] But, assuming that Congregation here means the Church, we cannot accept the theory which we have described. It is contrary both to Scripture and to Catholic doctrine.

3. Then, too, there is no language which *in itself* signifies that the Holy Ghost and the peculiar grace of Order is conferred *by means of* the action and words of the Bishop. It is true that the gift of the Spirit is prayed for, but not in a manner which is unmistakably sacramental or which differentiates the prayer from that which might be offered by anyone and for any Christian who is about to enter upon a position of any kind of responsibility and

---

[5]It must be admitted that "God's Congregation" may readily be taken to mean His Congregation *at large*—which is His universal Church. Otherwise we should look for some such phrase as "*this* Congregation of God," or "*a* Congregation of God."

[6]Such is the argument of Hort in his *Christian Ecclesia*, a sufficient answer to which is to be found in Dr. Bright's, *Some Aspects of Primitive Church Life*, Address I.

government in the Congregation. In fact, the prayers referred to might consistently be employed in making Methodist ministers.[7]

4. Finally, it is to be noticed that there is a peculiar analogy between the form for installing a Bishop and that for installing a Church-Pastor in a Congregation. Both forms are called forms for installing.[8] The Bishop is called a Bishop before he has been installed, apparently by virtue of royal appointment. The Archbishop does not commit to the person to be installed the "Bishop-office" *simply,* but "the Bishop-office *in N. N. Diocese;*" just as in the form for installing a "Church-Pastor" the *Introducendus* has committed to him "the Church Pastor-office *in this Christian N. N. Congregation.*" The three offices—for Installing a Bishop, for Ordaining to the Preaching-office, and for Installing a Church-Pastor—are structually similar throughout. But the differences which distinguish the form for Installing a Church-Pastor from that for Ordaining to the Preaching-office are strictly analogous (allowing for necessary variations of phraseology) to those which distinguish the form for Installing a Bishop from the same form for Ordaining to the Preaching-office. Those who defend the Swedish Ordinal have cited these differences in order to prove that the form for installing a Church-Pastor is not an Ordinal in the proper sense of that term.[9] If so, the question is raised as to whether the form for Installing a Bishop (which is closely parallel in the points urged) is an Ordinal, properly speaking. This question is not definitely answered in the affirmative by the form for Installing a Bishop itself, which, in the light of the comparison here made, might be regarded as an installation, and nothing more.

Now, we do not intend to draw conclusions in so grave a matter as the validity of Swedish Orders from such considerations as we have given, serious though we believe them to be,[10] without first trying to gain further light, from more general sources, as to

[7]Archbishop Ulingard, writing to Gustaf Unonius in 1844, says: "Do not believe that, by the laying on of hands by Ordinator, the Spirit of God can be communicated. As the kingdom of God, so this highest gift *does not come through any outward gestures, but ought to dwell in us.*"

[8]The titles of the three forms here translated are: (1) *"Huru Biskop i embetet skall installas;"* (2) *"Om inwigning till Prediko-embetet;"* (3) *"Huru Kyrkoherde skall installas i en Församling."* This subject is discussed in *The Guardian,* June 20, 1888.

[9]So Dr. Nicholson in the *Church Times,* June 18, 1880.

[10]Dr. Pusey, as is well known, considered the language which derives the Bishop's authority "for this business" from "God's Congregation" as in itself destroying the validity of the Swedish Ordinal; and his judgment is not affected in the least by the question of the precise meaning of *Församling.* See Pref. to *Sermons on Reunion.*

what is the intention of the Swedish Church on the Ordinal. That Ordinal is certainly very peculiar, but we shall not express at this stage of our discussion any opinion as to the value it would have, if it were set forth by a Church whose intention therein could be shown, from her official formularies, to be unmistakably sound.

The question before us, then, is the doctrinal position of the Swedish Church touching the ministry. It is conceivable that a Church may fall into heresy in some important matters without ceasing to preserve a valid ministry—that is, a ministry secured by an unbroken Episcopal succession, and by a form which is intended by that Church to signify, and does signify, all that a Catholic Ordinal signifies.[11] But if a Church is committed to fundamental error concerning the ministry itself, such error must be regarded as modifying and vitiating her intention touching the Ordinal.

In discussing the intention of the Swedish Church, we are bound to acknowledge that her having preserved the succession points in itself to a right intention, and throws the burden of proof on those who wish to have Swedish Orders declared *null and void.* As a distinguished correspondent writes:

"There is . . . a question like this. If the Swedish Church, in ordaining men to the care of ancient sees (preserving the original seven unchanged for many years, and investing them with Catholic ornaments, keeping old titles, and treating them [their occupants] as successors of those who had been their predecessors of the Roman obedience), did not intend to make them real Bishops, *whatever a real Bishop might be,* what did they intend to make them? . . . As a Church, I have no doubt they thought they were perpetuating *the same ministry* they received."

Such a conclusion, we admit, would be logical, provided no defect in the Ordinal or other evidence to the contrary could be alleged. Moreover, it must be acknowledged that the requirement of Episcopal ordinations, contained in the Church Order of 1572 and still in force, points the same way; although the doctrinal implications of the language contained in that document are not as unmistakable as we should wish.[12]

---

[11]Thus, no doubt attends the Nestorian Orders of the East.

[12]A Swedish friend has shown me a most valuable copy of the original edition, put forth in 1571 by the Archbishop of Upsala; and has kindly translated literally from it the following passage: "Neither shall any one take (upon) himself the Holy Ministry to which he has been chosen, tried and examined, before he, publicly in the congregation by laying-on of hands and the prayer, has been thereunto set aside and confirmed. Whereas, the Holy

But our position in this discussion is quite different from what it would be if the Swedish Orders were our own, or if we were in some way committed to them. To recognize them would be a new and important action on our part. Under such circumstances, failure to demonstrate the non-validity of Swedish Orders does not involve a consequent necessity that we should recognize them as valid. We have no right to take such action, in view of the serious consequences liable to be incurred, until the validity of the Orders in question has been demonstrated. In brief, the burden of proof lies with those who would have this Church commit herself *either way*—to a condemnation or to a recognition of Swedish Orders. Mere tactual succession, and the legal requirement that all Swedish clergy shall be Episcopally ordained, do not in themselves afford more than *presumptive evidence* in the matter. There remains the possibility that the Swedish Church has altered in meaning and effect what she has retained as touching tactual succession. A ministry may be lost, as we have said, by alteration as well as by an interruption of the succession. Moreover, questions may be raised by the Ordinal, and by the doctrinal status of the Swedish Church touching Holy Order, which this Communion cannot rightly settle without appeal to an œcumenical council. Such a situation would, so far as we are concerned, leave Swedish Orders incurably doubtful—that is, without hope of final determination by us so long as the present state of Christendom continues.

It remains that we have to consider any extraneous circumstances which throw light upon the meaning of the peculiarities of the Swedish Ordinal, so that we may be in a position to conclude more certainly whether these peculiarities signify an alteration in the nature of the ministry in the Swedish Church.

---

Ghost, without Whom this office cannot well be discharged, usually is given through such means, so it would be a great presumption to despise them, so much the more as from the time of the Apostles in all Christendom, they have been in use."

It will be observed that it is said that the Holy Ghost is given usually by means of the laying-on of hands and the prayer. There is, however, no indication given as to whether it is essential that this laying-on of hands should be performed by a Bishop of the Apostolic Succession, or as to whether the Bishop's power thus to confer the Holy Ghost for an office of Holy Order is one pertaining inherently to his office. In view of the close connection of the Swedish Church with the Lutheran movement and the peculiar Ordinal adopted, this silence is most unfortunate. Moreover, there can be no question but that this Church Order represents the high-water mark of opinion in the Swedish Church since the Reformation. Its author, Archbishop Laurentius Nericius, unfortunately held very imperfect views on the ministry, as appears from quotations made by the *Christian Remembrancer*, Vol. XIII, pp. 429, 430.

1. The first circumstance which needs consideration, before we can assert that the Swedish Church has intended to perpetuate the ancient Catholic ministry, is the suppression of the Diaconate. The reply made to this objection is that such a fact is paralleled on a smaller scale by ordinations *per saltum*, like that of S. Ambrose[13] and the three Bishops consecrated in the reign of James I. for Scotland. In these cases, it is urged, persons who had not received the Church's Diaconate or Priesthood were elevated at once to the highest grade of the ministry. We are also reminded that the inferior Orders are contained in the higher, having originated, in fact, by differentiation from above.[14] The rejoinder is obvious. An ordination *per saltum*, irregular though it be, and quite contrary to Canon Law, does not signify a suppression of the Diaconate. It means merely this: that, for exceptional reasons, certain individuals were exempted from the disciplinary rule of receiving the inferior Orders before being advanced to the highest. To suppress the lower Order means to change the Catholic ministry (which was instituted by Divine inspiration to be threefold) into a twofold ministry. S. Ignatius of Antioch, one of the contemporaries of S. John, and supposed to have been his disciple, writes, 110 A. D.:

"Let all reverence the Deacons as an appointment of Jesus Christ, and the Bishops as Jesus Christ, and the Presbyters as the sanhedrim of God, and assembly of the Apostles. Apart from these no Church is named."[15]

It is true that all the powers of the ministry are latent in the Episcopate, but it is also true that these powers are distributed to three Orders by Divine appointment. The question needs consideration as to whether a distribution of them to two Orders does not give these two Orders severally a different meaning and nature from what they have when their powers are more widely distributed. Our own Communion has been more careful to preserve her heritage. She says, in the Preface of her Ordinal—

"It is evident unto all men, diligently reading Holy Scripture and Ancient Authors, that from the Apostles' time there have been these Orders of Ministers in Christ's Church—Bishops, Priests, and Deacons. . . . And, therefore, to the intent that

---

[13]The facts in this case are disputed.

[14]Thus reasons Dr. Nicholson in the *Church Times*, June 4, 1880. The whole *per saltum* argument is answered in *The Guardian*, July 18, 1888.

[15]*Ad Trall.* 3.

these Orders may be continued, and reverently used and esteemed in this Church," etc.

The Ordinal which follows is appointed. To reply that there is a desire among some of the Swedes to restore the Diaconate is not pertinent. If this suppression, so long continued, has vitiated Swedish Orders, it is now too late to revive the Diaconate with effect.

2. The next circumstance is the fact that the Church of Sweden has allowed herself to be committed, in a measure at least, to the language of the Smalkald Articles touching the non-necessity of Episcopal Ordination, and to its contention that the power of perpetuating the ministry is lodged in the Church as a body.

It is desirable to give a brief resumé of the history of Swedish Symbolism. The notable Synod of Upsala, A. D. 1593, in its *Decretum Upsaliense,* may be said to have completed the Swedish Reformation Settlement so far as its broad outlines are concerned. Four standards of teaching were adopted in this *Decretum:* (*a*) the pure and saving Word of God; (*b*) the Apostles', Nicene and Athanasian Symbols;[16] (*c*) the Unaltered Augsburg Confession; (*d*) the Church Order of 1572, in which it was ordered that all ordinations should be performed by Bishops. There was no indication given, however, in this law, that Bishops possess an inherent authority, irrespective of any action of the Church at large; or that their *peculiar* authority has any other basis than human polity. The Swedes generally reckoned themselves as Lutheran, and the question came up in the seventeenth century as to whether the rest of the Lutheran Symbolic Books, contained in the Book of Concord, should be adopted as Symbolical by the Swedish Church. Some of the clergy disliked the idea of having so many Symbols, but a general agreement seems to have existed that the Book of Concord could rightly be used in expounding the *Decretum Upsaliense.* Finally a "*religious plakat*" was adopted by the clergy in 1663, asking the king to impose the rest of that book, including the Smalkald Articles, "for the better guidance of the Church's teachers and clergy in expounding the Holy Scriptures and the Swedish Church's Symbolical Books." The royal action was

[16]The Swedish versions of the Creeds have not preserved, at least not uninterruptedly, the sense of the originals in every respect. In the Apostles' Creed, the phrase "Christian Church" has displaced "Catholic Church," and in the Nicene Creed the same article has read, "I believe *that there is* one Catholic and Apostolic Church." Pratt's *Letters on the Scandinavian Churches,* London, Masters, 1865.

delayed until 1686, when Charles XI. issued a new Church Law, in which the entire Book of Concord was declared Symbolical and binding upon the Church. Erastian though such a procedure was, the Swedish Church acquiesced passively in the royal action, clearly finding nothing in it inconsistent with her principles.[17] In 1772, eighty-six years later, a political revolution led to a reconstitution of the Swedish Law and thus to a purely accidental and non-significant omission of the Law of 1686.[18] In spite of this occurrence, it has remained true to this day that the members of the Swedish Church reckon themselves as Lutheran. Although they do not reckon the Smalkald Articles among their Symbolical Books, there is no historical evidence that we can discover, to show that the position occupied for eighty-six years by these Articles is inconsistent with the teaching which has for three centuries prevailed among the Swedes. It is granted that the Smalkald Articles never occupied the position held by the *Decretum Upsaliense,* but their official recognition as necessary to be used by the clergy in *expounding that Decretum* justifies our using their language to interpret, in doubtful points, the doctrinal meaning of the law of 1572 requiring Episcopal Ordinations. Their language cannot be reconciled with a Catholic view of the ministry.

---

[17]I am indebted for these facts primarily to a manuscript translation, furnished by the Bishop of Marquette, of *The Church's Confessional Writings According to Swedish Law,* by C. A. Reuterskiöld, Stockholm, 1897.

A Swedish friend calls my attention to the fact that, although the Church Law of 1686 required the clergy to subscribe to the whole Book of Concord in their oaths of office, *this was not done,* at least not directly. I think he has proved this to me from his copy of the Church Law and from the Ordinal subsequently in use. But it appears, none the less, that the clergy have pledged themselves in their oath of office to be governed in all things "according to the Church Ordinance set forth by the king." This pledge apparently committed them to the enactment referred to, and therefore to the whole Book of Concord. It is true that this pledge is reckoned under the head of discipline rather than of doctrine. But a discipline having doctrinal implications cannot be acquiesced in passively without committing those who thus acquiesce to these implications. I cannot but hold, therefore, that, while this Law remained in force, the Swedish clergy were in a very real sense committed to the Smalkald Articles, contained in the Book of Concord. The "religious plakat" of 1663 must also be taken into account. The text of the Church Law of 1686 is said to be given in Herzog-Platt, *Real Encyc.*, Vol. XIII, p. 741.

[18]Hasselquist, quoted in *The Guardian* of June 20, 1888, by Dr. Percival, says, "The whole Book of Concord was adopted by the clergy as *Clerus Comitialis*, 1647, and was made binding in the ecclesiastical law of 1686, which has not been repealed." Technically speaking, this last statement is undeniably true. But we have not pressed the point in view of the accidental omission of 1772. The *Christian Remembrancer*, Vol. XIII, p. 402, says that, since 1686, "no change of any importance has taken place." Both Reuterskiöld and Percival say that the clergy subscribed to the Book of Concord directly up to 1829.

Part III, Article III of these Articles contains the following language:

"If the Bishops were true Bishops, and would devote themselves to the Church and the Gospel, they might be allowed, for the sake of love and unity, and not from necessity, to ordain and confirm us and our preachers; nevertheless, under the condition that all . . . display be laid aside. Yet, because they neither are nor wish to be true Bishops, but worldly lords and princes . . . but persecute those who, being called, discharge this duty; for their sake the Church ought not to remain without Ministers. Therefore, as the ancient examples of the Church teach us, we ourselves will and ought to ordain suitable persons to this office . . . as S. Jerome writes of the Church at Alexandria, that at first it was governed in common by the Bishops through the Priests and Preachers."

Again, in the Appendix, Part II, after a statement that S. Jerome teaches that the distinction between the grades of Bishop and Elder or Pastor has human authority only, this language occurs:

"But since, by Divine authority, the grades of Bishop and Pastor are not diverse, it is manifest that ordination by a Pastor in his own Church has been appointed [*i. e.,* is valid] by Divine law. Therefore, when the regular Bishops become enemies of the Church, or are unwilling to administer ordination, the Churches retain their own right. For wherever the Church is, there is the authority to administer the Gospel."[19]

This language gives us, apparently, the explicit information we are seeking as to the precise light in which the Swedish Church views her retention of an Episcopal Succession. According to this information, she has, for a considerable time at least, regarded her Episcopacy as of human ordinance.[20] If so, the Installation of a Bishop is naturally called an Installation, and the resemblance between the forms for Installing a Bishop and for Installing a Church-Pastor in a Congregation is accounted for. Neither forms can be proved to signify ordination to an office of Divine appointment. Moreover, the Smalkald Articles refer the power of perpetuating the ministry to the Church at large, and this agrees with the express avowal in the form for ordaining a member of the Preaching-office, that the Bishop acts according to the authority

[19]See Jacobs' *Book of Concord,* Vol. I, pp. 333, 334, 349.

[20]It was because of such views, held by those who were responsible for Dr. Cheney's consecration, that our own Bishops once declared his Episcopal Orders "*ipso facto* null and void." See *Lambeth Conferences,* p. 360.

entrusted to him by God's Congregation. In view of this history, we can see that the low state of opinion in the Swedish Church has a significance which it never had in the Anglican Communion, The Preface of the Ordinal and various prayers in the Ordinal bear plain and official witness to the fact that such a state of opinion misrepresents the real teaching of this Church. Low Church views *have never been implied in our ordination vows,* as they have been in those of the Swedish clergy.

3. It is in the light of this Symbolic history of the Swedish Church that we must treat certain lesser objections—objections which might be explained, perhaps, by other reasons than that of a false mind concerning the ministry, if Swedish Church history could be written on other lines. Thus the Bishop is called a Bishop before the Archbishop has installed him in his Diocese. This would seem very natural on the supposition that no elevation to a Divinely appointed Order is taking place, but merely a formal induction into an office to which the Bishop has been appointed.

4. Again, the ideas that the three Orders of the ministry are Divinely appointed and that the Priesthood is ordained to exercise sacerdotal functions are intimately connected. When one is denied the other suffers. It is, therefore, difficult not to believe that the preference shown in the Swedish Ordinal until recently for the title *prediko-embetet,* and the entire suppression of any trace of connection between the Ordinal and a Eucharistic Sacrifice, signifies a disbelief in any truly sacerdotal ministry on earth. The persons ordained are instructed to minister "teaching and discipline." All else is made secondary. It is true that the Swedes have a liturgy and call it the Mass. The name Priest is retained in it; and they even go so far as to teach a real presence of the Body and Blood of Christ under the Eucharistic species; but they treat of this solely in its sacramental and manward relations. The Eucharistic Sacrifice is not taught except in the sense of a sacrifice of praise and thanksgiving.[21] No objective mystery before God, whereby we re-present and plead the Sacrifice of the Cross, is heard of.

---

[21]The *Christian Remembrancer,* Vol. XIII, p. 410, *et seq.,* gives a full description of the Mass and points out how every allusion to the Eucharistic Sacrifice has disappeared except that the wafer is twice called *oblat.* The wine left after the service is said to be poured back for ordinary use. *cf.* the *Apology of the Augsb. Conf.,* ch. XII. We do not forget that the papal Bull on Anglican Orders makes a similar attack on our formularies; but our Archbishops easily disposed of this attack in their Reply.

5. Finally, Swedish ecclesiastics have been notoriously lax in regard to the law requiring Episcopal ordinations. Cases have been cited of persons having Presbyterian Orders being left in undisturbed possession of English benefices. But these instances can be historically accounted for on other grounds than any which would commit the English Church to the validity of Presbyterian Orders. They were very exceptional, and were recognized at the time as contrary not only to Canon Law, but also to the doctrinal teaching of the English Church. This cannot, apparently, be said of the Swedish irregularities. The Smalkald Articles stand in the way. Passing over the disputed point as to Deans and Army Chaplains having been permitted to ordain in Sweden,[22] the evidence is indisputable (*a*) that certain ordinations were authorized to be performed on the Delaware by members of the Preaching-office;[23] (*b*) that the Swedish Pastor in London was authorized by the Bishop of Skara in the eighteenth century to ordain a certain missionary for America;[24] (*c*) that those who receive presbyterian ordination under the Augustana Synod in this country have been habitually admitted by the authority of the king and various Bishops of Sweden into Swedish pastorates, at least until within a few years.[25] It is to be observed that English ecclesiastics have

[22]This is asserted by Dr. Baelter, in his *Kyrko Ceremoniarea, Orebro,* 1838, pp. 5, 677, cited by "High Churchman" in the *Church Times,* June 25, 1880. The *Christian Remembrancer,* Vol. XIII, p. 433, says that "in the vacancy of a See, Deans of a Cathedral Church have occasionally ordained, by special permission," and refers to Schubert's *Schwedens Kirchenverfassung und Unterrichtswesen* (Griefswald, 1821), Vol. I, p. 328. Jacobs' *History of the Evangelical Lutheran Church of United States,* p. 97, cites Knos' *Die Vornehmsten Eigenthümlichkeiten der Schwedischen Kirchenverfassung* (Stuttgart, 1852), p. 70, to support the assertion that "In former times, by a special royal dispensation, but which was very rarely granted, ordinations were administered in an Episcopal vacancy by a provost; the rule, however, of exclusive ordination by Bishops is now strictly enforced" (*i. e.,* in Sweden).

[23]Jacobs shows, pp. 96-98, that a certain Falckner was ordained on the Delaware in 1703 by Pastors Rudman, Bjork and Sandel; and that "by a commission of the Archbishop and consistory in Upsala of November 7, 1739, the two Swedish Pastors in America, Dylander and Trenberg, were directed to ordain to the ministry William Malander." Before this could be done Dylander died, and Trenberg scrupled to act alone without further authorization. As Jacobs says, "The Swedish Pastor could ordain, but only as duly authorized to do so from Sweden." Falckner's ordination by mere Pastors is also given in Acrelius' *History of New Sweden,* p. 214; and in Clay's *Annals of the Swedes on the Delaware* (Philadelphia, 1858), p. 78, who is quoted as saying that "when persons were to be ordained under circumstances that prevented the presence of a Bishop, it was usual for the Archbishop of Upsala to issue his mandamus to certain Presbyters to act in his stead."

[24]This missionary was John Eueberg, ordained in London in 1729. He was a German, who had studied at Upsala. Jacobs, p. 101.

[25]Says Hasselquist, in a letter to Dr. Percival, dated May 17, 1888: "Not a few have returned to Sweden of those that have been ordained here [Augustana Synod] and have been received as Ministers in full standing and

never authorized presbyterian ordinations. At worst they have condoned the irregular possession of English benefices by non-episcopal ministers. This difference signifies much.

The difficulties which we have outlined are grave, and they have led some of our most careful writers to the conviction that the form and intention of the Swedish Ordinal is essentially defective, so that Swedish Orders are utterly null and void. The writer feels the necessity keeping his language on this point well within what can undeniably be demonstrated. The preservation of tactual succession in the Swedish Church throws the burden of proof, as has been shown, upon those who would declare Swedish Orders invalid. Moreover, there is no express œcumenical teaching as to just how far a Church may err touching the ministry (assuming that the Episcopal Succession has been preserved) before her intention becomes fatally defective.

The writer's conclusion is this: Swedish Orders have been proved in his judgment to be, so far as Anglicans are concerned, *incurably doubtful*. That is, the questions which must be answered affirmatively before the validity of these Orders can be said to be established are questions which cannot thus be answered by any authority short of an œcumenical council. It must be determined (*a*) that a Church can suppress the Diaconate without changing her intention as to the higher Orders of the ministry; (*b*) that she may regard the Episcopate as no higher by Divine right than the Presbyterate without ceasing to intend what the Catholic Church intends in consecrating her Bishops; (*c*) that the Ordinal may derive from God's Congregation the authority which the Bishop exercises in ordaining, and still embody the intention of conferring the office and grace of Holy Order by virtue of inherent authority derived from Christ Himself through Apostolic Succession. A negative answer to *any one* of these questions would vitiate Swedish Orders, apparently. The writer has an opinion as to how they should be answered, and therefore as to the

not re-ordained." Quoted in *The Guardian*, June 20, 1888. The writer has seen that certain Swedish Bishops do in effect re-ordain these Lutheran Ministers, *i. e.*, on their own judgment. One of these letters, dated March 8, 1895, states that these applicants for places in Sweden became so numerous recently that, to check the practice of evading the stricter requirements in Sweden by going to America for preparation and ordination, they were no longer given benefices, but only the position of Assistants. Even this constitutes a recognition of their Orders, and the king may dispense with the limitation thus imposed. It is to be noticed that the Swedish Bishop von Scheele, attended the celebrations of the Augustana Synod in 1893 as representative of the Swedish Church by the king's appointment.

validity of Swedish Orders; but his opinion can have no authority, and œcumenical authority is necessary for the final determination of such questions.

But it is not necessary to answer these questions in order to determine what practical course we ought to pursue. It should be very obvious that we have no right to recognize or make use of doubtful Orders in this Church. The more incurable the doubts are which cling to our consideration of Swedish Orders, the more certain it is that we should not commit ourselves to them. It is clear, therefore, that we must re-ordain, hypothetically at least, every Swedish minister who is admitted to our ministry. Practically, it is as impossible for us to sanction sacramental ministrations of doubtful validity as it is to sanction those which are proved to be invalid.

Two more practical considerations should make this Church pause before committing herself to the recognition of Swedish Orders. The first of these is the uncertainty that the Church of Sweden will maintain a Catholic ministry in the future, assuming that she possesses such a ministry now. It is said by some that a Catholic revival has begun in Sweden. If this really be so, we rejoice in it; but the circumstances which have controlling ecclesiastical influence in Sweden are very unhappy. An erastianism prevails which is far more serious than anything which our Communion has passed through. The king is in practice, whatever the Swedish formularies may omit to say, *Summus Episcopus*. Frequent changes occur in important matters under royal influence. German Lutheran influences are powerful. The more prominent ecclesiastics do not regard the maintenance of an Episcopal Succession as vital to the perpetuity of the ministry.[26] If

[26]Dr. Baelter says: "It is a Popish tenet that ordination of a Priest must of necessity be performed by a Bishop. We have broader views. The Congregation which has power to call, has also the authority to have Priests ordained by any Preacher in the Congregation which it pleases. A Bishop does not ordain in his own, but in the Congregation's name and by its authority." Dr. Baelter is repudiated by Dr. Nicholson as a low Churchman, but he is in part simply echoing the language of the Swedish Ordinal. It is notorious, as the Lambeth Conference report of 1897, p. 116, also says, that Swedes immigrating to this land show a proclivity towards the Presbyterian Lutherans. Bishop Whitehouse lamented this fact (18th Annual Address, 1869, pp. 81, 82); and, in a letter to Bishop George Burgess, December 4, 1864 (the reading of which I owe to Mr. James Dangerfield, Jr., of Elgin, Ill.), says that the practical impediment to our relations with the Church of Sweden is "the low view which the Swedish Church has fallen into of the Episcopate as of Divine appointment, and essential for the due organization of the visible Church. Bishops have become State officers. . . . They do not care sufficiently about Episcopacy as such, and therefore may meet the subject in the spirit of

we should recognize Swedish Orders to-day, we might find ourselves seriously embarrassed by the state of these Orders to-morrow. There is no adequate reason for feeling assured that the incipient revival of Catholic ideas will not be nullified by action in high quarters.

Again, we have said nothing as to the doctrinal position of the Swedish Church, except so far as it throws light upon her intention in her Ordinal. But it must be acknowledged that Swedish orthodoxy may seriously be disputed. We do not admit that the Augsburg Confession is free from error. To say that we may enter into communion with a Church which accepts that Symbol in its entirety is to say something very serious. We cannot, in the space of this Article, enter into details, but Lutheranism is a system of doctrine with which we may not entangle ourselves. If, however, we should acknowledge Swedish Orders, assuming that we were convinced of their validity, we should be inviting further action and intercommunion between the Swedes and ourselves. This we have no right to do, until the Swedish Church clears herself from the Lutheran taint.

We have but little more to say. It has been urged that if this Church says anything by way of condemnation of, or reflection upon, Swedish Orders, our work among the Swedish immigrants will be prejudiced, and they will be driven into the Lutheran fold. Well, our argument does not point to any pronouncement one way or the other. So long as individual Bishops who may be asked to receive Swedish ministers do not embarrass this Church by admitting them without re-ordaining, there is no necessity for any pronouncement. But no questions of policy are of sufficient importance to justify this Church in taking action which would seem to commit her to a doubtful ministry and to intercommunion with a Church of doubtful orthodoxy. The writer appreciates the delicacy and difficulty of the work of those who labor in behalf of this Church among the Swedes, and wishes them God-speed. But they will not expect him to neglect the true interests of this Church, nor to suppress what he believes to be the truth. Such a course

indifferentism." An eminent Swedish prelate said to the present Bishop of Cairo, Dr. Hale: "We have as good a succession as the Anglican or Roman Church, but we do not make anything of it." Dr. Tustin acknowledges the same low state of opinion, in 1876. Mrs. Woods, in her *Pictures of Swedish Life*, p. 159, says: "The people at large have accepted from childhood the opinion instilled into them, that Martin Luther was little less than inspired; and Lutherans in fact they continue to the end of their days, by whatever heretical name they may choose to be called."

might seem to favor our work temporarily, but God would not bless a false position permanently. If we cannot win the Swedish immigrants without making false pretences as to our view of Swedish Orders, let this fact teach us that God has not ordained that we should succeed in this direction. The writer, however, feels very hopeful touching our work among the Swedes.

---

## WYCLIF AND THE PRE-REFORMATION PERIOD. II.*

By the Rt. Rev. Davis Sessums, D.D.,
Bishop of Louisiana.

VII. Turning now to Wyclif, the little that is actually known concerning his personal history is soon told, and it is significant of the enthusiasm and unselfishness of his life that private details are thus merged and lost in the public service to which his powers were consecrated.

He was born in 1320 at Wyclif or Speswell, and almost the first fact of his career thoroughly attested is his elevation to the Mastership of Balliol College about 1360. He became Chaplain to Edward III. about 1365, and held successively the three humble livings of Fillingham, Ludgarshall and Lutterworth, always maintaining his connection with Oxford University and his leadership of its intellectual and spiritual life.

The period of his life (1320-1384) coincides in part with the so-called "Babylonish Captivity" of the Papacy (1305-1377), a period which witnessed the removal of the Papal Chair from Rome to Avignon, and the subjection of the Popes to the throne of France, and during which the Latin despotism thus received its first serious blow and entered upon its long decline. Upon the termination of this captivity (1378) the period of the Papal schism (1378 to 1418), during which Europe beheld the spectacle of rival Popes hurling at each other and at their respective partisans excommunications and anathemas, still further contributed to illustrate the corruption of the system. It enabled Wyclif to say that "Christ had cloven the head of Anti-Christ," and it supplied a final element of preparation to the accumulating forces of reformation.

His career proceeds through various stages of development, beginning with an intellectual supremacy at Oxford, extending through a period of political championship of England against

* Published with other Lectures in the same series, in the *Minnesota Church Club Lectures*, 1899. Copyright secured.

the papacy and of agitation against monastic and clerical abuse and profligacy, and terminating in a sustained and thorough attack upon doctrinal corruption. He embodied preceding efforts at reform, and may be regarded as the first leader who systematically set himself against the entire scheme of mediæval degeneration in Christianity.

As an illustration of the power and determination of his character, we may cite, before proceeding to study his life in brief detail, the incident of a certain famous interview with a deputation of friars. In 1379 he was thought to be dying, and four friars were appointed by the four chief orders to represent to him his wickedness in assailing their systems, and to secure some retraction of his manifold accusations. Their effort, however, seemed only to revive his failing powers and to kindle again the supreme determination of his soul, for he responded with prophetic fervor: "I will not die, but live; and I will show up the evil deeds of the friars."

It is difficult to bring Wyclif into the range of our warm and living sympathies, not only because of his distance in time, but because of the mingling in him of mental traits peculiar to the scholastic stage with essentially modern characteristics, and also because of that isolation which always accompanies high powers of leadership even amidst the graces with which they charm the masses of men.

In the religious world he holds a somewhat similar position to that occupied by Bacon in the world of philosophy and science, constituting a dividing line between the middle ages and the modern, retaining curious features of the age that was passing away and yet realizing in himself every essential principle and impulse of the coming period.

It may serve to vivify our conception of his personality to recall the estimate of his life and work as declared after his death by the University of Oxford, where his spirit had reigned with a supremacy which could not be obliterated even when the university had been coerced to share in the condemnation of his teachings.

According to the Chancellor and Regents of the University of Oxford (about 1397),—

"his conversation from his youth to his death was so praiseworthy and honest in the University that he never gave any offence; nor was he aspersed with any mark of infamy or sinister suspicion; but in answering, reading, preaching, and

determining, he behaved himself laudably, as a valiant champion of the truth, and catholicly vanquished by sentences of Holy Scripture all such as by their wilful beggary blasphemed the religion of Christ. This doctor was not convinced of heretical pravity, or by our prelates delivered to be burned after his burial. For God forbid that our prelates should have condemned a man of so great probity for a heretic, who had not his equal in all the University, in the writings of logic, philosophy, divinity, morality, and the speculative sciences."

He must be considered as the last, and perhaps the greatest, of the schoolmen; and the fact that the scholastic method and system issued in him into such results of spiritual enlightenment and mental freedom must be taken to signify that scholasticism, however great its evils, in some essential ways prepared foundations for the Reformation.

Modern estimates largely modify former valuations of the schoolmen, and however limited the sphere of their actual knowledge, and however profitless the subtlety of many of their methods, these later judgments more fully appreciate their progressive political work and view their intellectual history as, at least, a training of man's rational faculties for the tasks and wider knowledge of the future. Wyclif was especially indebted to Marsiglio, Ockham and Bradwardin; his independence and recoil upon the past came as the inevitable result of a long intellectual method; and his passage from a logician to a revolutionist was expedited, if not caused, by the antagonism of adversaries, some of whom he felt to be either incapable of thinking the truth, or too dishonest to support it.

Virtually terminating the long line of schoolmen, his mind made the final and logical leap to which that system, though applied to very diverse purposes, had tended from the beginning, and he passed from the effort to explain and justify to the reason a body of externally asserted dogma to the position of recognizing reason as the agent, under guidance from God, which is charged with the task of formulating and criticising such definitions of truth. The authority on which many doctrines had been accepted derived its force from the conception of the Church as some abstract entity receiving revelation and delivering truth to humanity, as though the Church were some objectified power apart from the human beings incorporated therein into the body of Christ.

He saw the unreality of separating the Church from the spirits

of men unified in Christ, and he further saw that humanity, conscious and responsible and inspired by God, must be the organ through which the revelation is developed; and with this conception he necessarily realized that the very purpose of Christianity is to save and exalt man by this reception of divine truth into his human powers, and that, on the other hand, speculation and deduction by man had overlaid the truth with elements which were fallible or false, as being unsound human accretions even when asserted in the name of an extra-human Church. He saw that personal relationship to God was the end of the Gospel, and approached that conception of salvation which makes it a personal experience and realization of God's love, and a personal appropriation through Christ of God's nature and character; and he thus necessarily reverted to the Bible, to the Word of God spoken to and through men before the dawn of the speculative process, as containing that utterance which would be nearest to Christ, freest from either legitimate or illegitimate speculation, and most reliable as an external authority to limit the individual and correct the deductions of the multiplied individual called the Church.

The personal consciousness and acceptance of the love and mercy of God as manifested in Christ, and of the divine mission or "dominion," as Wyclif expressed it, given to each soul—this was the foundation of his system. This individual faith or trust in God through Christ involved participation in the divine humanity of Christ, and necessarily required an imitation of His actual life in relations with men. Recoiling from the artificial profession and the practical corruptions of Christian life in his day, he reached a radical extreme in the direction of a literal imitation of the external aspects of the Saviour's life, he denounced worldliness with puritan fervor, and advocated a democratic valuation of men on the basis of equality, independence and character before God, instead of the basis of wealth, inheritance or ancestry.

The personal calling of the individual tended, as he came to interpret it, to leave the ministry mainly a preaching function; the Church came to be, in some of his statements, the unorganized company of souls consciously called by God to righteousness; and the necessity of faith and a true inward spiritual condition in order to the efficacy and completeness of the Sacraments not only in his teaching justly displaced all objective materialism, but may have tended to impair the true and actual use of Sacraments as means to spiritual help.

It is easy thus to see that his logic may have driven him beyond the limit of reformation and into the territory of revolution, obscuring for him at times the unity of the Church as an end itself, the need of an historic ministry to witness to the priesthood of the entire body and against speculative subdivision into sects, and the need of sacraments as a foil to pantheism or subjective fanaticism. But after all such qualifications are made his positive work in re-asserting the simplicity and purity of the Gospel, and in applying the essential truths of Christianity to social and political conditions, cannot be overestimated.

He held that the State must be independent of the Church, because man in his civil and temporal relations has a divine mission as well as in his spiritual relations; and with this conception he labored to emancipate his nation from the political and financial tyranny of the Papacy, and also logically contended against the temporal aggrandizement of the leaders of the English Church in the matter of wealth and pluralities.

VIII. "Never," says Mr. Green, "had the spiritual or moral hold of the Church on the nation been less; never had her wealth been greater. Out of a population of over two millions the ecclesiastics numbered between twenty and thirty thousand, owning in landed property alone more than a third of the soil; their 'spiritualities' in dues and offerings amounting to twice the royal revenue."

Wyclif was associated with politicians like John of Gaunt, Duke of Lancaster, who could not comprehend the significance of either his patriotic or his religious convictions; and he became the spokesman of Parliament in its refusal to continue payment to the Papacy of the tribute exacted from King John, and also in its qualified resistance to the payment of Peter's pence. In the matter of the tribute pledged by King John payment had ceased since 1333; and when the papal claims were again pressed Wyclif's arguments were held as conclusive, and may be here given as an illustration of his method:

"1. England," he says, "was won with the sword and defended with the sword. No tribute can go on forever without an appeal to the sword.

"2. Tribute should only be paid to those who are fit to receive it. The Pope ought to be poor, like Christ, and to leave tribute to Cæsars.

"3. As the Pope is a servant of the servants of God, he can only take his dues in return for service rendered. But he renders

no service to England; and services being denied, the tribute also may be properly refused.

"4. An overlord cannot be expected to pay tribute, and the King of England is overlord in England. If the Pope was overlord of the ecclesiastical property, he would be paramount over one-third of England, which cannot be allowed. But if he holds of the King, it is he who ought to be paying the tribute.

"5. Pope Innocent made King John pay for his absolution and for other spiritual ministration, which was flat simony; and every one is entitled to repudiate an immoral contract.

"6. If the Pope really gave England to John, as lord gives to his vassal, he gave it for a ridiculously small fee; and on the same principle he might squander the rest of Christendom in the same way. We ought to make a stand at once. And as the theologians say that a man who is in mortal sin forfeits his dominion, and the Pope is liable to sin, one mortal overlord is quite enough for us, and we had better give our goods to the poor instead of to the Pope, and hold of Christ alone.

"7. My colleagues are forgetting the unwisdom of the King and the supreme right of the nation, without whose consent no lasting contract can be made to its damage."

When Wyclif proceeded to attack the doctrinal corruptions of Rome his political associates abandoned him to ecclesiastical persecution, either because their own superstition still kept them enslaved, or because they associated or pretended to associate his teaching with socialistic upheavals against government, or because they at last divined that he proposed to champion the masses of men as much against the tyranny of Kings as against that of Popes.

Without entering into the prolonged controversy in which Wyclif contended against the materialistic doctrine of transubstantiation and sought to re-establish purer teaching,—a controversy in which Archbishop Courtney continuously directed his power against Wyclif, and which ended in the latter's condemnation and withdrawal from Oxford (1382),—we may cite a few of the heretical opinions charged upon Wyclif by the Synod of Blackfriars.

Some of the heresies specified were as follows:

"That the material substances of bread and wine continue after consecration in the sacrament of the altar.

"The bread and wine do not remain in the same sacrament *sine subjecto* (as accidents without substance).

"Christ is not in the sacrament of the altar identically, truly and really in His proper corporeal personality.

"If a man is in a fit condition of soul, external confession is superfluous and even invalid for him.

"There is no authority in the Gospel for declaring that Christ ordained the Mass.

"If the Pope is a reprobate and wicked man, and consequently a member of the devil, he has no power over Christ's faithful people assigned to him by any one, unless it be by Cæsar (that is temporal).

"After Urban VI., no one else ought to be elected as Pope, but we ought to live in the manner of the Greeks, under our own laws."

Let us now briefly consider the achievements by which he best fulfilled his great purpose of delivering a pure religion to the masses of the nation,—his organization of the Poor Priests, his translation of the Bible into the English tongue, and his preparation of religious tracts for popular use.

Various references are found in Wyclif's works, especially in the *Trialogue* and the *De Ecclesia,* to the institution of the Poor Priests.

"It seems to be a meritorious thing," he says in one place, "to associate good priests together, since Christ, the pattern of every good work, did likewise. But when they ask for alms let these priests be particularly cautious in these three respects. First, let them move from place to place, and not become established *(hoeredati),* for they are not confirmed without regard to their good behaviour. But if they live worthily and uprightly, let them enjoy temporal gifts in moderation. Secondly, let their number, their locality, and the time of their appointment, be well considered, for both excess and deficiency in these points introduce an occasion of error, according to the opinion of discreet men. Thirdly, let them be given to the duties which befit the priesthood, for want of habitude as well as influence unfits men for this work; and it is not every occupation, as the keeping of a booth, or hunting, or devotion to games or to chess, which is becoming to a priest, but studious acquaintance with God's law, plain preaching of the word of God, and devout prayerfulness. Especially they should be good preachers, for in this way Christ conquered His Kingdom; but let him who does not preach publicly exhort in private. . . And if any one is specially skilled in training priests on this model, he has a power which comes of God, and possesses merit through grace when he accomplishes such a work."

The organization of this body of preachers,—if their unsystematic association with him and with one another can be considered as organization,—was undeniably part of a large and heroic

purpose, whether fully developed in his own consciousness or not; a purpose to set over against the corrupted systems of his time the pure ideals which they had sought or should have sought to realize, but from which they had so sadly fallen away. His body of preachers, poor in purse but rich in fervor of spirit, clad probably in sheepskin and shod with sandals, not despising human learning but mainly equipped with knowledge of the Bible and a few of their Master's ringing sermons, was plainly designed to offset the degenerate orders of monks and friars and to supply to the masses of the people that pure Gospel which the followers of Dominic and Francis had failed to deliver.

Sinking their personality in their work, these nameless heralds of a better day seemed for a long time without monument. But at last, in the fifteenth and sixteenth centuries, the memorial of their self-effacing toil was seen established in the biblical knowledge so widely wrought into the minds of the English people, rooted and cultivated there by this missionary devotion of Wyclif's Poor Priests.

With such brief allusion to this missionary order, we pass to an inadequate yet reverent mention of his greatest achievement, the translation of the Holy Scripture into the English language.

The execution of this work progressed in different stages through a period from 1379 to 1383, and standing as the first thorough effort to translate virtually the entire Bible into the English tongue, it marks an incalculable advance upon the partial versions of the Psalms and the scriptural story-books and paraphrases previously produced.

Interpreting revelation as a beneficent design of God not to conceal but to share his thoughts with the humblest of the sons of men, and believing personal contact by the individual soul with the Living Word, as manifested in the Written Word, to be the surest method to inspire love and obedience as well as to release men from the thraldom of false accretions, Wyclif was consumed with fervent desire to enable men to measure false papal developments by the pure rule of Scripture, and he is thus to be classified as distinctly a biblical reformer.

His translation, made from the Latin Vulgate with the assistance of Hereford and Purvey, fortunately synchronized with the re-establishment by King Edward's statute (1382) of the English tongue as the language of legal pleadings; and it has been said that

"the date of this statute may be taken as the first turning- point of the English language and literature, as it was within a little of being the turning-point of religion in England."

In a work *Of the Truth of the Holy Scripture,* written before his translation was completed, he describes his motives and convictions.

"God's will," he says, "is plainly expressed in the two Testaments taken together. Christ's law suffices for Christ's Church, without requiring the addition or substitution of another priest-made law, and the Christian who understands it has enough for his needs in this world."

Elsewhere he says—

"Christen men and women, olde and young, shulden study fast in the New Testament, and no simple man of wit shulde be aferde unmeasurably to study in the text of Holy Writ. Pride and covetise of clerks is cause of their blyndenesse and heresie, and priveth them fro verie understanding of Holy Writ. The New Testament is of ful autoritie, and open to understanding of simple men, as to the poynts that ben most needful to salvation. The texte of Holy Writ has wordes of everlasting life, and he that kepeth mekenes and charitie hath the trewe understandynge and perfection of all Holy Writ. It seemeth open heresy to say that the Gospel with its truth and freedom suffiseth not to salvation of Christian men without kepynge of ceremonies and statutes of sinful men and unkinninge, that ben made in the tyme of Satahnas and Antichriste."

Without dwelling upon the merits of his translation, it suffices to say that his own special care is understood to have been bestowed upon the Gospels, and that his translation strongly influenced the subsequent work of Coverdale; and the transcendent fact remains that he boldly and fully made appeal to the Bible as the ground of faith, with the further assertion of the right of the individual to search the Scriptures for himself; and in this appeal he clearly uttered the essential principle of the final reformation.

Concerning his popular writings, it is enough to say here that

"he appealed, and the appeal is memorable as the first of its kind, to England at large. With an amazing industry he issued tract after tract in the tongue of the people itself. The dry, syllogistic Latin, the abstruse and involved argument which the great Doctor had addressed to his academic hearers, were suddenly flung aside, and by a transition which marks the wonderful genius of the man, the school man was transformed into the pamphleteer. If Chaucer is the father of our later English poetry, Wyclif is the father of our later English prose. The rough, clear, homely

English of his tracts, the speech of the plowman and the trader of the day, though colored with the phraseology of the Bible, is in its literary use as distinctly a creation of his own as the style in which he embodied it—the terse, vehement sentences, the stinging sarcasms, the hard antitheses which roused the dullest mind like a whip. Once fairly freed from the trammels of unquestioning belief, Wyclif's mind worked fast in its career of attack upon Papalism. Pardons, indulgences, absolutions, pilgrimages to the shrines of the saints, worship of their images, worship of the saints themselves, were successively denied."

Amongst these tracts special interest attaches to that on *Schism,* in which he assailed the offer of indulgences under Pope Urban, and thus again anticipated Luther.

He was compelled at last, as we have seen, to leave Oxford and retire to his parish of Lutterworth; but before his departure from the world he sent one final message to Rome. Being summoned to Rome and being hindered by illness from making the journey, he wrote as follows:

"I joyfully admit myself bound to tell to all true men the belief that I hold, and especially to the Pope; for I suppose that if my faith be rightful, and given of God, the Pope will gladly confirm it; and if my faith be error, the Pope will wisely amend it. . . . . Above all I suppose that the Pope is most obliged to the keeping of the Gospel among all men that live here; for the Pope is highest vicar that Christ has here on earth. For the superiority of the Christ's vicar is not measured by worldly superiority, but by this, that this vicar follows Christ more closely by virtuous living; for the Gospel teaches that this is the sentence of Christ.

"And from this Gospel I take this matter of belief, that Christ during the time he walked here, was the poorest of men, both in spirit and goods, for Christ says that He had nought to rest His head upon. And Paul says that He was made needy for love of us. And poorer could no man be, neither bodily nor in spirit. And thus Christ put from him all manner of worldly lordships.

"And above this, I accept it as a matter of belief that no man should follow the Pope, or any saint now in heaven, excepting so far as he follows Christ. . . . . From this I take it as a sound counsel that the Pope should abandon his worldly lord, as Christ has given them and at once persuaded all his clerks to do the same. . . . . .

"And if I err in this opinion, I am willing meekly to be corrected—yea, even by death, if it be skillful (rightful), for that I hope would be a blessing to me. . . . . .

"Wherefore we pray to God for our Pope UrbanVI., that his former good disposition may not be quenched by his enemies, and

Christ that may not lie, says that a man's enemies are especially those of his own household."

The record of the death of Wyclif, which reaches us from John Horn, a Lollard Priest associated with Wyclif, as delivered by Horn to Dr. Thomas Gascoigne, is of pathetic interest.

"Master John Wyclif, an English priest, was excommunicated after his death by Thomas Arundel, the Lord Bishop of Canterbury, and subsequently he was disinterred by a doctor of theology of Oxford, by name Master Richard Flemyng, of the Diocese of York, and now Bishop of Lincoln; and his bones were burnt and his ashes were scattered in a stream near to Lyttywort, by order of the Pope Martin V.

"And the same Wyclif was paralyzed for two years before his death, and he died in the year of our Lord 1384, on the Sabbath, on S. Sylvester's Day, on the eve of the Circumcision; and in the same year, that is on the same day of the Holy Innocents, as he was hearing mass in his Church at Lyttywort, at the time of the elevation of the host, he fell down, stricken by a severe paralysis, especially in the tongue, so that neither then nor afterwards could he speak, to the moment of his death. He spoke indeed on going to his church, but being struck by paralysis on the same day he could not speak, nor did he ever speak again."

Without attempting an exhaustively accurate estimate of his life and work, it is essential to say that, after all abatements are made for radicalism and certain destructive tendencies, Wyclif remains one of the foremost figures in the religious history of the world. It may be confessed that he was more the revolutionist than the reformer, that the hand of Providence is seen in the fact that the ultimate Reformation was led by more conservative men than Wyclif, that in many respects he was allied closely to the later continental Protestant in magnifying the subjective and internal truths of religion at the cost of the historic and the institutional; yet he only followed the universal precedent of man in meeting one excess by another; his zeal for righteousness and true freedom must be weighed against any destructive tendencies; and the imperishable truths which he delivered over-balanced reverse elements in his teaching. Though an "anti-sacerdotalist," both by recoil from the clerical corruptions of his time and by principle, he is asserted to have taught, or aimed to teach, the doctrine of the Real Presence; and the effect of his biblical teachings, slowly and silently settling through many years into the hearts of the people, unquestionably laid deep the foundations of a reformation which only waited for the political opportunity.

IX. It remains for us briefly to ask why, after the work of Wyclif, the Reformation was still so long delayed? This is answered in the fact that the religious reaction begun by him was followed by a general social and industrial upheaval which was thought alike to threaten Church and State, and which Church and State united to suppress.

Green shows us—

"how from the Peasant's Revolt and from the death of Wyclif Lollardy was dispersed but not destroyed; how, stricken down and left for dead by the authorities, the spirit of religious independence revived amongst its friends and permeated many classes of the population. All the religious and social discontent of the time floated instinctively to this new centre; the socialist dream of the peasantry, the new and keener spirit of personal morality, the hatred of the friars, the jealousy of the great Lords towards the prelacy, the fanaticism of the Puritan zealot, were blended together in a common hostility to the Church, and a common resolve to substitute personal religion for its dogmatic and ecclesiastical system."

Against this vast political and religious seething, radical repressive measures were adopted; and by the statute (1401) *de Hoeretico Comburendo,* which consigned heretics to the flames and introduced religious persecution into England, and by the Constitutions of Arundel (1408), which forbade the circulation and reading of Wyclif's Bible, socialism was not only conquered but the open development of reforming views in religion effectively prevented.

The reforming movement in England was farther stayed by a revival of papal power under Martin V. (1417).

Succeeding Wyclif, and continuously expressing the world's profound recognition of the need of reformation, many movements could be enumerated, including the German mystics, sects like the Waldenses, the Councils of Pisa and Constance and Basle, the religious teaching of Huss and Jerome,—all in different ways seeking to purify religion and resist the Papacy, but all failing to arouse the nations really to reclaim their spiritual rights.

The last and mightiest influence which intervened between Wyclif and the spiritual re-birth of the sixteenth century, was the Revival of learning which succeeded the fall of Constantinople in 1453, and opened upon the western world the stores of Greek learning and Greek theology. In Italy the revival became literary and artistic, but in England, under the leadership of Linacre, Grocyn,

Colet and Erasmus, it induced a return to the Greek Testament and the Greek Creeds, and thus led men to that original and purer interpretation of Christianity which preceded the destructive variations of the Latin genius.

X. This review of the mere outlines of a vast period may properly conclude by emphasizing, as truths especially bearing upon the history and problems of to-day, the unique position of English Christianity and the distinctive teaching of Wyclif upon the question of Church and State.

A manifest destiny and mission throughout the centuries has rested upon the English Church to hold a middle ground, a mediating position, in the Christian world.

At the cost of incompleteness in its speculative system of theology the English genius has been content to hold a synthesis of those opposite truths which have been exaggerated in different directions by the papal and puritan methods, and it has ever sought to regard facts as above theories and has stood for liberty on the basis of historic obedience to Christ. Though oppressed at different periods by alien influence and thus delayed in its destined witness to the truth, from the first the English Church has struggled to realize and maintain a Christianity free from the false institutionalism of Rome and free from false individualism; free alike from those objective and subjective excesses which end either in materialism or pantheism.

Neither the tyranny of authority nor the license of selfish liberty has ever been congenial to the true Anglican spirit, and while a synthesis of the opposite truths of obedience and freedom is difficult to maintain, still the Anglican spirit has steadily believed that it is the secret alike of Christianity and perfect human society, has believed that it was the ideal of Christ, and has striven to attain it both in religion and government. Though for a time corrupted by Latin institutionalism, and for a time sorely assailed by the puritan passion for dogmatic development, the English Church, before and during the reformation, strove to maintain the Church as an institution and a Divine Society and not as a system of doctrine or a reasoned scheme of religious philosophy. To it the very essence of Christianity has required the unbroken and organic existence of a society living as the Body of Christ, in obedience to Christ and in fulfilment of divine relations between its human members, resting on an inspired Bible yet itself inspired, instead of warring schools of religious philosophy setting

a premium on ideas apart from life and making salvation to rest on assent to the opinions of human teachers. In maintaining Christianity as essentially involving an organized institution, united through the ages in common life and faith and hope, the English Church has simply recognized that truth is not thought, but life, not religious theories, but life and character in Christ; and in maintaining a visible as against an invisible Church, it has again sought to be loyal to Christ, including in the Kingdom of God those beings whom the Son of God, the Saviour of the world, has reached otherwise than through the historic Church, yet declaring that election is no arbitrary acceptance of select spirits, but a universal opportunity in a visible educational system, and that the Church is not an invisible and disconnected company of beings saved in solitary or selfish sainthood, but a vast visible society in all stages of spiritual development.

The English Church, in the days of corruption as well in the days of its awakening under Wyclif and its reformation in the sixteenth century, has seen certain essential truths; that revelation and reason, law and liberty, must somehow be united; that character is paramount to dogma, and yet that the two must be harmonized; that salvation cannot be selfish, but must be realized in a social Catholic relationship of men, through relationship with God in Christ; that the nation is called to a special religious mission and to an undivided life, in which, in some way, State and Church must be organically connected.

Seeking to realize these truths, it is viewed as Protestant by Rome and as Mediæval by the Protestant; but it still pursues its assertion that the past and present need not be at strife; that there is a Catholicity which includes both unity and independence, a spirituality which is both sacramental and personal, and a ministry which proclaims the individual priesthood of man and yet holds historic mission from Christ without priestcraft.

At certain great crises in history, English Christianity has contributed a noble part to balance religious truth; and it is an inspiring duty to cherish that record, and confidently affirm that its office of peace-maker is not unduly assumed but will be used by God in some beneficent way to heal the religious strife amidst mankind.

The central message of Wyclif was a declaration of the Dominion of God as extending to nation as well as Church, a Dominion to be exercised by the nation in realizing itself as the

free servant of God and in the establishment of an ideal relation between State and Church where neither would war against the other.

In his work *De Dominio Divino* he held that the individual possesses "dominion" immediately of God, or holds a direct mission from God; and on this basis the collective individual, the State, or the King, holds power directly from God and Christ, is as truly God's Vicar as the Pope, holds complete authority over all temporal things, and as having a sacred mission owes no subjection to the Church. The function of the Church is to realize a *ministerium*, a service; to interpret to the State its divine calling; to declare the law of God and inspire the social body to fulfil it. If the power of the State should be perverted and misdirected, still he contended that suffering must be endured by the Church as part of its service, and that this very service is the characteristic which exalts the Church and constitutes it higher than the State.

Whether or not such an ideal could be logically elaborated or applied, it, at least, so championed individual and national independence, so uplifted national and social life into the Kingdom of God, so interpreted the State as one of the spheres through which the power and purpose of God directly operate, as to make clearer the monstrous travesty perpetrated by the Papacy in its interpretation of the Kingdom of God, and to recall the vision of a race made holy not only in its ecclesiastical but in its universal life.

The goal of Christian history is not simply a redeemed Church but a redeemed world, a race filled throughout all its spheres of activity with righteousness and ruled by the Lord God Omnipotent. This signifies that the family and the State are divine institutions as well as the Church; and the witness given by Wyclif to these truths is of imperishable value and nobility, and abides to cheer succeeding generations, whenever ecclesiastical imperialism or political secularism resumes the struggle to deny to the nation or tempt the nation to forget its divine mission.

In the transfiguration of government, society and the practical life of man by the realization that they are the forms through which righteousness is to be manifested consists the glory to which Christ would uplift the world; and it is by this divine use of social organization that the Kingdom of God will cease to seem some unreal and unearthly order, and will find its dominion and yield its inspiration throughout universal life. When the human republic shall be thus transfigured, when righteousness shall have pervaded humanity and

its visible history, the function of the Church as separated from the State will cease; the nation will have become holy; and the dream of liberty and fraternity will be realized as men become sons of God and ground human kinship in common dependence upon God, who is the one Father and the one Eternal King.

---

## THE HEARING ON THE QUESTION OF INCENSE BEFORE THE ARCHBISHOP OF CANTERBURY.

CONDENSED FOR THE CHURCH ECLECTIC.

THE Archbishop of Canterbury has just concluded the session of an informal tribunal, summoned to consider the legality of incense when used ceremonially in the Church of England. He was assisted by the Archbishop of York, who sat as his assessor. The case was one in which the Rev. H. Westall, Vicar of S. Cuthbert's, Philbeach Gardens, in the Diocese of London, and the Rev. Edw. Ram, Vicar of S. John's, Timberhill, in the Diocese of Norwich, appealed to the Archbishop from directions of their respective diocesans to discontinue the use of incense in the churches under their ministrations, as constituting an unauthorized ceremony in the Church of England.

The appeal was made in accordance with the following section in the Prefatory Note in the English Prayer Book, under the head, "Concerning the Service of the Church":

"And forasmuch as nothing can be so plainly set forth, but doubts may arise in the use and practice of the same: to appease all such diversity (if any arise) and for the resolution of all doubts, concerning the manner how to understand, do and execute, the things contained in this Book; the parties that so doubt, or diversely take anything, shall always resort to the Bishop of the Diocese, who by his discretion shall take order for the quieting and appeasing of the same; so that the same order be not contrary to anything contained in this Book. And if the Bishop of the Diocese be in doubt, then he may send for the resolution thereof to the Archbishop."

The hearing before the Archbishop did not purport to be in the nature of a court of coercive jurisdiction, but was in the nature of an informal tribunal, sitting entirely independent of the statutory law courts, and whose decisions could be at most binding *in foro conscientiae* only.

The appellants were represented by Mr. H. C. Richards,

Q. C., Mr. W. E. Hansell, and Mr. Digby Thurnam as counsel, while there also appeared for them as experts, either personally or by briefs submitted in writing, the Rev. W. H. Frere, the Rev. T. A. Lacey, the Rev. W. J. Scott, the Rev. F. E. Brightman, the Rev. Darwell Stone, the Rev. H. R. Percival, D.D. (the latter the rector of the Church of the Evangelists, Philadelphia), Mr. Athelstan Riley, Mr. W. J. Birkbeck, Mr. J. T. Micklethwaite, and Mr. W. H. St. John Hope. For the Bishops of London and Norwich there appeared Chancellor Dibden and Mr. F. H. L. Errington as counsel, together with the Rev. Prof. W. E. Collins, Mr. J. S. Francy, and Mr. Clement Y. Sturge as experts.

At the outset the case for incense was presented in the form of a printed book of 173 pages, which contained the defense.[1] This book includes the common defense of both clergymen. The case herein presented begins with the theological argument showing the history of the use of Incense. As the book is readily procurable, we shall not proceed to an extended summary of its contents. The points made are: the disclaimer of the Church of England of any desire to separate from the other European Churches, as set forth in Canon XXX, and the statement that she—

"doth with reverence retain those ceremonies which do neither endamage the Church of God nor offend the minds of sober men," etc.;

the appeal to Catholic usages; the confessedly meagre directions by rubric for ceremonial, not only in the English Prayer Book, but in the Missal and Breviary as well; the fact that omission was held not to be prohibition in a case against Robert Johnson, a presbyter, tried in 1573-4 for omitting to repeat the words of Consecration when in the Holy Communion more wine was required than had been consecrated. He defended himself on the ground that there was no provision for a second consecration in the Prayer Book of that date, but was condemned and punished.

It is then argued that the rubric legalizing the ornaments of the Second Year of King Edward VI. does not refer to the First Prayer Book, but to the use prior to the adoption of that book; after which various instances are cited of the later use of Incense.

There is then a legal argument, and the various valuable appendices.

[1] *The Case for Incense.* Submitted to His Grace, the Archbishop of Canterbury, on behalf of the Rev. H. Westall; together with a Legal Argument and the Appendices of the Experts. New York: Longmans, Green & Co.

This printed book was introduced as a part of the case for the appellants, and was taken as read.

Mr. Ram also made a supplementary statement explaining his accustomed use of incense to be as follows:

"1. During the celebration of the Holy Communion: (*a*) at the approach to the altar; (*b*) at the reading of the Gospel; (*c*) when the oblations are placed upon the altar. 2. At Evensong at the singing of the *Magnificat*. In processions the censer is carried behind the Cross. I respectfully submit that the use of incense in this manner is not contrary to the laws and customs ecclesiastical of this Church and realm."

THE CASE FOR INCENSE.

Mr. Richards explained that the clergy for whom he appeared were most anxious that the whole matter of the use of incense and the ceremonial use of incense should be treated by experts from the side of Biblical history, and from the use of the Catholic Church in the East and in the West. Afterward they should give their attention to the Ornaments Rubric, upon which the whole of this inquiry must turn, and from which they hope to show that at the present moment incense is legal in the Church of England. From the printed volume Mr. Richards quoted:

"That the symbolism of incense is at once Biblical, luminous, and edifying, incapable of misunderstanding, and naturally congenial to a devout and unprejudiced Christian mind; and that for these and other similar reasons it cannot be held that any ecclesiastical offense has been committed by using and permitting the use of incense according to the accustomed manner in the Church of S. Cuthbert; and I therefore pray the protection of the Archbishop, both for myself and my people."

He then called attention to a passage in the Eighth Article, which states that the three Creeds are to be believed, and can be proved by most certain warrants of Holy Scripture. If that is true of the three Creeds of undivided Christendom, how much more true is it of the use of incense, both under the Old Dispensation, and as far as they might say from the prophetic description in the Apocalypse, of incense in the higher kingdom. He then considered the use of incense under the Old Covenant, and concluded that it was impossible to hold that the use of incense was idolatrous when it had thus been expressly commanded by Almighty God. Turning from Holy Scripture to what he might call the common-sense view of the historian rather than of the divine, he found the

most remarkable support to the principles which they were there to argue. He cited the article on Incense in the *Encyclopædia Britannica*, in which it was stated that the use of incense had never been abolished in the Church of England. He admitted that the use had varied from time to time. It was used in the Cathedral Church of Ely up to the year 1779. It was then given up, not from any question of illegality, but because the minor Canon, who acted as deacon, suffered from asthma, and it gave the Dean a headache. (Laughter.) The inspired writings of S. John deal with incense, not as a heathen ceremony, but as continuing the Christian worship of heaven, the realization of all that had gone before in the older Dispensation. It had been suggested by Mr. Westall that incense was first used in the burial of the dead towards the close of the second century. The reason why incense was not used in those earliest days of the Christian Church before the recognition of Christianity by the Emperor Constantine was doubtless because of the association of incense with purely pagan and heathen rites. Quoting from the brief of Mr. Frere, he admitted that:

"It must be recognized, therefore, that in spite of all these passages there is a great want of definite information as to the use of incense in the East in the liturgical services of the fourth century. There is no mention of it in the liturgy of the Apostolic Constitutions, nor in the Catechetical Lectures of S. Cyril of Jerusalem. It is unfortunate for this purpose that there is no description of the Liturgy in the *Peregrinatio* of S. Silvia of Aquitaine, for an observant traveler such as she would have recorded many points which did not come within the scope of S. Cyril or the writer of the so-called Clementine Liturgy, but which would be of priceless interest to us. But in compensation for this we have her mention of the use of incense at the weekly vigil of Sunday in the Church of the Anastasis."

In early days the reading of the Gospel was accompanied by great ceremony, incense being ceremonially used, as shown by Dean Hook, when the Gospel was read by a Bishop. The practice of the East and the West as to incense had been absolutely identical, incense being used first at the Gospel; second, at the approach to the Altar; and third, at the Oblation of the Elements. They would show that the ceremonial use of incense at those three points of the service was carried on in the Church of England after the first Prayer Book of Edward VI. Archbishop Theodore gave directions for the right use of incense. Archbishop Lanfranc probably brought to England the Benedictine uses of the Church

at Rouen. This use unquestionably prevailed until the Sarum Ritual was formulated. He admitted that the earlier use of incense in the West was that of standing censers, but maintained that the ceremonial use could also be traced through the whole length of the Church's history in Britain. He quoted from Lambarde that at S. Paul's at Whitsuntide—

"the coming down of the Holy Ghost was set forth by a white pigeon that was let to fly out of a hole that is yet to be seen in the midst of the roof of the great aisle, and by a long censer, which, descending out of the same place almost to the very ground, was swung up and down to such a length that it reached at one sweep almost to the west gate of the Church, and with the other to the choir stairs of the same, breathing out over the whole church and company a most pleasant perfume of such sweet things as burned therein."

Other authorities were quoted in corroboration of this statement. There was also an opening in the centre of the nave roof at Norwich Cathedral for the same purpose, and similar arrangements in several Continental Cathedrals. This was before the Reformation, and he maintained that there were several passages in the report of the Ritual Commission dealing with the services at S. Paul's in 1547 by which he would be able clearly to establish that that was the practice there after 1547. The date of Lambarde was 1536. Quoting at considerable length from the notes of Mr. Frere in the book, he traced the pre-Reformation use of incense and maintained that "the use of incense in the second year of Edward VI. is beyond all doubt or question."

Mr. Digby Thurnam then read a statement by Mr. W. J. Birkbeck on the use of incense in the Orthodox Eastern Church, and another by Mr. Athelstan Riley on the use of incense among the Nestorians.

Mr. Richards, resuming, said that these instances in which the use of incense is constant, prove the unvarying use of the Catholic Church in the East, and that what was permitted in the East should not now be restrained in one of the most important of the Churches of Western Christendom.

Coming directly to the Church of England, he quoted the Ornaments Rubric:

"And here is to be noted that such ornaments of the Church and of the ministers thereof at all times of their ministrations shall be retained and be in use as were in this Church of England by

the authority of Parliament in the Second Year of the Reign of King Edward the Sixth."

Continuing, he inquired what was the second year of King Edward VI. Edward's second year ended on January 27th, 1549. The Act of Parliament had then been passed authorizing the First Prayer Book, but it had not received the Royal Assent. The Royal Assent was not given till March 9th, 1549, and, therefore, they were in the third year of Edward VI. It was an important point when he showed them what it came to. Therefore, when the Royal Assent was given, and when the Act of Parliament, and not till then, received its full force, they were in the third year of Edward VI. The book could not be used until June 9th, or it might have been used earlier if a copy had been procured, but not within three weeks after the copy had been procured; therefore, as it had not received the Royal Assent till March 9th, it could not by any possibility have been used by the authority of Parliament till the beginning of April, 1549. Up to that point the Missal was the book in force, together with the new Order of Communion, and in that portion of the service incense had been offered three times. Incense was used in accordance with the Missal at the three stages mentioned in the Holy Communion. It could not be maintained that the censing of persons and things had not been continued in the second year of Edward VI. It was in the third year, on June 9th, that a new Prayer Book came into use. Could incense have suddenly disappeared from every parish church and every cathedral in England, with no record or remark on the omission being made by contemporary writers? There was no suggestion in the First Prayer Book that incense was to be dropped, though the rubrics were very explicit when they meant to order or prohibit anything, or to make any change in the old usages. The directions of the rubrics were classified as, first, things lawful and ordered; second, things unlawful and prohibited; and third, things neither ordered nor prohibited expressly or by implication. There was no evidence that it had been the intention of the revisers to discontinue the use of incense. It had been the custom that mandatory injunction took the form of a prohibition. It was impossible that incense might have slipped out of use without any rubrical requirement. Desuetude, when not in compliance with statute, in no way abrogated the legal rights or customs of the Church. In the various service books of the Church of England there was the con-

stant implication that old customs were to be retained unless otherwise ordered. If the Liturgy of 1549 had been put into the hands of a man absolutely unacquainted with the rites of the English Church it would have been impossible for him, by a mere perusal of the rubrics, to know what the law and customs required him to do. It must be the following of the "accustomed manner." The censer was shown to be a legal ornament, because it had been preserved through a long series of years after the Reformation. Canon MacColl, in his *Reformation Settlement,* gave an instance of a silver censer from a parish register of 1704 or 1705. There was no direction that censing should cease or that the use of the censer was to be a still use, by which he meant that it was to stand still and smoke. In the second year of Edward VI., there were in use, by Authority of Parliament, all the ornaments and all the ceremonies of the Mass, which included the censer and censing of persons and things.

The Archbishop of Canterbury: Can you point in these cases you have been quoting, to any instances of the ceremonial use of incense? There was not a single instance which was clearly for ceremonial use; all the instances that were given were either distinctly for a non-ceremonial use, for sanitation and the like, or else they do not say anything about it one way or the other.

Mr. Richards replied that even though they should not be able to show that censers were preserved for ceremonial use, yet the *onus probandi* would be on the other side. Where was any parliamentary authority for the use of the censer at all? The only legal use of incense was that in accordance with the ancient canons and constitutions, directly legalized by 25 Henry VIII., chap. 19, sec. 7, which was a ceremonial use. From a book of 1641, *A Parallel or Brief Comparison of the Liturgy with the Mass Book,* however, he cited the following instance of the ceremonial use of incense in the Church of England after the Reformation:

"When the Deacon hath lifted the text of the Gospel from the Altar hee gives it to the Sub-deacon to carry at his back; two waxe candles are lifted before the Altar by two Acolytes to bee carried burning before him so long as the Gospel is in reading; the Cross or Crucifix is also on Festival days carried before the Gospel and also a Censer with fire and Incense; the book is crossed and perfumed, and, when the lesson is ended, the Booke by the Deacon is Kissed . . . the wax candles are standing on the Altars already; the silver Crucifix is avowed by Pocklington to have a

meet standing upon the same Altar; the crossings, and perfumings, and lights are maintained by Andrewes as Canterbury sets him forth; the Kissing of the Booke is now daily practised."

In the case of Martin *vs.* Mackonochie, Sir Robert Phillimore, in summing up the historical portion of the evidence, distinctly stated that incense was ceremonially used in the time of the First Prayer Book of Edward VI. Under what ordinance, then, had it since been prohibited? If used, it must have been used under the pre-Reformation Ordinance. The only subsequent order was contained in certain Visitation articles drawn up by Cranmer prohibiting the censing of certain images, which very order was evidence that incense might legally be used for other purposes. Bishop Andrewes appeared to have used incense in his own private chapel, and there were other traces of its use in the private chapels of Bishops. True, Sir Robert Phillimore had condemned the use of incense as illegal, but he did not condemn ceremonial use. He condemned incense altogether. If, however, Sir Robert Phillimore was right in his admission that incense was used in the time of King Edward VI.'s First Prayer Book, it could now be considered to be illegal only on the principle which now was hardly contended for, that omission everywhere meant prohibition.

The Archbishop of York observed that, supposing there had been what was called a still use of incense, that would not have been, according to Sir Robert Phillimore's judgment, unlawful.

Mr. Richards seriously asked under what statute, provision, or injunction the still use of incense could be justified; either it was under the use of the second year of King Edward VI., or it was unlawful, on the ground that it was not provided for in the Prayer Book. If incense was used under the First Prayer Book in 1549, when was its use changed, abrogated, or altered? Incense did indeed fall into desuetude, owing to the strong Puritan views which the foreign reformers had brought into England. If, however, incense was illegal at all, the still, or inert, use of incense which was suggested must be equally illegal with the ceremonial use. If incense was in use and was retained in the second year of King Edward VI., it could now be legally used. It was the purpose of the revisers of 1662 to bring back the ritual use of the second year of King Edward VI. If the second year really meant January 27th, 1549, they were in this position—the direction for the use of incense could alone be found in the Sarum Missal, and therefore any other attempt to use it in any other way had neither the

authority of Convocation nor the authority of Parliament, nor the authority of the Church. The preservation of censers could only be for the purpose of the ceremonial use of incense.

The Archbishop of York suggested not only had incense disappeared from the Prayer Book, but also the prayers used at the time of offering incense had disappeared. If there had been an intention to preserve the use of incense, he thought it very remarkable that the prayers should have disappeared.

Mr. Richards admitted that it was remarkable, but reminded his Grace that the prayers at the priest's Communion had also disappeared. If incense must be dropped because the prayers had been dropped, the non-ceremonial use must be equally illegal with the ceremonial use. What authority was there for supposing that the ancient ceremonial use had given way to a new still use?

The Archbishop of Canterbury suggested that a non-ceremonial use of incense would be for purposes of fumigation and to sweeten the church, which might have been the practice before the Reformation.

On the second day, Mr. E. W. Hansell recalled the suggestion of the Archbishop of York as to the disappearance of the prayers at the time of offering incense. His answer to that point was that the omission of those prayers, being prayers which, if he might say so without irreverence, were subsidiary, and intended as accompaniments to the offering of incense, did not prove that incense itself was not to be offered. If it had been the intention of reformers to drop the use of incense, it would have required a rubric at this point to say so. It did not require such rubric for the discontinuance of the prayers. Furthermore, the prayers that accompanied the Oblation were also omitted. It could not, however, be suggested that the Oblation was to be omitted. The bread and wine were still to be offered as being preparatory to their preparation for consecration. From 1549 down to the last revision of 1662, there was the omission of all verbal reference to the Oblation. Passing to the requirement as to vestments in the Book of 1549, he showed that the definite requirement was by reason of the fact that the ancient use was changed. It was not the old vestments that were required, but the old vestments revised. Again, there was the distinct recognition of the new usage, providing for the possibility of saying the first half of the Communion Service when there was to be no Communion. The rubrics were

explicit in laying down directions where there was to be a change of usage. Where no change was required there was not the same explicitness. The Prayer Book was provided for the people rather than for the priest, who might be presumed to know the customary use. In all the catena of post-Reformation uses, there was scarcely one that could be properly called a ceremonial use at all. He mentioned one instance, however, which seemed to point to more than a fumigatory use of incense, as follows: "Paid for bread and wine and frankincense for the first sacrament, 13s. 2d." It was classed with the bread and wine, and it was specially said it was for the first sacrament. He agreed, however, that most of the post-Reformation instances were for the fumigatory use of incense. This was because the ordinary accustomed use of incense in the censer would not be mentioned as being not extraordinary. He quoted:

"I have even heard Mr. Soame Jenyns, who lived at Ely, when he was young, say, as also Messrs. Bentham and others say, it was the constant practice on the greater Festivals at Ely to burn incense at the Altar in the Cathedral, till Dr. Thomas Green, one of the Prebendaries and now Dean of Salisbury (1779), a finical man, though a very worthy one, and who is always taking snuff up his nose, objected to it, under pretence that it made his head to ache." "That his father, the Rev. W. Metcalfe, Minor Canon of Ely, being troubled with asthmatic tendencies, found great embarrassment in breathing, when, discharging the function of deacon in Ely Cathedral, he had to swing and wave the vessel containing the said incense, and earnestly requested the Dean and Chapter to discontinue its use; and that the Dean and Chapter did order the discontinuance thereof, to his great comfort."

Mr. Hansell declared that Luther, in his *Formula Missae et Communionis*, written for the Church of Wittenberg in 1523, speaks of incense and candles in connection with the reading of the Gospel as follows:

"Sexto, sequitur Evangelii lectio. Ubi nec candelas neque thurificationem prohibemus, sed nec exigemus, esto hoc liberum."

This shows both that Luther did not regard the use of incense as improper, and also that he contemplated a liturgical use of it and not a still use. The use of incense in England down to 1548 was, first, at the approach to the Altar at the beginning of the service; second, and mainly, at the Gospel; and thirdly, at the offertory. The use at the time of the Consecration he omitted, because he was not sure that it stood upon quite the same firm foot-

ing as the other three. The authorities for this use were the Missals of Sarum and York, and the constitutions and canons ordering incense. In 25 Henry VIII., chap. 19, sec. 7, the authority of Parliament was given for the canons and constitutions which at that time had prevailed in England so far as they were not—

"contrary nor repugnant to the laws, statutes, and customs of this realm, nor to the damage or hurt of the King's Prerogative Royal."

Therefore, down to that point, for the first time they got what was later called the authority of Parliament for this particular use for which he contended. The injunctions of Edward VI. forbade the censing of images which were connected with superstitious ideas, but did not forbid the use of incense in general. He maintained that the ceremonial, or liturgical, use of incense is lawful now, because under the Ornaments Rubric, the censer is a lawful ornament and was in use in the second year of Edward VI. It would not be maintained that the use of incense itself was superstitious, and therefore there would have been no motive for this use to be condemned by the reformers, whose intention was to keep up the old order as far as they could, cutting away that only which might tend to superstition. The reason why the use of incense dropped out in 1550 was that, as the censers were of silver and gold, they were appropriated (if he uses the suitable word) for the use of the King. They were confiscated under a decree passed by the Privy Council, March 3d, 1550:

"That forasmuche as the Kinge's Majestie had neede presently of a masse of mooney, therefore commissions shulde be addressed into all shires of Englande to take unto the Kinge's handes suche churche plate as remaigneth to be emploied unto his Highness use."

Replying to the Archbishop of York, Mr. Hansell admitted that to some extent censers of bronze or amalgam had afterward been replaced.

If an ornament was to be used under the Ornaments Rubric, it could be used only in the way it was contemplated when the ornament was provided. The ornament must be subsidiary to, and used as an adjunct with, some ministration which was retained by the Church. As the Holy Communion, including the Gospel and the Offertory, was retained, and as the Evening Prayer, including the *Magnificat* and *Benedictus,* was retained, so the censer as a legal ornament would legally be used as formerly. It was impos-

sible to suppose that if the ornament was unlawful it was retained. If the censer was a lawful ornament it was to be used, and it could be used only in accordance with the custom then existing. As to the objection that it was an additional ceremony, he maintained that it was not a ceremony at all in the sense in which that term is used in the Acts of Uniformity. As to the omission of direct provision for the use of incense, he noted also the omission of mention of a fair linen cloth, which might lead one to suppose that the Holy Communion must be celebrated on a bare Altar. Neither was there mention in the First Prayer Book of the place whence bread and wine were to come. It could not be maintained that they were not to come. There was the very remarkable case ofJohnson, which was in the nature of a tract, a report by Johnson of his own trial as a *parte* of a register published in 1593. The force of it had never been used in any of these legal cases as far as he knew. The argument that Mr. Johnson was justified in omitting the manual acts because he was not ordered to do them was treated with very great contempt by the court who imprisoned and fined him. In conclusion, the learned counsel contended that if incense had statutory authority, a statute for many years might not be acted upon, but it lost none of its force in consequence. It might be a very good reason for not putting in force the coercive sections of the Act, but was no argument whatever to show that the practice which that statute allowed, enjoined, or did not forbid, became illegal because for a long period of time it had not been in use. He submitted that the use of incense as mentioned in the statute, was a use which prevailed at all events down to 1558, was now lawful by the statutes to which he had referred, and lawful, therefore, under the law not only of the Church, but also of the realm.

The Rev. W. H. Frere presented the case from the point of view of the experts. Their position was a little different from that of the learned counsel; they were not advocates; they appeared there as people who had to some extent studied the question, and were asked to give evidence, or rather to argue, on the subject from the historical, theological, and archæological point of view. They had in mind simply the interests of truth, and were willing to be led wherever argument would lead them. In fact, they were to be more candid. (Laughter.) The rubrics in the Book of Common Prayer were not drafted as an act of Parliament is drafted. The use of incense was shown to be Scriptural and acceptable to God. In things ceremonial they did not appeal to the Primitive

Church at all. If they proceeded on the assumption that in their ceremonial they were guided by the practice of the first three centuries, it would be the duty of every clergyman to celebrate the Holy Communion not merely in his walking attire, but in the ordinary walking attire of the layman. The still use of incense was a survival of a custom contrary to the expression of the whole Christian Church. He submitted that the three principles underlying all the uses of incense could be classified as lustratory, honorific, and symbolical purely. He considered the phrase, "Censing of persons and things," historically inaccurate and misleading. The two were entirely different, both in origin and in purport. The censing of things was unavoidable; incense could not be used without censing something. The first use was in the approach to the Altar, where the use was processional. Censing of the Altar dated back not earlier than the eleventh or twelfth century. Incense was used as preparing the way for the priest to the Altar. The essence of it was not in doing anything to the Altar, but in the preparing of a suitable atmosphere. He maintained that the lustratory use of incense must certainly be allowable. Its use took place before the service had begun. The use of incense at the Gospel was primarily honorific; it was not ceremonial at all. It was merely the proceeding before the deacon on his way to read the Gospel; it was done by an attendant and did not interrupt the service. In its essence it was simply in the bearing in front of the incense. The use of incense at the Offertory was the most difficult because the most elaborate use. Here the use was symbolical. At the time of the *Magnificat,* the use of incense would have grown out of the versicle, "Let my prayer be set forth in Thy sight as the incense, and let the lifting up of my hands be an evening sacrifice." In early days the incense was offered at that point rather than at the *Magnificat.* Its use at that time was a symbolical use. The censing of the Altar was simply the expression of the wish to offer to God an evening sacrifice of prayer, combined with the offering of incense. It did not interrupt the service. To forbid the use altogether would be to inflict a great loss upon the Church. He did not know whether the old time objection, that because the use was omitted that therefore it was prohibited, would now be raised. The rubrics of mediæval service books were never complete. The same objection might be applied to a certain class of Eastern liturgical books, *The Liturgica.* As to the objection

that incense was an additional ceremony, he said that no Prayer Book yet established was workable without additional ceremonies. Even if incense was an additional ceremony, it would yet remain to be proved that it was illegal. It proved nothing to object that incense certainly went out of use. So also did the use of the Pastoral Staff, of the Episcopal Mitres, Eucharistic Vestments and the Stole. Coming to post-Reformation times, Mr. Frere said that the use of incense might be compared to the desire for music in divine worship. Music was a help to the ear; incense a help to the eye. There was also to be considered the relations of the Church of England with the sister Churches. For no other external observance was there such undoubted Biblical authority. Even the savage understood the use of incense.

The Rev. T. A. Lacey said they took their stand mainly, but not exclusively, on the Ornaments Rubric. Even without the Ornaments Rubric, they would be prepared to argue the lawfulness of the use of incense as a continuation of that use which had never been forbidden. The Ornaments Rubric referred them to the second year of King Edward VI. That, he maintained, was the year before the establishment of the Prayer Book. While there were diversities in the pre-Reformation use of incense, there was no question in its use. Take the case of a priest in 1549. He had been warned, less than twelve months previously, that he must not make any changes, that he must not do away with any familiar ceremonies or ceremonial acts, unless he had an express order to do so. There came to him a new service book. Did that service book contain anything in the nature of an express order to omit the use of incense? Did it contain the slightest suggestion, anywhere from beginning to end, that the traditional use of incense was intended to cease? Did it suggest to the priest that he had any right to omit the traditional use of incense if he had been in the habit of using it before? There was no rubric as to the use of incense in the Book of 1549, because there was no desire to change the previous use. Where a change was desired, there was always a rubric to express it; as, for instance, the rubric, "These words are to be said without any elevation or showing of the Sacrament to the people." It would have been very easy after the same plan to have inserted such a rubric as, "Here shall he place the bread and wine on the Altar without any censing or washing of his hands." In the First Prayer Book there was ample provision for singing throughout the service, but in the Second Prayer

Book all the rubrics which refer to singing were omitted, with the single exception of that relating to the *Gloria in Excelsis.* Were they then to conclude that singing was entirely prohibited with that single exception?

Mr. W. J. Birkbeck elaborated this comparison of the legality of incense with that of music, showing that if the former were prohibited by its omission from the Prayer Book of 1549, then the latter must also have been prohibited by its omission from the Prayer Book of 1552. Such, however, had not been the practical interpretation of the Church at any time.

Mr. Lacey, continuing, referred to the Note at the end of the Prayer Book of 1549, as follows:

"As touching kneeling, crossing, holding up of hands, knocking upon the breast, and other gestures, they may be used as every man's devotion serveth without blame."

He maintained that the use of incense was by the authors of the First Prayer Book deliberately and purposely let alone. Of the five Sarum Notes, four of them deal exclusively with what the minister had to do. He thought it an unnatural interpretation to say that the other, which occupied precisely the middle position, excluded the minister from its purview, and referred exclusively to the people. Replying to the Archbishop of York, he said that these gestures could not be exclusively of a private character. He quoted the present Archbishop of Canterbury as authority for the admirable canon of criticism, that in reading a contemporary history of any event, one of the things which they most want to know would be just what the historian would not tell them. They wanted to know how and why incense was used, but the historian omitted that because it was familiar to him. In the ordinary liturgic books in the East, there was seldom any mention of incense, though the use was invariable in the Eastern Church. There was nothing exceptional in supposing that the use of incense was intended to remain, according to the Book of 1549. With regard to the disappearance of the prayers which accompanied the censing in the Sarum rite, he maintained that the censing was not intended as an accompaniment of the prayers, as though the prayers constituted the rite. A ceremony was the accompaniment of a rite. In this case, the prayers were insignificant. The use of incense came first; the blessing of it came afterwards. In the Sarum and other mediæval notes there were elaborate prayers at the oblation of the

Elements. The prayers had been dropped, but the Oblation remained. In the Sarum and other mediæval missals there were prayers for the priest to say while he was putting on his vestments. Again the prayers were dropped, but the vestments were to be put on. The prayers for the priest to say at the time of Communion were dropped from the Second Prayer Book and all subsequent Prayer Books, but yet the priest continued to receive. The omission of prayers was no evidence of the omission of an act which they accompanied. He quoted also from the General Statement in the published volume:

"(*e*) Similarly ceremonies not mentioned in Edward's Ordinal were retained in practice. John Burcher, writing to Bullinger, November 21st, 1550, says: 'Hooper claims to be inaugurated only by the imposition of hands; the Bishop (Ridley) contends, on the contrary, that he must submit to Popish ceremonies, or at least to those agreeing with the Popish doctrine, namely, that he must carry the Bible on his shoulders, and put on a white vestment, and that thus habited and bearing the book, *he is to turn himself round three times.*' (Orig. letter, page 673.) The same to the same, June 8th, 1550, Hooper 'could not allow himself with a good conscience to be consecrated with the vestments and *tonsure* of the Papacy, which is not yet abolished in the case of Bishops. They allowed the *tonsure* to be dispensed with, but he must put on the white linen robe when he goes to Parliament.' *Ibid.*, p. 665."

Burcher was an Englishman, residing at Strassburg, a brewer, a man of no small learning, who took a very great interest in the affairs of the time, and was the chief informant at the period of the great dispute. There was no mention in the Ordinal of such a ceremony as turning round three times or of the *tonsure*. Ridley, at this time, was insisting upon these ceremonial details.

He insisted strongly upon the principle of continuity which had been applied to ceremonial matters by the late Archbishop of Canterbury in the Lincoln case. The Archbishop had ruled that the use of the mixed Chalice was legal because there was no order for change. The same principle was applied to the use of incense. The late Archbishop had forbidden the use of the sign of the Cross in the Absolution and the final benediction on the grounds that there was no evidence that it had been so used in the pre-Reformation service in England. On the same ground it was likely that incense was lawful, as its pre-Reformation use was undoubted. Bishop Cosin was quoted as follows:

"(*d*) Bene B. Lutherus in formula Missae sive communionis quam Wittenburgensi ecclesiae anno superioris speculi vicesimo tertio praescripsit 'Nec candelas (inquit) nec thurificationem prohibemus, sed nec exigimus: esto liberum.' (*ib.*, 232)."

"We do not prohibit censing, neither do we require it." That was precisely the attitude taken up in the First Prayer Book of 1549. The fathers of the Reformation could not be quoted as opposed to the use of incense. Ridley's treatise concerning images, page 90 of the Parker Society edition, he held was not written by Ridley at all, but dated from the reign of Queen Elizabeth. There was substantial evidence of the continued use of incense after the Reformation. He quoted from a letter of Hooper:

"The Altars are here (in London) in many churches changed into tables" (by order of the Council, in defiance of the then law of the Church), "the public celebration of the Lord's Supper is very far from the order and institution of our Lord, although it is administered in both kinds, yet in some places the Supper is administered three times a day. Where they used heretofore to celebrate in the morning the Mass of the Apostles, they now have the Communion of the Apostles. Where they had the Mass of the Blessed Virgin, they now have the Communion which they call the Communion of the Virgin. Where they had the principal or High Mass, they now have, as they call it, the High Communion."

These were all sung Masses. Incense would probably have been used at the High Mass, and possibly at the others:

"They still retain their vestments and the candles before the Altars. In the churches they always chant the hours and other hymns relating to the Lord's Supper, but in our own language. . . . I am so much offended with that book, and that not without abundant reason, that if it be not corrected, I neither can nor will communicate with the Church in the administration of the Supper."

Though this did not mention the use of incense, it showed that the mode of conducting the liturgy was in some respects such that Hooper could not tolerate. The fact that by 1551 Hooper's scruples had been so removed that he could not only take part in the Lord's Supper according to the Prayer Book, but might also administer that book as a Bishop, showed that between 1549 and 1551, there had been considerable changes, not in the rubrics but in the adjuncts of Divine liturgy, among which incense was likely to be dropped. In Ridley's Injunctions of 1550 a number of ceremonial acts were forbidden, but censing was not one of them.

The Archbishop of York—Is the omission of incense not to

be explained because it was not used; supposing it had disappeared from use?

Mr. Lacey—If it had entirely disappeared from use. The object of these Articles was to prevent the revival of things which had already been forbidden, so that if incense had either been forbidden or had gone out of use he submitted it would certainly have been included in Article 9, which prohibited the maintenance of certain things, if not in Article 2. He also called attention to Cranmer's Visitation Articles of Canterbury, 1550 (Parker Society, V. III., p. 159). They did not mention incense among the things which they had lost, and if they had lost incense, it would have been enumerated among the things the restoration of which they desired. An injunction of Ridley's of 1550 provided:

"And finally, that the minister, in time of the Holy Communion, do use only the ceremonies and gestures appointed by the Book of Common Prayer, and none other, so that there do not appear in them any counterfeiting of the Popish Mass."

That injunction of Ridley, so far as it had any authority, did by implication forbid the use of incense. It had no authority whatever, because it was directly contrary to the Book of Common Prayer. They had there an indication that Ridley, and no doubt, others, had in their mind to get rid of incense, but in the very act of doing something to get rid of it, by a side wind they unconsciously and indirectly bore testimony to the fact that it was a legal usage at the time they were endeavoring to get rid of it.

Mr. Lacey then referred to the fact that in collecting evidence, they had endeavored to find all that could be found, even though the argument might make for the other side. He then referred to the fact that the Ambassador of the Republic of Venice to England, Daniele Barbero (*Venetian State Papers, Vol. V., p. 348*), returned to Venice in May, 1551, and he made a most elaborate report upon the state of English Church ceremonies. There were, he said, "neither altars, nor images, nor water, nor incense, nor other Roman ceremonies." Professor Rawdon Brown, the English editor, was evidently in doubt as to the word for incense, for he gave it in the Italian, *fuoco*. It was in the highest degree improbable that Barbero, when he used *fuoco*, meant to say "incense." There were many words in the Italian language to express incense, and it was not likely that *fuoco* would be used. His suggestion was that what he meant was the placing of the holy

fire on Easter Eve, inquired after by Ridley as "fire on paschal." In answer to a suggestion of the Archbishop of York that fire was used in the regular services of the Church only with incense, Mr. Lacey admitted that such was the case with the ordinary services, but maintained that fire was liturgically used only in the "fire on paschal." There was not the slightest evidence that incense had gone out of use under the First Prayer Book. As to the removal of censers by authority of the king, he quite admitted that gold and silver censers would become much more superstitious than brass censers—(laughter)—but to a King "in neede of a masse of money," even brass censers were called in, and in the debased currency of the time, returned to the public as good and current crowns and shillings. (Renewed laughter.)

The reference to the second year of King Edward VI., was not a reference to any particular Act of Parliament, but to the use of a particular year. If the reference had been intended to the Act establishing the Book of 1549, it would have been made in the form of a proper reference to an Act of Parliament. He admitted that the rubrics of the Book of 1549 were a very valuable part of the evidence as to what was the use of the second year of King Edward VI. They had been so cited by the revisers of 1662. The revisers referred to the second year, because from that time they came into a period of cataclysmal changes. During the next four or five years everything went to pieces. Therefore, as they did not wish to go behind the Reformation altogether, but yet desired to refer to the last year of steady uniform practice, they settled upon the year prior to the adoption of the Book of 1549, when superstitious practices and censing of images had been discontinued, but the dignified and solemn adjuncts of Divine worship were still what they had been in the pre-Reformation services. The censer was an ornament under the rubric of Queen Elizabeth, and if a lawful ornament under the Act of 1559 it remained an ornament in 1662. If the reference were to the second regnal year of Edward, then the censer was a compulsory ornament. He did not mean that any person was bound to use it at any particular time. The use of incense was a mere adjunct of Divine worship. If the reference were to the Prayer Book of 1549, then he submitted that the censer was not a compulsory ornament but a permitted ornament, an allowed ornament. In conclusion, he asked his Grace to consider that the censer was a dignified adjunct, a dignified and solemn adornment of the ceremonies provided in the

Book of Common Prayer, but it was not an additional ceremony apart; it was nothing whatever by itself; it was purely an adjunct, an adornment; that it was dignified; that it was never objected to —at all events with any strenuousness—by any English Reformers; that it was a Biblical ceremony; that it was not a "dark and dumb ceremony," but one which was illustrative of the services of the Book of Common Prayer. He freely admitted that censing might be made in practice extremely objectionable; that it might be made fussy and elaborate, and so entirely out of harmony with the dignified simplicity of the services of the Book of Common Prayer; but, on the contrary, he suggested to his Grace to consider that this ceremonial act, this gesture of the censing, if properly regulated—and regulated it must be, he considered, by the living authority of the Church—it might easily be made a most solemn, a most suitable, a most simple and dignified and beautifully ornamental adjunct to the Divine worship of the Church of England. Those who had been trying to revive some of those forgotten customs had not had that guidance from their spiritual fathers which they might have had, and which he was sure they would have welcomed, and they had been obliged to go where they could for regulations and directions. It might be desirable, it might be even necessary, that the use of the censer should in some details be modified, but he appealed to his Grace to do that which was right and good in the best interests of religion in the Church of England.

### THE CASE AGAINST THE USE OF INCENSE.

Mr. Dibdin, who appeared for the Bishops of London and Norwich, stated that he believed a great deal of the appellants' case was irrelevant, not having any direct bearing on the question before them. He did not propose to deal with the matter of the use in the Jewish Church or in the Churches of either West or East in early times; by which he meant times subsequent to what he would refer to as primitive times. Neither did he propose to consider the use of incense in other Churches than the Church of England since the Reformation. He observed that it was admitted, first, that incense was not used at the very beginning of the Christian Church at all. In the second place, it was not suggested that the Sacraments and services of the Church were not valid without incense, and consequently, that incense was not a matter of essence. Thirdly, he grounded his position on the Thirty-fourth Article of Religion.

The whole question, in his opinion, is, What is now authorized by law in the Church of England? Several of the experts appeared to him to have considered more closely what in their opinion ought to be the law, rather than what the law actually is. He thought that no argument for the use of incense had been advanced that did not already appear in the Blue Book containing the report of Martin vs. Mackonochie, or in that of Westerton vs. Liddell. He proposed to make the Ornaments Rubric the essence and centre of his argument. What is the meaning of the Ornaments Rubric in regard to the ornaments of the Church? The Ornaments Rubric is of course a section out of the Act of Uniformity, 1 Elizabeth, cap. 2, sec. 13. He interpreted this to refer exclusively to what was authorized under the First Prayer Book of Edward VI. The Ornaments Rubric is simply a section of an Act of Parliament, and must thus be construed as such an act. Each Act of Uniformity had carried on the previous Act of Uniformity. In the next Act the Prayer Book was a schedule to an Act of Parliament. In that schedule the Act of Elizabeth was printed; the whole Act first and then the Prayer Book. Thus in the same document they had the Ornaments Rubric as a section of an Act of Parliament, and the Ornaments Rubric in the Prayer Book itself. He thought it impossible to say that the same words meant one thing in one part, and another thing in another part of the document. He should, therefore, confine his argument to the meaning of the section in the Act of Elizabeth.

It was a point of fundamental importance as to what Order was referred to in the Act. The expression, "Authority of Parliament," was a well known one in Acts of Parliament appearing at the beginning of every statute. "Authority" was the technical word for indicating the enacting power of Parliament. He admitted that the usual phraseology is "Authorized by Act of Parliament," instead of "Authority of Parliament," as in this case. He understood the two phrases, however, to mean substantially the same thing. He cited two other Acts of Parliament in which the words, "Act of" were omitted, so that the expression, "By Authority of Parliament," is used to refer to a particular act. He was surprised that this construction had not been mentioned, since it was upon this very largely that the Privy Council had based its decision in the case of Westerton vs. Liddell. Even if, as a matter of fact, the first Act of Uniformity was not chronologically an act

of the second year of King Edward VI., the fact that it is so described in an Act of Parliament a year or two later, being simply a matter of description, would not affect the case. Rightly or wrongly, the first Act of Uniformity was referred to as an Act of the second year of Edward VI. That really was decisive. He wished to say, moreover, that the description was perfectly accurate. According to the common law prior to the reign of George III., every Act of Parliament came into operation as from the first day of the session in which it was passed. This was clearly stated in the Preamble to an Act of George III., 33 George III., cap. 13, which changed this usage and which reads as follows:

"Whereas every Act of Parliament in which the commencement thereof is not directed to be from a specific time commenced from the first day of the session of Parliament in which such Act was passed—."

It had been confidently stated that the Royal Assent to the first Act of Uniformity was given on March 14th. No authority, however, had been given for this statement, and the courts had declared in the Liddell case that it was impossible to say when the Royal Assent was given. That date had been assumed because it was the date upon which Parliament had been prorogued by the King, and the custom undoubtedly existed of giving the Royal Assent on the last day. He cited instances to prove that this custom was not universal. In 1554 the House of Commons had ruled that it was not essential. From the private journal of Edward VI. he quoted a statement among the Acts of his second year that—

"A Parliament was called where an uniform order and form of prayer was instituted before a number of Bishops and learned men who came together at Windsor."

When, therefore, an Act of Parliament did not mention a particular time in which it should come into operation, it would legally date from the beginning of the session in which it was passed.

His friend had maintained that this Act contained an express date because it was to come into force upon Whitsunday, or within three weeks of anybody being able to get the book prior to that day. This was an error. The date mentioned was that at which the Prayer Book itself should come into use. The Act itself, however, contained other matter beside the authorization of the Prayer

Book, and for the Act there was no date given. Mr. Hansell had made a pause as though there were a comma between the words "authority of Parliament" and "in the second year." In the Ornaments Rubric as printed, a comma undoubtedly appeared there, but the comma did not appear in the Act of Elizabeth. Indeed, an Act of Parliament could not punctuate, and no argument can be based upon punctuation. Twenty Law Lords, Judges of the highest eminence, unanimously made this construction. In the Ridsdale case the argument for Ridsdale had depended upon this reading.

With regard to the contention that in the well known letter of Bishop Sandys to Dr. Parker, afterward Archbishop, giving him information as to what was going on in London, who referred to the Prayer Book as having been passed in the first and second year of King Edward VI., he would only say that Bishop Sandys had undoubtedly made a mistake in the date. As to the fact that the censer was mentioned among the ornaments retained, he expressed the belief that the meaning was that they remained for the Queen's further orders. Sandys was writing ten years after the event. It was easy to make mistakes as to dates.

If it had been the intention of the Elizabethan Reformers to legalize the use of ornaments as they were prior to the first Prayer Book, why did they not adopt the same phraseology as the statute of Queen Mary, which reads:

"Be it further enacted by authority aforesaid that all such Divine service and administration of the Sacraments as were commonly used in the realm of England in the last year of the reign of Henry VIII. shall be used and frequented throughout the realm of England—"

and so on. The end of the reign of Henry VIII. would be a date at which it would be possible to discover the ornaments in use beyond controversy. If it were intended to reproduce the same ornaments used at the end of the reign of Henry VIII., why was the second year of Edward VI., a time of controversy, named in the Act? The ceremonies legal were tied up in the strictest way by Elizabeth's Act of Uniformity to the Prayer Book of the second year of Edward VI., as modified by the Act of Uniformity of Elizabeth. How could the ornaments be used when the ceremonies in which they were to be used were tied up to the Second Prayer Book of Edward VI. as altered by Elizabeth? The whole question was whether the ceremonial use of incense was authorized under the First Prayer Book. It was denied by the other side that the

use of incense was a ceremony. He would refer to a passage in the report of the case against the Bishop of Lincoln, in which Archbishop Benson said:

"What was meant by 'ceremony'—the word used in articles of charge 3 and 13—must be more clearly ascertained. . . . . Merati, in his critical notes on Gavanti, cites the text of the Council of Trent, Sess. 2, cap. 5, *Caerimonias adhiberi-ut mysticas benedictiones, lumina, thymiamata, vestes aliaque;* . . . . and presently defines *caerimonia* as *"actio sancta cum exteriori Religionis cultu"* (Gavanti *Thesaur.* I., i., p. 2, 1763); thus following older writers—(Macri *Hierolexicon*) *"Caeremoniam esse ipsam actionem sanctam qua Divinus Cultus peragitur;"* (P. Quarti *Comment.*) *"est actio religiosa"*—and it consists *"in gestibus solis."* Morani's Dictionary defines a ceremony to be "a complex —consisting of actions, formalities, and manner of doing, which render a thing more solemn" (*Dizionario di Erudizione*, Vol. xi., 1841, *s. v.*). According to these definitions the word *caerimonias* in the Tridentine clause, which Merati is illustrating, means the active employment of the enumerated articles, including *lumina,* by persons engaged in the service. And so our 18th Canon speaks of "these outward ceremonies and gestures." It is in this recognized sense that Dr. Donne (d. 1631) uses the words, "Ceremony of Lights." He defends the "solemnizing" of Candlemas Day (*Sermons* viii., xii., fo. 1640) by "admitting candles into the Church," "because He Who was the Light of the World was brought into the Temple" on "this day of lights." He traces to the primitive Church the then extant custom of "this ceremony of lights" upon that day, "the multiplicity of lights by day light"—that which had been forbidden by an early council having been, he says, only the "superstitious use of lights in the churchyards." But the use of two lights upon the Altar does not come before him, or is only alluded to, perhaps, in his side remark, that it is not desirable to condemn foreign Churches for their use of lights. There is no indication to be found that the words "rites and ceremonies" in the title-page of the Prayer Book, and in the Act of Uniformity which makes the book and its contents statutable, received any meaning beyond their usual acknowledged meaning. It remains that a ceremony in worship is an action or act in which material objects may or may not be used, but is not itself any material object. As the making of the Cross in Baptism, the placing of the ring in marriage, so the carrying of lights in procession, the bringing them in, or lighting them up, or extinguishing them at certain parts of the service, comes under the accepted definitions of a ceremony.

The Archbishop had held that the mere fact of two lighted candles standing continuously through the service did not constitute a ceremony, and on that ground alone he found the use to be lawful. In the case of the mixed chalice, his Grace had observed:

"It remains to be observed that the mixing would be an additional ceremony if done in the service."

This definition showed that a ceremony was an action. On this principle, the use of lights, lighted before the service began, and allowed to remain alight during the service, was not a ceremony, but the lighting of the candles during the service would be a ceremony. According to this distinction, it was plain that the lighting of a censer, and the swinging of it, would be a ceremony, because there was action. Whether the action was confined to lighting the incense, or whether there was lighting coupled with swinging, there would still be a ceremony. On the other hand, if it was possible to suppose that the incense could be ignited before the service began, and left burning during the service without any further action, he should not contend that there would be a ceremony in that case. He believed that the decision of the late Archbishop of Canterbury ought to be accepted as final. That definition was also in harmony with all the decisions which had been given in the Ecclesiastical Court and the Privy Council.

Next came the question whether the ceremony of censing was authorized under the First Prayer Book. The Preamble to the Act of Uniformity 2 and 3 Edward VI., read:

"Where of long time there hath been had in this realm of England and in Wales divers forms of Common Prayer, commonly called the Service of the Church—that is to say, the use of Sarum, of York, of Bangor, and of Lincoln; and besides the same now of late much more divers and sundry forms and fashions have been used in the Cathedral and parish churches of England and Wales, as well concerning the Matins or Morning Prayer and the evensong, as also concerning the Holy Communion, commonly called the Mass, with divers and sundry rites and ceremonies concerning the same, and in the administration of other Sacraments of the Church; (2) and as the doers and executors of the said rites and ceremonies, in other form than of late years they have been used, were pleased therewith; so other not using the same rites and ceremonies were thereby greatly offended,"

henceforth there was to be used only "the Book of Common Prayer and Administration of the Sacraments and other Rites and Ceremonies of the Church after the use of the Church of England."

If the contention of the other side was right, and the pre-existing use was to be continued, how would they get any uniform order at all? There were important differences between the different uses mentioned, and in addition to that there were extra rites and ceremonies which had been introduced by individuals. The whole basis of the Act of Uniformity was that all these differences were to be terminated. The Prayer Book was to be used at "Open Prayer," which meant at such times as the Church was thrown open for people to attend the service. How could language be more definite? It has been argued that "ceremony" meant one thing in the Act of Uniformity, and another thing in the Preface to the Prayer Book. He held that this was impossible. It could not be that the clergy were expected to continue former uses under the First Prayer Book, when steps were immediately taken to call in and destroy all the old service books after the passing of the Act. It was clear from the Preface to the First Prayer Book that it was intended that the Prayer Book with the Bible should be a sufficient guide to regulate the services. In future there was to be but one use. The provision was that if the clergyman did not find enough in the rubric he was not to adopt the principle that whatever was not expressly forbidden might be allowed in the accustomed manner, but that he should go to his Bishop for interpretation. It had been said, for instance, that it did not tell the clergyman how he was to get to the pulpit, and yet it was clear that he would have to go. Well, if a clergyman was such a f— (great laughter) —[the learned counsel corrected himself]—if any clergyman found that at the proper period of the service he did not know how to get to the appointed place to preach the sermon, his remedy was to go to the Bishop. (Laughter.)

How were ceremonies abolished or retained by the Prayer Book? First of all, they were, with certain exceptions with which he would afterward deal, abolished merely by omission. There were certain "dark and dumb ceremonies," as the Prayer Book expressed it, which it was intended to do away with, and they were done away with, although there was no specific prohibition of them. The only things which were mentioned as expressly forbidden were the elevation at the Consecration, the invitatories, and the stamp on the wafer. These were expressly mentioned because they were things connected with parts of the service which were retained. Of those ceremonies which were to be retained an

explanation was given, as in the following words of the First Prayer Book:

"Receive the sign of the Holy Cross both in thy forehead and in thy breast, in token that thou shalt not be ashamed to confess thy faith in Christ and Him Crucified, and manfully to fight under His banner against sin, the world, and the devil, and to continue a faithful soldier unto life's end."

After such explanation the ceremony would no longer be a "dark and dumb ceremony." The same applied to the chrism, and to the ring in marriage. Incense, not being explained in the Book, would be a "dumb and dark ceremony." The Preface showed, however, that it was the intention that dumb and dark ceremonies should not remain in the service. Kneeling, which had been cited by Mr. Lacey, was one of those "gestures" which were allowed "as every man's devotion serveth."

He would now address himself to the argument that omission meant nothing. With regard to a statement that a clergyman could not use the First Prayer Book of Edward VI. without other assistance, because the Collects as there printed did not contain the concluding words, simply printing "etc.", he declared that it could not be intended that reference should be made to the old Latin Service Books for the purpose, because there the Collects were printed in Latin, and the translation could hardly be left to each individual clergyman. Moreover, in every instance where the ending "etc." occurred, the same Collect was to be found in a previous part of the book. How was it possible that the use of incense and the like should have entirely ceased during the three years between 1549 and 1552, if it were not felt that they were forbidden? As to the question of singing, it was provided for in the time of Elizabeth by Royal Injunctions. With regard to the Johnson case, in which a clergyman was disciplined under the Second Prayer Book of Edward VI. for administering unconsecrated elements after those consecrated had been exhausted, though there was no direction in the Prayer Book for such second consecration, he maintained that while no doubt there was an omission, on the other hand it was not provided in the Prayer Book that he might communicate a man with unconsecrated elements. If the clergyman had merely refused to communicate at all after the first supply had been exhausted, he could not have been disciplined. The omission of the manual acts in the Second Prayer Book was not the same as an omission in the First Prayer Book, because the

intention was that the Second Prayer Book should not be a new use but only a perfecting of the first order. He would candidly say that he thought that that was the most serious point put forward on the other side. As far as he could see there were only three explanations of the omission. Either it was an omission with the intention of stopping the manual acts, in which case no argument at all would arise in favor of his friends; or it was an omission brought about by a pure blunder, in which case again, of course, no argument would arise in favor of his learned friends; or, as they argued, the thing itself was to be maintained notwithstanding the omission. He believed the omission to have been unintentional, and certainly the words were restored in the Prayer Book of 1662.

He believed that he had sufficiently shown that the use of ornaments in the Church was restricted to those authorized by the First Prayer Book. Censers were not mentioned in the First Prayer Book, and neither was the use of incense as a ceremony mentioned. It could not be maintained that incense was so essential to the service that the service would be imperfect and defective without it. In hundreds of churches there was no incense before the Reformation. As declared by Mr. Scudamore in his *Notitia Eucharistica,* where there had been provision for the use of incense in the Sarum Missal at the Introit, the Gospel and the Oblation, in each case the whole piece of the service in which incense was to be used was omitted from the First Prayer Book. Moreover, the First Prayer Book provided in the case of the Gospel that the Gospel should be read "immediately" after the Epistle. This word "immediately" was to cover the omission of the considerable section of the service which had been omitted, and which included the Gradual, the Tract, the Sequence and the Censing. Could it be maintained that the first three of these were to be omitted and the fourth to be retained? At the Oblation the whole context at which incense was to be used had been omitted. The Oblation had ceased in the First Prayer Book to be a separate prayer, and was contained in a few words in the Consecration Prayer. The use of incense here would mean a serious interruption in the service in which the priest would cense not only the whole offering, but the Altar itself. Mr. Westall claimed the use of incense at the consecration. That was not provided for in the Sarum Missal at all. There, again, they got a variation of use. Appeal had been made

to the primitive Church in regard to a ceremony as well as in regard to doctrine.

Mr. Frere denied that the Church was bound by the ceremonial of the primitive Church, though she was bound by doctrine. There was a distinction.

Mr. Dibdin—The Church is bound by the Act of Uniformity and the Act of Uniformity appealed to the rites and ceremonies of the primitive Church. Mr. Frere had admitted that there was no real evidence of incense till the end of the fourth century. Platina said, in his *History of the Popes*, that incense dates from the time of Leo III. (795 to 815). Platina was a fifteenth century writer, and though he dared say his statement was wrong, it showed the belief at that time. It had been maintained that the use of incense was transparently clear, yet he showed that a number of different interpretations of that use had been given.

Taking up the post-Reformation instances of the use of incense which had been cited by the other side, he declared that even if they were all authentic they showed that out of one hundred men, ninety-nine had given up incense, and thus that the usage had been discontinued after the First Prayer Book. The evidence showed only a sort of desire on the part of persons like Bishop Andrewes to get back to the use of incense. It was admitted that there was no general survival of the use. The most that could be shown was exceptional usage, which would not prove the legality of incense. He then considered various specific cases that had been cited in an appendix to the General Statement, and discredited each of them separately. Bishop Andrewes had spoken of incense as a thing of the past. The quotation from Sir Robert Phillimore, "It certainly was in use" (that is incense was) "in the Church of England in the time of King Edward VI.'s First Prayer Book," he interpreted as meaning that in the opinion of the Judge incense was in use at the time when the First Prayer Book became law. If anything more was meant, then he could only say that the learned Judge was mistaken. Under the Visitation Articles and Injunctions by Bishops and Royal Injunctions, there was no case except during the reign of Queen Mary when inquiries were made as to censers. Grindal, in the reign of Elizabeth, asked whether censers had been destroyed. Inventories showing the possession of censers were not to the point, because as the censers had undoubtedly been placed there before the Reformation they would still be

found there, and though unused, would appear in the inventories. There were no instances, however, of censers being newly assigned. Censers were inventoried under Queen Elizabeth as monuments of superstition. As to Church wardens' accounts showing instances in which frankincense was purchased, the instances disappeared at about the time of the passage of the First Act of Uniformity and were revived during the reign of Mary and the first year of Elizabeth, disappearing again at the time of the passage of the Elizabethan Act of Uniformity. It was not suggested that the still, or fumigatory, use of incense was ceremonial or illegal. Replying to the question of the other side as to what authority they had for showing the still use to be legal, he declared that no order was required for the use of fumigation any more than to open the windows of the church or sweep the dust out with a broom. It was nothing more than making the church sweet for service.

In conclusion Mr. Dibdin maintained that he had entirely overthrown the first line of argument on the other side, by showing that the Ornaments Rubric referred to the First Prayer Book of Edward VI., and not to ornaments in use before that date. As to their second point, that incense was used under the First Prayer Book, he maintained that even if this could be proved, it would still be necessary to prove that it had been used under the authority of that book, and the evidence was on the other side. As to the third point, that incense was authorized because it was not prohibited under the First Prayer Book, he declared such an interpretation to be contrary to the terms both of the Act of Uniformity and the Prayer Book. Further, that not only were the rubrics in regard to incense cut out, but they were gone altogether with their context, so gone that it was now impossible to revive the use of incense in the accustomed manner in that sense because they could not use it at the points where it was used before, because those points of the service did not exist.

Mr. Errington followed for the same side. He held that the Ornaments Rubric had nothing to do with the lawful use of a censer. The right way is to find what services, rites and ceremonies are provided for in the Prayer Book, and then discover from the Ornaments Rubric what appropriate ornaments are required for such services. The Prayer Book does not revolve round the Ornaments Rubric; the Rubric is subordinate to the Service. They could not suppose that the Act of Uniformity

when providing ornaments was providing ornaments for past services; it must have been providing ornaments for the services with which it was dealing. The principle of the Act was ceremony first, ornaments following. He then addressed himself to the contention of the other side that the pre-Reformation ornaments had been legalized "by Authority of Parliament" by the Act for the Submission of the Clergy, 25 Henry VIII., which gave the Canons parliamentary authority. This he questioned. The Preamble to the Act recited that many of the Canons had been "passed by Convocation which were thought to be much prejudicial to the King's Prerogative and to the laws." A commission of thirty-two persons was appointed to examine the canons and see which should be kept and which should not be kept. As to the contention that the old use was to be continued under the new Prayer Book, he admitted that some, as Bonner, had attempted to do so but had been interrupted in their practice and rebuked by the Council. He quoted from Visitation Articles to show that no inquiry had been made by the Bishops as to the use of incense. There was no Ornaments Rubric in the First Prayer Book. The priest would use such ornaments as were appropriate to ceremonies in the book and no other, and as to the ceremonies, he would be guided by the book. When the old form was restored under Queen Mary, the Visitation Articles inquired whether censers had been furnished for the churches. There were no such inquiries in the reigns of Edward VI. and Elizabeth. As to the statement that there was a censer in Elizabeth's own chapel, he replied that it would have been strange if there had not been one, since it had been placed there by Queen Mary, and in the next place Elizabeth retained the censer as a matter of policy, considering the state of the diplomatic relations between England and Spain at that period.

The Rev. Prof. Collins, expert for the two Bishops, followed. The use of incense had been shown not to be primitive. As to the contention that its use was "transparently clear," he quoted a very considerable number of definitions of the symbolism of incense. If, then, its use could not be held to be "transparently clear," was it not perfectly clear that our forefathers regarded it as a "dark and dumb ceremony?" No doubt, if our forefathers had had in their hands the Statement which had been put forward for the purpose of the present inquiry, they might have known more about the meaning of incense. There was not a conspiracy of

silence on the subject of incense during the sixteenth century. The subject was referred to by Latimer, Bradford, Bishop Ball, Becon, and Pilkington. He laid stress upon the quotation made by Mr. Lacey from Barbero in the Venetian State Papers, in which he contested Mr. Lacey's statement that *fuoco* meant paschal fire. He maintained that incense was there referred to.

### THE REPLY ON BEHALF OF THE USE OF INCENSE.

Mr. Hansell summed up the case in reply. He maintained that (1) it really had not been seriously disputed that the censer was a lawful ornament; (2) if so, its use was lawful by the very terms of the rubric with which they had to deal; (3) the use of a lawful ornament was not a ceremony at all within the meaning of the Acts of Uniformity and certainly was not an additional ceremony; and (4) that the only use that they had got to consider was the use in the second year of Edward VI., whatever might be the true interpretation of that term. As to the point that the Reformers had appealed to the primitive Church in which incense was not used, he agreed, but said they also appealed to a Guide even higher; namely, the Guide of Holy Scripture. In using incense he said they were fulfilling both those standards which the Reformers in the first Act of Uniformity set before them. The primitive Church was one of those phrases which it was much easier to use than to accurately define. Bishop Jewel had considered the period of the primitive Church to be the first six hundred years after Christ. He maintained that the word "ceremony" used in the Act of Uniformity was undoubtedly used in the larger sense of a service or function. The other side had not answered his contention that the question of incense was definitely before the minds of the Reformers, and that the only prohibition of incense and the only objection ever raised to incense was its use in connection with the censing of miraculous images. As to the use of the word *"fuoco"* in the Venetian Document, he maintained that incense was not meant, but a paschal fire, because he was dealing with, and meant to deal with, the ceremonies of Easter Eve. Referring to Mr. Errington's statement with regard to the parliamentary legalization of the Canons and Constitutions Ecclesiastical by 25 Henry VIII., he asserted that there could be no doubt that those canons were thus legalized, as all authorities, from Blackstone to Prof. Maitland, with the whole body of legal opinion, concurred in the

assertion that the statute was in full force and effect to-day. Incense was one of the things ordained by the Canon of Edgar and the Constitution of Robert of Winchelsea. The commission provided for in the Act of Henry VIII., though appointed, had never fulfilled its function. Whether second year meant second regnal year, or the first Act of Uniformity and the First Prayer Book, incense was equally lawful. As to the contention that the old service books having been abolished could not be appealed to for the continuous use of the ornaments, he declared that they were abolished, not to make changes in ritual, but because people had continued to use them in place of the Prayer Book, and in spite of the Act of Uniformity. Moreover, in the Act for abolishing the books and images, there were excepted "the purged primers of Henry VIII." The censers continued to be retained down to "the Kinge's neede of muche money" in 1551, when the commissioners had been set to work. If that Act had shown any sort of purpose to prevent ritual accompaniments to services, or to present the services under the Act of Uniformity in a very different way to what was contemplated by the Act, it would have said so. What they were afraid of was that the people would not use the Act of Uniformity, but go back to the old books. He admitted that the prayers which formerly accompanied the use of incense, having disappeared, would be illegal, but believed that the incense itself was not. The traditional use of the incense was well understood. As to the church wardens' accounts, the other side had drawn a general inference from six or seven instances which they had consulted, which he ventured to think was impossible. On the other side they had stated the case of York *circa* 1550 to the contrary. As to the matter of the comma, he maintained that the comma was there and though he did not base his argument upon the comma he was entitled to quote it. If the ordinary grammatical construction was taken, the phrase "the Authority of Parliament" was in no way connected with "the second year." The only objection really made was that the use of incense constituted an additional ceremony, which, if so, he admitted would be unlawful within the Act of Uniformity, and would be subject to very severe penalties. He denied, however, that it was an additional ceremony. The Act of Uniformity being a penal act must be construed strictly. It must be shown positively that incense is an additional ceremony within the meaning of the Act of Uniformity in order to make it a

criminal offence. He interpreted the phrase "dumb and dark ceremonies" to refer not to ceremonies whose use was not explained in the Prayer Book, for that would include the procession in the Marriage Service from the body of the Church where the marriage was to take place to the chancel for the rest of the service, a ceremony required by the Prayer Book but not explained. Also the use of the Cross and the laying on of hands in Confirmation, which were required but not explained. By "dumb and dark ceremony" they meant a ceremony which had no teaching value, or which, if it taught anything, was misleading. He declared that practically Mr. Dibdin's argument was the old argument that omission is equivalent to prohibition, which he maintained was impossible to hold. This was shown in the Johnson case which had been cited, in which the Dean of Westminster (Goodman), the Judge, had said, "You are not forbidden in any place to use the repetition." At the present time it was not doubted that the use of colored altar-cloths, and the Cross, and credence-table, and candlesticks, and turning to the east during the reading of the Creeds, and the saying of "Glory be to Thee, O Lord" before the reading of the Gospel, and the expression of thanks after it, and the use of hymns, were legal, although each would be unlawful if it were true that omission was equivalent to prohibition. Moreover, the singing of the *Agnus Dei* during the Communion Service had been decided to be lawful. Although the Second and the present Prayer Book omitted it altogether, Archbishop Benson, in the Lincoln case, decided that the saying or the singing of the *Agnus Dei* as a hymn in exactly the same place as under the First Prayer Book of Edward VI. was lawful. The position taken up by Mr. Dibdin was quite inconsistent with that decision. He maintained that incense was lawful in the three points in the Communion Service, because they had been there ordered in the Missal which had been followed in the First Prayer Book, with the exception of the private prayers of the priest which alone had been dropped out, because the Reformed book was intended to be one in which priest and people could join together. As to the use of the word "immediately" in the rubric before the Gospel, he showed that the word was dropped in the Second Prayer Book. In conclusion, he recalled the hope expressed in the Preliminary Statement that his Grace would not restrict within narrower limits than the law has imposed the discretion which within those limits is justly allowed

to congregations by the rules both of the ecclesiastical and the common law courts. He would also say that the use of incense for which they had been contending was one which had been for some thirty or forty years a valued privilege to many thousands, and its prohibition now would be a grievous trial to the multitude of earnest and devoted Churchmen who felt deeply its value as a help to worship, and who valued it chiefly because its use was in entire accordance with Holy Scripture, and, above all things, because it was one of those actual and material things which were offered by the Wise Men to and accepted by the Lord Himself. In conclusion, he knew he would be echoing the voices of all who were engaged in this inquiry in expressing their deep sense of the unfailing patience and courtesy with which their Graces had heard them, and whatever decision they in their wisdom might come to, he earnestly hoped and trusted it might further the cause of peace, unity, and concord, within the Church of England.

The Archbishop of Canterbury returned thanks to both sides for their arguments, and declared that the decision should not be very long delayed.

---

# Correspondence.

## THE GROWTH OF THE CHURCH.

*To the Editor of the Church Eclectic:*

IN the March issue of The Church Eclectic, page 1147, you print an item on the Church's growth, and say:

" . . . According to figures given by *The Independent,* the increase of Baptists in that time (the past nine years) has been 12 per cent.; Congregationalists, 7; Lutherans, 14; Methodists, 11; Presbyterians, 8, and Roman Catholics, 4 per cent."

Will you be kind enough to state when these figures were given by *The Independent* (I presume *The New York Independent* is referred to), date of issue and number of page?

I published these figures as given by you, with some comments thereon, in my parish paper last month. The Presbyterian minister here has taken the matter up; and the whole town is excited.

Kindly answer the following questions:

1st. Date of issue and number of page of *Independent* when your figures are given?

2d. How do you figure out an increase of 44 per cent. for our own Church in the past nine years?

3d. What is the membership of the Church of England—(*a*) in England and Wales? (*b*) in Scotland? (*c*) in Ireland? (*d*) in Canada? (*e*) in Australia? (*f*) in other parts of the world?

I hope, my dear Mr. Editor, you will try to answer these questions as fully and concisely as possible. I know I am asking a good deal; but *your* statement caused me trouble, and I have no references at hand to which I can go to substantiate my statements.

Yours truly,

JOHN W. HEAL,

*Rector of S. Thomas' Church, Alamosa, Colo.*

---

[The sub-editor in charge of the department of Home Summaries used, in the note quoted, a clipping from *The Church Standard,* one of our most reliable Church papers, and one usually accurate in its statements. *The Church Standard* named *The Independent* as its authority, and our sub-editor used the quotation in good faith, as undoubtedly did *The Church Standard.* Subsequently it appeared that *The Church Standard* had been misled as to the facts by a correspondent, who was mistaken both as to the figures and as to the source of the clipping upon which he relied. The editor of *The Church Standard* at once made correction and expressed regret both at the error in fact and also at the erroneous credit of the item which had appeared somewhere else than in *The Independent,* and whose source could not then be traced. We now express a like regret that we should have fallen into the error of quoting unreliable figures, and of using the name of *The Independent* unadvisedly. We take this opportunity also to impress upon correspondents who favor us with newspaper clippings—and it is always a pleasure to receive such—the importance of stating the source from which they are clipped, and of *being sure to state it correctly.* This present error, though made in perfect good faith, has led to unfortunate results.

We now address ourselves to the subject matter of our correspondent's request for information. The number of communicants of this Church reported by *The Living Church Quarterly* for 1890 was 485,921. In 1899 the number reported by the same authority was 685,343. Hence the gain in nine years, according to authentic figures, is a trifle over 40 per cent., instead of 44 per cent. If we assume that the communicants are one-third the num-

ber of "adherents" of the Church, children included, we shall have a total Church population in the United States of about 2,000,000 souls. Unlike the statistics of other bodies, our own figures cover communicants only.

For the other religious bodies mentioned, we may compare the figures of the U. S. Census of 1890 with the figures compiled for the *American Agricultural Year Book for 1899*, the interval between the two being probably about eight years. These figures are, respectively, as follows:

| | 1890. | 1899. |
|---|---|---|
| Roman Catholics | 6,257,871 | 8,410,592 |
| Methodists | 4,589,284 | 5,735,898 |
| Baptists | 3,712,468 | 3,232,962 |
| Congregationalists | 512,771 | 630,000 |
| Lutherans | 1,231,072 | 1,507,466 |
| Presbyterians | 1,278,332 | 1,490,162 |

A comparison of the figures in the two tables shows gains as follows: Roman Catholics, 34 per cent.; Methodists, nearly 25 per cent.; Congregationalists, nearly 23 per cent.; Lutherans, 22½ per cent.; Presbyterians, 17 per cent.; with a loss on the part of Baptists of nearly 11 per cent.

The total membership of the Church of England is placed by *Johnson's Universal Cyclopædia* at 18,000,000; upon what basis, we are not informed. In the Episcopal Church of Scotland, according to the *Year Book for the Episcopal Church in Scotland for 1899*, there are 44,750 communicants, and a Church population of 119,503 "adherents." In Ireland, according to the official census of 1891, as quoted in the *Official Year Book of the Church of England* for 1897, there were 600,830 recorded as "Protestant Episcopalians," being presumably adherents of the Church of Ireland. The same number of the *Official Year Book* (the latest upon which the Editor is able to place his hand) records a total of "estimated Church Members" in the British Colonies of 3,046,620, and in the various foreign missionary dioceses outside the British Empire, of 87,342.

Assuming that these figures are approximately correct, we have as the total numerical strength of the Anglican Communion, the following:

| | |
|---|---|
| United States | 2,000,000 |
| England and Wales | 18,000,000 |
| Scotland | 119,503 |
| Ireland | 600,830 |
| British Colonies | 3,046,620 |
| British Foreign Missionary Dioceses | 87,342 |
| | 23,854,295 |

It is therefore safe to say that with the probable increase since these various figures were compiled, at least 25,000,000 people call themselves adherents of one or other of the Churches of the Anglican Communion.—Editor Church Eclectic.]

---

# Miscellany.

## HINTS TO CLERICAL VISITORS.

IT is always painful to hear criticisms on the clergy, and especially when they affect their social relations. Often such criticisms are unjust, and even when just the matter in question is the result of thoughtlessness rather than intended discourtesy. No criticism is more frequent and made with more severity, than that on smoking. "It was weeks before I could get the odor of the tobacco out of my rooms," is a frequent complaint. A clergyman had better leave his cigars or cigarettes at home, or, if he cannot do without them, stay at home himself.

Family prayers make a very difficult case for the clerical visitor. Shall he act as though he were in his own home? Certainly not. "A man's house is his castle." Let the consent of the head of the family always be asked. And sometimes it is not wise to ask it. But generally it will not only not be refused, but the minister will be honored for his fidelity.

Grace before meat is less difficult, it is expected, at least waited for if not asked for, though one is sometimes amused at the nervous effort of the wife to keep her husband from putting his knife into the beef or turkey, her effort to catch his eye, her shaking her head as he takes up the knife and fork.

A visitor should be careful to give the family the opportunity for private converse. The husband has been away all day, he wants to talk a little to his wife before they retire. And the wife and mother has something to tell her husband about the children and get his opinion and advice on some matter of the house.

Let the clerical visitor always aim to leave behind some word uttered for his Master, something that they may feel that they have entertained a faithful minister of Christ.—Bishop Gillespie in *Church Helper.*

# Editorial.

## RESPONSIBILITY FOR ORDINATION.

THE increasing number of Depositions from the ministry, the considerable number of the clergy who seem unadapted to the work of the ministry, the alarming number of those whose doctrinal position seems to vary from that of the Church's standards, the occasional instances of crime among the clergy, and the occasional cases of ordination of those who seem out of sympathy with the Church's life and the Church's doctrine; all these suggest a careful consideration of the safeguards which the Church has thrown around her ministry, with a further question as to their sufficiency and an endeavor to place the responsibility for the manifold evils resulting from these causes. The Church prays God that He will—

"so guide and govern the minds of Thy servants, the Bishops and Pastors of Thy flock, that they may lay hands suddenly on no man, but faithfully and wisely make choice of fit persons to serve in the sacred Ministry of Thy Church."

Thus she recognizes the freedom of her "Bishops and Pastors" to *choose* whom they will ordain and present for Ordination. Upon whom, then, does responsibility devolve?

In the first instance the responsibility undoubtedly rests upon the candidate himself. No man who in his more mature years finds that his work in the ministry is not successful, can lay the blame upon any other than his own shoulders. Is the work irksome? Are the innocent pleasures of the world—such pleasures as card playing, dancing, continual frequency of the theatre—too much to give up? He knew in advance that these are considered unseemly for the clergy. Does he find that missionaries' incomes do not always support a clergyman's family in comfort? The Church never guaranteed them a living, and clerical marriage is not compulsory. Does he find himself out of sympathy with the Church's dogmatism, and that his vows are an irksome

restraint? He knew in advance what they were. Whatever may be the responsibility of Bishops, standing committees, and all others, the paramount responsibility rests on the clergyman himself. The inward call can come only to him, and no other may interpret it. The canonical oaths and declarations are his to take, his to obey; the life is his to lead. The warning is plainly declared to him:

"And if it shall happen that the same Church, or any member thereof, do take any hurt or hindrance by reason of your negligence, ye know the greatness of the fault, and also the horrible punishment that will ensue."

---

Half a century ago, the scarcity of clergy was such that it was necessary sometimes to strain the canonical provisions as to the sufficiency of the education and ability of the clergy. Bishop Clarkson used to say: "If he shall baptize one person who would have remained unbaptized, I shall have done right to ordain him." The need for sacramental ministrations in the West was such that, if the personal life of a clergyman was above reproach, little else was required.

Now, however, any Bishop can place in the field, at a week's notice, as many clergy as he can support, even on a very slender pittance. We are not, however, among those who believe that there are too many clergy. The Church began with "about an hundred and twenty" souls, of whom twelve were Bishops and upwards of seventy were priests. The laity were fewer than the clergy. There were no three thousand dollar guarantees for these missionary Bishops, nor thousand-dollar-and-a-house guarantees for these missionary priests; yet they succeeded in turning the world upside down, and proceeded to increase the number of the ministry as rapidly as they could. How completely a board of missions would have restrained the apostolic zeal! How thoroughly out of touch were these men with our more conservative methods of to-day! Yet the twelve apostles alone made more converts from the heathen and the Jews in a month than the whole Anglican communion throughout the world makes in a year.

But undoubtedly we must face modern conditions, and one of these is that the twelve apostles are all dead, and that we are bound by the constitution and canons of the Protestant Episcopal Church in the United States of America, and must substitute cold, nineteenth century methods for apostolic zeal. Who, then, shall be the

clergy admitted into our vineyards? We are tired enough of the drones, the sensational preachers, the worldly priests, the men in search of "livings"—we owe a grudge against the mother Church for that word—the men who preach "smooth things" and forget the missionary offerings, the men who prefer the Episcopal Church because it is so roomy and "catholic"—the kind with a small c—the men who substitute ritual for reverence, and candles and cassocks for piety and personal holiness. Yes, we are tired of all these; and he lives in a fool's paradise who cannot look around and see that we have them all, and that somebody is responsible for demoralizing the ministry by letting all these in. Who is responsible?

---

After the man himself, there is an ascending scale of responsibility to be attached to all who in any way help a candidate into the ministry. The "presbyter to whom he is personally known" (Title 1, Can. 2) cannot lay his responsibility upon standing committee or Bishop. Before God he is responsible for the advice he gives. The Bishop is personally responsible from the very day he first hears of the man. The canon is explicit: *"Should the Bishop approve of the application,* he shall enter the name," etc. There is no canonical coercion. In every step, from the first introduction of the man to the Bishop with the request that he be admitted as a postulant, the Bishop is charged with a sole responsibility which he cannot shirk or divide with any one. Others have their responsibility, too; but each is a sole and complete responsibility, and not a divided or co-ordinate responsibility. Each, and particularly the Bishop, is as responsible for the candidate ordained, as though no other party were named in the canons. To suppose the contrary, is to suppose that the canons were created for the purpose of relieving from responsibility those charged in any degree with passing upon the sufficiency of the learning, theology and piety of the candidate, instead of declaring such responsibility.

If the postulant is transferred from another diocese, the Bishop receiving him is equally responsible with the Bishop who first admitted him, and, again, each possesses a sole, undivided responsibility, not lessened or limited by the responsibility of the other. *"Should the Bishop,* after the receipt of such certificate, *see fit to accept the applicant as a Postulant,* he shall," etc.

A postulant desiring to be admitted as a candidate, must lay

before the standing committee a paper showing "The *Bishop's approval,* in writing, of his desire to become a Candidate."

We shall discuss later the responsibility of the standing committee. We are now showing that again the man comes before the Bishop, solely and alone, for his indorsement; and the Bishop may not escape from the responsibility of granting or withholding his "approval," on the plea that the standing committee must act on it. The responsibility of each, again, is sole and undivided. And still again, after all the formal papers have been presented—

"the Bishop *may* proceed . . . to admit the applicant as a candidate for Holy Orders; he *shall* thereupon record his name . . . in a book . . . and *shall* notify the Candidate and the Secretary of the Standing Committee" (Can. 3, sec. IX [1]).

In other words, there is no compulsion resting on the Bishop to receive the man as a candidate. *If* he receives him, he is compelled to make the record and notify the candidate and the standing committee. For the admission of the candidate, he again makes himself solely responsible.

After that, the candidate is under the direct control of the Bishop, both as to his "daily life," and also as to his study (Can. 4). The Bishop may not excuse himself for not knowing the details of this "daily life" and this theological study. He is charged by the canons with knowing. If the man's daily life is not that which is fitting in a student for the ministry, the Bishop is responsible if he ordains him. If the candidate pursues his "theological studies" at a seminary where the full theology of the Church is not taught him, or where erroneous doctrines are taught, it is the Bishop who is responsible for the result. The Bishop must acquaint himself with the facts, for he may not evade the "superintendence of all Candidates for Holy Orders" which is vested in him. Even after this period is past, there is provision what is to be done—

"Should the application for Holy Orders of a Candidate for the same be finally rejected by the Bishop" (Can. 4, § VII). The Bishop still has the option to reject him or not.

The test of the theological education received by the candidate, is made by the canonical examinations. Again, the Bishop may not throw the responsibility upon his examining chaplains, for the constitution provides:

"No person shall be admitted to Holy Orders until he shall

have been examined *by the Bishop,* and by two Presbyters" (Art. 7).

The same provision is repeated in Canon 5, § II [6], and in Canon 6, § IV [2].

After this examination, the sufficiency of that theological education, and of the personal and moral life of the candidate, must come before the Bishop for review, and for his sole decision, before he issues "a certificate . . . declaring . . . the character of his candidateship" (Can. 7, § VI [*b*]), to be laid before the standing committee.

Thus, before the actual application of the candidate for ordination to the diaconate, the Bishop must have passed upon him with entire discretionary power, and thus with full responsibility, no less than *six* times. How unreasonable is it, then, to quote the *shall* of Canon 7, § X [1], as evidence that the Bishop has no discretion as to whom he will ordain. The *shall* then is decidedly proper. For the Bishop to permit a candidate to spend this long time in preparation, and then reject him for no reason not formerly apparent, would be a manifest injustice. But even at this late stage of the proceeding, if any cause appears, sufficient to change the Bishop's former favorable opinion, six times expressed, there is no compulsion resting on him to proceed with the ordination. The Bishop's discretion is still recognized in the proviso:

"*There being no known objection to the ordination of the Candidate on grounds physical, intellectual or moral,* the Bishop shall require him to sign the declaration . . . and shall then proceed to take order for the ordination at such time and place as may to him seem best."

The Bishop may reject the man on any of these six former occasions without so much as assigning a cause. In the last resort, on the very eve of ordination, he may yet reject him for some specific cause, or may postpone the ordination to such length as may be sufficient to supply any deficiency, "physical, intellectual or moral," which he may deem to exist. The canons pre-suppose, however, that no Bishop will be so unjust to a person seeking orders as to permit him to come to the very door of the diaconate, and then reject him, except for causes that might not have existed or have been discovered at an earlier stage. It is quite right that a candidate should not be rejected at the last moment, except on sufficient cause shown by the Bishop. If cause exists, however, ordination

may still be refused or postponed, so that for a seventh time the Bishop exercises his discretion.

If the person applying for ordination be a minister or former minister in some other religious body, the Bishop still has the same canonical responsibility and the same seven opportunities to reject him. He may not plead that the standing committee is charged with the duty of passing upon the application, because the responsibility of the Bishop is entirely distinct from and independent of that of the standing committee. He may not throw responsibility as to the applicant's theological attainments upon his examining chaplains, for both constitution and canons declare that the Bishop shall personally examine each applicant. In short, there is no means provided by the canons, by which the Bishop may delegate his responsibility in any degree. His power to reject is absolute, though his power to admit is not.

There is less elaborate provision as to the ordination of deacons to the priesthood, because as the Bishop has already had seven distinct opportunities to reject the applicant, and as during his diaconate the candidate is under the immediate regulation of the Bishop, it is highly improbable that reasons should arise whereby the candidate should be continued in the diaconate but refused the priesthood, supposing that he passes the canonical examinations. Except in the one matter of learning, to test which the examinations are provided, the Church knows no distinction between fitness for the diaconate and fitness for the priesthood. If the deacon is not fit for advancement to the priesthood (the one matter of learning being excepted), he is not fit for the diaconate, and the canons of discipline may be put into operation. Ordinarily speaking, the deacon who passes his examination should meet with no rebuff in seeking the priesthood. Yet there is no compulsion, by canon or otherwise, resting upon the Bishop, to proceed with an ordination to the priesthood in any case where, for any cause whatever, he thinks it better not to do so. The case of Father Ignatius, in England, shows how impossible it is to maintain that a Bishop has no option whether or not to advance a deacon to the priesthood. As a matter of fact, there are innumerable instances in which Bishops have refused, temporarily or permanently, to advance men to the priesthood, for causes which were, in their own judgment, sufficient. We therefore lay down this principle, as incontrovertible from our canons: That every

Bishop exercises a sole responsibility, which he cannot evade or delegate, in the admission of any person to Holy Orders.

---

Having shown, then, that the Bishop may not evade his own responsibility nor thrust it on others, let us inquire as to the responsibility of others.

The Standing Committee is declared to be "a Council of Advice to the Bishop" (Title III, Can. 2, § II). The most usual occasions upon which they are called upon for such canonical advice, are in connection with applications for Holy Orders. The Bishop is obliged to present each case to the standing committee, and is forbidden to ordain in any case contrary to their advice; though his own responsibility is assured by the further provision that he must exercise his own judgment in connection with the ordination of those passed by the standing committee. Each party therefore has a veto on the action of the other, but both must act favorably, and thus both are fully responsible, in case an application is to be accepted.

The first jurisdiction which the standing committee exercises over the applicant for Holy Orders (except in certain unusual cases—Title 1, Can. 2, § iv-v), is when the postulant desires to be received as a candidate for orders. The Bishop must, at that stage, have passed favorably on the same application twice. Hence there will naturally be a presumption in favor of the applicant if no facts or allegations to his discredit have come to the attention of any member of the standing committee. Some standing committees consider that this presumption, with the papers presented, are sufficient to ensure their favorable action in the case of persons unknown to them. Others, with excellent reason, require positive evidence of fitness to be laid before them.

The more careful position is certainly the one more to be commended, in view of the many mistakes that have been made by too hastily admitting applicants for ordination. Various papers are laid before the standing committee, varying according to differing conditions, but including, substantially, the following indorsements:

(*a*) The man's own application.

(*b*) The Bishop's approval.

(*c*) The indorsement of those who may be supposed to have personal knowledge of the applicant—his rector and vestry, some stated Churchmen, or some who have known him in "some other body of Christians."

How far do these papers carry a presumption of fitness?

Clearly, the presumption is only *a priori*. It is not sufficient to counter-balance any evil reports of the applicant that may have come to the ear of any of the members of the standing committee. If this body were intended to certify merely to the genuineness and sufficiency of the documents and signatures placed before them, their duties would be purely clerical, whereas they are a "council of *advice*." Moreover, in such a case, the canonical provisions would be quite unnecessary, because the Bishop could as readily pass upon such matters as can the more unwieldly standing committee. Clearly, those papers are laid before the standing committee, not as themselves conclusive of the fitness of the applicant, but as evidence upon which, wholly or in part, they may base their advice to the Bishop.

Yet it is clear that other evidence may also be considered. If there are rumors against the applicant, these papers are to be considered only as presenting the case in his own behalf. There may also be a case against him. The standing committee is then to consider the question in all its bearings, entirely unprejudiced by reason of the indorsement of the Bishop. The responsibility resting upon them, and each of them, is a full responsibility, entirely distinct from that of the Bishop. As the Bishop may not abdicate his own responsibility in favor of the standing committee, neither may the standing committee place their responsibility upon the Bishop's shoulders. They are to form their own opinions after considering everything that may be said for or against the applicant. If the man is said to be lazy, they are to satisfy themselves on that point. If he has written books, they are to consider whether he has deviated materially from the Church's doctrine. If his honesty, his sobriety, his integrity, are not above suspicion, they are to investigate and decide. They are not to sign the testimonial until they are convinced that there is—

"no reason to suppose the existence of any sufficient objection on grounds either physical, intellectual, moral or religious, to the admission of the applicant" (Can. 3, § viii).

*"No reason to suppose!"* The certificate must declare that. The sufficiency in every respect must be beyond reasonable suspicion. The standing committee must be *sure*. That is their responsibility.

The grounds upon which they must thus be positively satisfied are four-fold.

Physical disability would be such as to unfit the applicant for the practical work of the ministry. Insufficient voice, chronic disease, deformity, might be as "sufficient" an "objection" as blindness or paralysis.

Intellectual disability would include stupidity; lack of ability; failure to discriminate in theology between essentials and non-essentials; insufficient education or deficient breeding. These, though not criminal, are most mischievous defects in a clergyman, and are by no means rare. Greater care under this head would prevent many parishes from being wrecked.

Moral disability includes crime of every sort; dishonesty in canonical or collegiate examinations; intemperance; a willingness to subscribe to a belief when the same party is on record as denying the same proposition; to promise to conform to the "doctrine, discipline and worship" of the Church, when he does not accept the Church's teaching.

Religious disability includes the holding or teaching of doctrine contrary to that taught by the Church; the lack of personal piety and of a spirit of prayer; disregard of the sacraments, the Bible, or the Church.

The standing committee must be convinced that there is *"no reason to suppose"* that any form of any of these disabilities exists in the applicant. Thus convinced, having investigated every rumor to the contrary, they proceed to sign a paper in which they testify to their belief that the applicant is—

(*a*) Pious;

(*b*) Sober;

(*c*) Honest;

(*d*) Attached to the doctrine, discipline and worship of the Protestant Episcopal Church;

(*e*) A communicant in good standing.

And, further, that it is their opinion that "he possesses such qualifications as fit him for entrance on a course of preparation for the Holy Ministry."

This must be the statement of *their* conviction and *their* opinion; not merely that of the Bishop and of the examining chaplains.

Again, when the candidate is ready for ordination to the diaconate, his case comes before the standing committee, and they must again exercise their own judgment and not depend upon

that of the Bishop. A third time the same questions arise and must be answered by the standing committee, when the candidate is ready for the priesthood. Thus, as the Bishop exercises his judgment as to every applicant for orders seven times, so also the standing committee does so three times. Each is responsible for his action, and each commits a moral crime if he does not conscientiously exercise discretion in each particular case.

---

The responsibility of the examining chaplains is more restricted than that of the Bishop and the standing committee. It is their function only to inquire into the learning of the applicant, in the several branches required by the canon. Yet in this department they also are bound to act conscientiously and to exercise a fairness in the interests both of the Church and of the applicant. They share their responsibility with the Bishop, and thus differ from the standing committee who act independently of him. Yet for their own reports to the Bishop they are to be held responsible.

So, also, the laymen, vestrymen or others, and the presbyters as well, who sign the preliminary testimonials. These are responsible before God for the truth of what they declare. The prevalent custom of treating such testimonials as mere forms, is most pernicious.

---

It is clear that there has not always been that sense of responsibility attached to the actions of all those thus concerned with the ordination of candidates, or so many mistakes could not have been made. When there are clergymen blandly denying that they hold to the "tri-personality" of God, or ever did hold to it, or declaring that we really cannot tell where the Word of God is to be found, it seems incredible that vestry, rector, Bishop, examining chaplains, and standing committee, can all have carefully weighed the matter as they are required to do by canon, and have been so egregiously deceived. It is not sufficient to lay the blame on the man himself on the ground that he signed the canonical declaration and took the ordination vows upon himself. The intellectual eccentricity which permits a man holding such views to take upon himself the canonical declarations and the ordination vows, and to use the Church's Prayer Book, and yet consider himself honest, is less to be wondered at than is the apparent lapse of sanity on the part of those appointed to guard the entrance to the ministry.

These various authorities are not to shift the responsibility upon the individual, but are to exercise their own discretion. To be willing to sign a declaration or to take a vow which one cannot *ex animo* accept or perform, constitutes a moral disability which it is the function alike of the Bishop and the standing committee to discover; while it also constitutes a theological disability which Bishop, standing committee, and examining chaplains, ought to have been able to find.

The Church suffers, and will continue to suffer, from the strange lack of a sense of responsibility on the part of those who are so explicitly charged with responsibility by the canons. Parishes are wrecked by incompetents, and faith is wrecked by heretics, who would have found no place within the ministry of the Church if vestries, rectors, Bishops, examining chaplains and standing committees—and priests, as well, who present the candidates for ordination—had been mindful of their responsibilities.

# Notes from the Library

## "PRAYERS AT MASS."

*Prayers at Mass.* With the Order of Benediction of the Most Holy Sacrament, and other Eucharistic Devotions for American Catholics. Compiled by the Rev. Edward A. Larrabee. Pictured by Robert W. Hyde. Cloth, price $1.50; leather, $3.00.

This is without exception the most beautifully made book of Prayers which has come to our attention. Perfectly printed, rubricated throughout, illustrated with wood cuts after mediæval design, it is a triumph of the printers' art.

It would be a pleasure if we might speak of the little book only words of commendation; doubly a pleasure because of our valued friendship with its compiler, and because we recognize that his intentions must have been of the best. Yet we are impelled to ask, How is this book intended to be used? The title page declares that it is "for American Catholics." The preface adds that it is—

"to assist the worshipper in following with greater intelligence and devotion the actions of the Priest in all that pertains to his ministry at the Altar."

In other words, it would appear to be described as a manual of private devotions at the Holy Eucharist, for the laity, and it is so advertised. But how, except by totally ignoring the service as celebrated at the Altar, can a layman use a manual which does not follow the Prayer Book service?

As a matter of fact, this is not in any sense a manual of private devotions, but is a literal translation, from the beginning of the Asperges to the "last Gospel" in the post-communion, of the Ordinary and Canon of the Roman Mass. Now, whatever may be the intrinsic value of the Roman Mass, it is conspicuously *not* adapted to the private devotions of the laity. It is not so used in the Roman Church at all, for there, private manuals of prayers—the *Key of Heaven* and the like—are used by the laity, and the words of the Mass as officially set forth are not intended to include the private devotions of the faithful. Hence, even if it were possible for a layman to use this Missal privately while the Priest is using the Prayer Book service at the Altar—which it is not, for the arrangement of the two services is entirely different—it would be unprofitable for him to do so, because he would not be using private devotions at all. For the devotions of the people the Anglican rite is almost infinitely fuller than the Roman. Such devotions in the Anglican service constitute the most conspicuous difference between the two rites.

From a very careful comparison of this Missal with the original Latin, we can testify that the compiler has rigidly followed the Latin text without change, except that the Latin rubrics directing the ceremonial are much simplified, and in some cases omitted entirely; and except for certain interpolations to which we shall refer later. The Kyries appear in their untranslated form.

Under the head of simplification we note particularly the omission of the provision for the procession and the censing, before the Gospel. Why these should be omitted does not appear, since provision is made for censing in other portions of the service, and nowhere is it more appro-

priate. Between the Epistle and the Gospel, the Gradual, the Sequence, the prayer *Munda Cor Meum,* the blessing of the Deacon, the bowing and the signing, are all retained, only the procession and the censing being dropped. The rubrics relating to the manual acts at the consecration are also omitted, probably because they are fully set forth in the accompanying illustrations.

So strictly is the Latin text followed that we may note two apparently unintentional omissions in Mr. Larrabee's translation. One is in the Commemoration of the Saints where the name of *James* appears twice in the Latin, referring separately to the two apostles of that name. Mr. Larrabee omits it in the second instance. The other is in the Commemoration of the Dead in the Invocation after Consecration, where S. Cecilia's name is omitted from her customary place. Even in the Offertory the sentence used is that of the Latin rather than of the American use. In the Canon, the phrase "*famulo tuo Papa nostro N.,*" is translated: "Thy servant our Primate N."

We have spoken of interpolations. These are by references to the American Book of Common Prayer. The first is between the *Secreta* and the *Sursum Corda* where there is inserted the following lengthy rubric:

"Here in accordance with Anglican use the Priest will say the *Prayer for the Church,* but as it is really a paraphrase of the first part of the *Canon of the Mass,* which is given in full in its place, the time may be spent by the worshipper in private acts of devotion. The invitation, 'Ye who do Truly,' the *Confession* and *Absolution,* the *Comfortable Words* and the prayer 'We do not presume' being intended only for those about to receive the Communion, are not of the essence of the Mass. The better arrangement of the first English Prayer Book placed them after the *Prayer of Consecration* where their purpose as distinct from the Sacrificial Action was at once apparent. They may be readily found in the Prayer Book by those who come to receive Holy Communion. Others will do better to spend these moments in a renewal of their intention at the Mass, or in some of the devotions found elsewhere in this book."

But why "Anglican use" should be quoted in a translation of the Roman Mass, it is difficult to perceive. And why the priest should thus attempt a harmony of the Roman and Anglican uses by "Here" leaving the former for the latter, does not appear. At any rate, the Roman use is resumed after the Rubric quoted, with no omission.

The Canon appears, as in the Roman use, immediately after the *Sanctus,* preceded by the *Benedictus.* Here the translation is suspended for the insertion of a second interpolation, explaining the meaning of the Canon. The Canon itself then follows, being, like the rest of the service, the Roman order, and not that of any Anglican use.

The third interpolation, which is brief, occurs after the communion, when, as in the Latin service, there is a direction that:

"The Priest will then give Communion to such as come to receive."

At this point, and before the Latin rubric pertaining to the first ablution, Mr. Larrabee interpolates:

"After which he will say the *Our Father,* and what follows in the Book of Common Prayer, and will give the *Blessing.*"

The latter is printed from the Book of Common Prayer, with the Latin rubrical provision that:

"Instead of the *Blessing,* in Masses for the Dead is said:

"+May they rest in peace.

"R. Amen."

The Benediction, then, bears the distinguished honor of being the only paragraph in the book where the Roman use is superseded by the Anglican. True, in translating the *Gloria in Excelsis, Credo, Sursum Corda, Sanctus,* and Lord's Prayer—the only portions of the two rites which are ex-

actly identical—Mr. Larrabee accepts the Prayer Book version as a sufficient translation, and uses also the Anglican standard in the portions of the service from the Scriptures. But the Benediction is the only instance in the whole service where the Latin rite is not followed exactly.

It should not be supposed that we are making hostile criticism of the Roman Mass. On the other hand, we gladly make admission that of all the official acts of the Roman Church, the Mass is the most free from criticism. It bears valuable testimony to the fact that those errors in doctrine which, grouped together, we are accustomed to term Romish, have, almost without exception, grown up in the centuries subsequent to the compilation of the Roman Missal. It proves that the Roman Church has not been "always the same," but has *become* Romish since the days of her great liturgiologists. Aside from the provisions for Ceremonial, which are entirely wanting in our Anglican Prayer Books, the only important feature in the Roman Mass which does not also appear in some form in the Anglican use is the Invocation of Saints; and that is done only in the earlier and least objectionable form, in marked contrast to later Roman devotions.

The whole question is, why should an English translation of the Roman Mass be issued for use in Anglican churches? That it cannot be of use for *private* devotions we think is beyond question. At any rate, no Romanist would ever advance such an idea in connection with his own rite, and we do not see how such use of directions to the Priest is within the range of possibility. Certainly the Anglican rite by itself contains more devotions for the people than does the Roman rite by itself. To give Anglicans the Roman rite for their eucharistic devotions is simply to take away what devotions they already have. Devout Anglicans have, in their own rite, *more* than Romanists have in theirs; not less. Why take away from the people our Anglican rite, with its prayers for the people, for the sake of the Roman rite with no prayers for the people?

And aside from the question of utility: Why should it be thought good to teach the Roman Missal to our people? What essential does our own service lack that this supplies? Is the Holy Communion, as set forth by the Anglican Churches, really the Mass—we are not asking here as to the best term to use to describe the service, but are referring to the thing itself—or is it not? If it is, then upon what Catholic principle can the use of two entirely distinct forms of the Mass be justified in one parish church? If the Holy Communion is not the Mass, then how can a true Catholic remain in a Church which does not set forth by authority a Mass in every way sufficient?

We confess we cannot see how either of these horns to the dilemma can satisfy a *real* Catholic, American or otherwise. For a priest to set forth a foreign use of the Ordinary of the Mass with the evident purpose of having it used, is such an offence against Catholic order that it would render the culprit liable to discipline in any portion of the Catholic Church from the beginning. Do Greek priests translate and recommend the Latin rite to their flocks? Do Latin priests the same with the Anglican rite? Why then should Anglicans desire any foreign use in the place of that which is set forth for them by authority?

The office for Benediction which follows, in the same book, is one which we have no desire to introduce. It is wholly foreign to the spirit of the Anglican Communion, and wholly illegal. It is in no sense other than Latin and local. It was never customarily used in the Church of Eng-

land. Moreover, it is the exaggerated fear of this very office that has made many in the Church suspicious of permitting Reservation in its ancient form for use in communicating the sick. The latter we greatly desire to see more generally revived, by authority. It never will be, however, so long as certain extremists persist in insisting on Benediction. The sick and dying, then, must suffer because of the folly of the few.

We feel impelled to express our own belief that it is such mistakes as the publication of this book that continue so large a residuum of Protestantism in the Anglican Communion. Prove though we may in a hundred different directions that it is the Catholic Churchman who is the loyal Churchman, according to Anglican standards *as they are,* and which we accept *verbatim et literatim* as Catholic pronouncements, our labor, so often *nearly* successful, is overthrown by the appearance of some such folly as this. Why cannot Anglican Catholics see how absolutely suicidal is the policy of aiding and abetting ecclesiastical lawlessness? How can we defend Anglican Orders and the Anglican sacramental offices, when our own priests, who pretend to be Catholics, issue works which quietly set aside the Order for Holy Communion? We are made the contemptuous laughing stock of Romanists, and at the same time we repel those who are growing toward a higher level of Catholic Churchmanship, whenever such a book as this is put forth.

The English Church is suffering now, in part from certain extravagances that have greatly embarrassed her apologists. He lives in a fool's paradise who maintains that no like wave could pass over America. Certain phases of the English trouble, bearing on the establishment, could not be transplanted to America; but in the main it is by no means impossible that like troubles might come to us. How important is it, then, that Catholic Churchmen should cultivate their reverence for the authority of their own national Church, as being their sole point of contact with the Catholic Church of the ages. Better it is to train our people to use the Prayer Book than to supply them with substitutes.

---

## TEACHER'S PRAYER BOOK.

*The Teacher's Prayer Book.* By the Rt. Rev. Alfred Barry, D.D., D.C.L. With introduction by the Rt. Rev. Henry C. Potter, D.D., LL.D., D.C.L., Bishop of New York. New York: E. & J. B. Young & Co.

It is a pleasure to welcome an American edition of this well known book of Bishop Barry's, and to acknowledge the obligation on the part of the American Church to the publishers who have issued it as the Whitsuntide commemoration of the three hundred and fiftieth anniversary of the adoption of the Prayer Book of 1549. The familiar features of the English edition are retained, whereby the text of the Prayer Book is printed on the right hand page, with the commentary facing it.

The book itself is too well known to require introduction. The author has endeavored consistently to avoid controverted points in his exposition. This is both a strength and a weakness of the book. It is a strength as preventing any school from deeming it positively objectionable, and it is a weakness as preventing any very direct statements as to the meaning of various expressions. On the whole, we prefer positive assertions to evasion or generalizing. This present book is one most excellent to be placed in the hands of the laity, but scholars will notice much that might be improved. Thus, the sacramental teaching is somewhat hazy, and the treatment of the Ordinal quite unsatisfactory. In his comments on the Arti-

cles it is not strange that the author is not always clear, nor his interpretations explicit, and we object especially to his frequent use of the word *protest* in his exposition of them. The word itself is never once used in the Articles nor in the Prayer Book. Many propositions are *condemned;* but the Church of England, in adopting them, never made, or intended to make, a formal *protest* against anything or anybody. We gladly admit, however, that the Bishop has written very carefully, on the whole, in his treatment of the Articles, and has avoided most of the pitfalls which frequently catch the unwary.

It is clear that the peculiarly American features of the Prayer Book are viewed from an English standpoint; and occasionally local English customs are taken for granted more than would be warranted by American conditions. For instance, in the four-page discussion of the Eastward Position (pp. 220 *l-m-n-o*), there is not the clear explanation needed by the American people, of the English custom of building churches with the altar to the eastward, which it has not usually been convenient to follow in this country. So also, the phrase "The Church of England" is sometimes used (as on page 270), when the reference is to the whole Anglican Communion; a failing common, and perhaps pardonable, in England, but somewhat misleading in this country, where the phrase is naturally and much more correctly used to distinguish the Church *in* England from the Church in America or elsewhere. The English standard, "Whit-Sunday," is used in the commentary, in spite of the fact that the American standard, "Whitsunday," is used in the text on the pages opposite.

On the whole, while Bishop Barry's book is not all that might be desired, yet it is a work of much value for the people, and this new American edition will be a great convenience. It is perhaps less reliable, doctrinally, than the later editions of Mr. Temple's *The Church in the Prayer Book,* which is written from a standpoint at once more Churchly and more American; but it has the advantage of presenting the Prayer Book text parallel with the explanation. It is of much value as an *historical* commentary on the text, though Mr. Temple's book excels it as an interpreter of the Church's meaning.

---

## THE APOSTOLICAL CANONS.

*Ecclesiae Occidentalis Monumenta Juris Antiquissima Canonum et Conciliorum Graecorum. Interpretationes Latinae. Edidit* Cuthbertus Hamilton Turner, A.M. Fasciculi Primi Pars Prior, Canones Apostolorum Nicaenorum Patrum Subscriptiones. Oxonii, 1899.

Among all the monuments of antiquity none are more interesting nor more sure to arrest the attention of the student than the so-called "Apostolical Canons," and the list that purports to contain the names of those who assembled at the Council of Nice and who forever fixed the definition of the Church's faith in the divinity of her Lord.

Whence came those Apostolical Canons? What is their date? What their origin? Who their collector? These are questions about which the learned have been and still are busily exercised. Did the Apostles have any hand in their compilation? Scarcely anyone would make such an affirmation to-day, and yet it may well be that many of them are true apostolical traditions, subsequently by early disciples committed to writing and at a still later date collected into the Code which to-day we call "the Canons of the Apostles." Many efforts have been made to assign to the collection and even to many of the individual canons an extremely late date, but these efforts are now deemed by most conservative scholars to have

been unsuccessful, and it is generally allowed that some of the canons existed in their present form before the Council of Nice, even if the collection was made some years afterwards. Our own Bishop Beveridge has written a superb defence of the early date which should be assigned to these canons, and it is universally admitted that the good Bishop was able to do far more than to overthrow the arguments used by his Protestant assailant upon the subject. Since then little has been added to our knowledge which throws any light upon the question of the date, and with slight modifications, Beveridge's opinion can be accepted to-day.

At all events these canons are of the most venerable antiquity in their germ, and Mr. Turner has done well to give his attention to providing us with a *variorum* edition of these precious relics of the past in their Latin version by Dionysius Exiguus, itself of no small antiquity, Dionysius having died about the middle of the Sixth century.

Mr. Turner's work appears to be done in a most careful and painstaking fashion, and while we frankly confess our disappointment at not finding fuller notes and introductions, no doubt they will appear as the work goes on, for we are told that this is but the merest fragment of what we are to expect, and the editor hopes that within two years' time he will be ready to bring out the next part containing the Nicene decrees.

In the present *fasciculus* are found two texts of Dionysius' version, one of which, the editor tells us, is now for the first time printed.

With regard to the second portion of the work now given to the public, viz., the list of names of those signing the Nicene Creed, only a word need be said. Until a few years ago these lists were looked upon as so corrupt and apocryphal, that no serious conclusions were drawn from them, but the careful study given to the matter in the volume before us, and the wonderful German work on the same subject, *Patrum Nicaenorum nomina Latine, Graece, Coptice, Syriace, Arabice, Armeniace,* by Gelzer, Hilgenfeld and Cuntz (Leipzig, 1898), are sure to turn the attention of scholars anew in this direction.

Mr. Turner is to be congratulated in his return to the good old scholarly fashion of writing books intended for scholars in the scholar's tongue. His notes, introductions, etc., are all in Latin (and very classical Latin, too, which may or may not be an advantage); and this will insure for his volumes a reception among those —and strange as it may seem to us, there are some such—who do not read the English tongue.

---

## DR. FAIRBAIRN.

*The College Warden.* By Henry A. Fairbairn, M.A., M.D. New York: Thomas Whittaker. Price $1.00.

*The College Warden,* a delightful book by his son, Henry A. Fairbairn, M.D., is, as the author says in his preface, "a character picture." As a record of the life of the late Rev. Robert B. Fairbairn, D.D., LL.D., Warden Emeritus of S. Stephen's College, Annandale-on-Hudson, N. Y., it is also a record of the history of S. Stephen's College, for the history of the Warden is the history of S. Stephen's, so closely were the two identified.

The "picture" is a record of the early struggles and successful growth of a Church institution, and of the man who stood at its head for thirty-five years and who gave his unselfish and untiring labors in its behalf. For those especially who have been connected with S. Stephen's College, either as students or otherwise, the book will prove most interesting reading. They will find in its pages a true account of the Warden's active life as priest, as educator, and as a man.

The third chapter, As Clergyman and Parish Priest, shows the Warden's zeal and devotion to missionary work and is an instructive narrative for clergy and laity.

The seventh chapter, The Warden as Author and Scholar, will give Churchmen in general some idea of the wide learning of a priest of the old school.

---

SOME startling charges against members of the medical profession are made, and apparently substantiated, in a pamphlet published by the American Humane Association (560 Wabash avenue, Chicago), entitled, *Human Vivisection. A Statement and an Inquiry.* The statement gives the details of the inoculation of human beings with loathsome diseases for experimental purposes, and is most shocking. The victims are generally hospital patients of the lower classes, or young infants. It is easy to see that if science really requires such sacrifices, the subjects should be found from the ranks of such persons, physicians or otherwise, as, for the sake of science, are willing to give their own bodies and lives voluntarily for the purpose.

---

*Nothing to Spare* is the title of a clever skit in verse form by the Rev. George H. McKnight, D.D., who explains that he "does not claim to be a poet or the son of a poet." The tale is of a reverent divine who—

". . . journeyed down East,
With no expectation of getting a feast,"

but in order to raise funds for his church debt. His experiences are quite amusing, and the very appropriate illustrations add much to our enjoyment of his misery.

---

THE address of the Bishop of Albany to the graduating class of S. Agnes' school is, as usual, a happy combination of careful thought with pleasing expression. The address was on the subject of the class motto, "Valiant and True."

---

A DEVOTIONAL treasure in small compass is found in a little booklet, *A Perfect Heart*, by Eleanor Tee, author of *The Sanctuary of Suffering*. London: Charles Taylor.

---

THE Macmillan Co. have issued in pamphlet form the chapter of Dr. Henry Van Dyke's book, *The Gospel for an Age of Doubt*, entitled, *Liberty*. The pamphlet is sold at 10 cents.

---

## LATELY RECEIVED.

*"High," "Broad," "Low."* Differences of Church Doctrine, Forms and Policy. By the Rev. J. C. Quinn, D.D., Rector of S. Thomas' Church, Somerville, Mass.

*Blasphemy a Heinous Sin.* A Tract. By the Rev. Melville M. Moore.

---

## NEW EDITIONS.

*Methodist Orders Examined.* By Andrew Gray, D.D. New York: James Pott & Co.

*A Manual of Information Concerning the Episcopal Church.* By the Rev. George W. Shinn, D.D. New York: Thomas Whittaker.

# Summaries.

## HOME.

THE address of the Rt. Rev. Wm. Montgomery Brown, D.D., Bishop Coadjutor of Arkansas, will be Brownella Cottage, Galion, Ohio, from July 1st to November 1st.

---

THE Diocese of Nebraska has made an excellent choice in the election of the Rev. Arthur L. Williams to be Bishop Coadjutor. It is a pleasure to know that Mr. Williams has accepted his election.

---

THE future of the Presbyterian faith is not bright, according to the statements of the Rev. Dr. Atterbury, pastor of the Park Avenue Presbyterian Church, New York City. In a letter to Dr. Chambers, relative to the latter's resignation of Calvary Presbyterian Church, he said:

"Presbyterianism in New York is passing through sad experiences now, and I fear that still sadder experiences are in store for us. Evidently our Presbytery is out of the line of popular approval, whether or not of divine approval."

---

THE Rev. Dr. Hall, of the Western Theological Seminary, spends the summer abroad, chiefly in England. Few of the clergy of the American Church have attained to such distinguished rank among accurate theologians in the whole Anglican Communion as has Prof. Hall. His books have been received with almost universal praise. *The Guardian*, in reviewing his last book, on the Kenosis, speaks of it in the highest terms. The preparation of this work shows that the author was in correspondence with some of the great English theologians.

---

BISHOP POTTER said of S. Austin's school, West New Brighton, New York, at its commencement exercises recently held: "It is a star in the Diocese of New York, of which I am especially proud." The Bishop shows his interest in the school by always attending its commencements. This year ten of the graduating class received prizes. In each case Harvard examination papers were used. It is gratifying to Churchmen to know that this school was founded by the Rev. Dr. Mortimer, of S. Mark's, Philadelphia. It was here Dr. Mortimer wrote his well-known *Meditations*, a book that has had a larger sale than almost any other book of its size written from the Tractarian standpoint. This year, in November, S. Mark's celebrates its jubilee, the fiftieth year of its existence. It will, no doubt, be one of the most magnificent celebrations of its kind ever held in the American Church.

---

THE election of the Rev. Joseph M. Francis to the episcopate of Indiana is especially gratifying to THE CHURCH ECLECTIC, as being the advancement of one of our warmest personal friends. Mr. Francis resided in Milwaukee as a member of the family of Bishop Welles during the period of much of his theological study, and of his candidateship, diaconate, and early priesthood. As private secretary to Bishop Welles, he obtained that keen insight into episcopal work which cannot but prove advantageous to him in his own episcopate. He has served a practical apprenticeship in the work of a Bishop. As a missionary in Japan, he became familiar with the detail of the Church's work abroad, and as rector of the important parishes at Whitewater, Wis., and Evansville, Ind., he learned her parochial work, and proved himself a successful administrator. Mr. Francis will enter

upon his larger work in Indiana, not as a stranger, but as already introduced to the diocese, and, we are convinced, with the hearty coöperation of the whole number of the clergy and laity.

---

On June 1st, Nashotah Theological Seminary held its commencement exercises. In the graduating class were five students taking diplomas, and two special students. The degree of doctor in divinity was conferred on the Rev. J. J. Faude, of Minneapolis. The Rev. Wm. McGarvey preached the sermon. Dr. Webb, the president of Nashotah House, was chosen a member of the board of trustees. Under his wise guidance and untiring work the institution has prospered. The strength of Nashotah's faculty is of the deepest interest to the whole Church. By the election of the Rev. H. E. Chase to the professorship of Pastoral Theology, every chair is now filled and admirably filled. When Dr. Riley resigned the chair of Ecclesiastical History, which he so ably and interestingly held for many years, no little concern was felt about a competent successor. But it is gratifying to note the scholarly work and brilliant success of the Rev. Prof. Jenks, who was elected to the chair one year ago. And so now, with the deep learning of Prof. Smith, the faculty is complete and as strong as could be desired.

---

Those among the Methodists who are in a position to know, realize that the condition of things, as stated by W. Philips Hall, the broker-evangelist, before the Methodist preachers of New York City, at their weekly meeting on May 29th, is only too true. A New York paper reports that he said that with 11,119 churches in the United States and a membership of 2,720,541, the Methodists had gained only 1,122 last year, and there was an actual falling off in that city.

"The time has come," he said, "when ministers should be aroused to the issues involved, and to the great need of a general revival of pentecostal grace. A spirit of general worldliness seems to have invaded the Church, and there is too much timorousness among the members. Those who want to save it must go to work at once. I believe our first duty now is to show our devotion to the Bible and reaffirm the faith of our fathers in it. The time has come to call a halt upon the age of skepticism and to urge the stability of the Scriptures. There is a movement on foot to meet these higher critics in England by evangelistic work among the people. The first duty of Methodists is to revive class meetings, restore holiness, appeal for the witness of the spirit, and pray earnestly for a pentecostal shower."

---

Following is a just criticism, by the *Providence Journal*, June 15, of the sermon of the Rev. Emery H. Porter, preached before the Convention of the Diocese of Rhode Island:

"It is amazing to find a priest of the Episcopal Church willing to defend, even by implication, the superstition known as Christian Science. Yet Mr. Porter, in his sermon before the Convention in this diocese, said that 'it is surely because of what is good in it that it endures,' and added that 'God has many ways of teaching His truths.' With the religious beliefs of the Christian Scientists we have nothing to do—opinion is perfectly free. But we should have said that if there were one religious body to which the tenets of these deluded people ought to be offensive it would be that to which Mr. Porter belongs; for these tenets strike at the very principles of a visible Church. Their so-called 'cures' are another matter, however; and considering the injury that has been done by their claims, and the lives lost, and the homes broken up, it is painful to hear a man with a reputation for good sense declaring that 'there have been cures effected' and that 'faith in Christ has made them possible.' This is conceding the Christian Science position with a vengeance. The quacks and charlatans who make their living by imposture can hereafter cite Mr. Porter's words as a reason why unbelievers ought to have faith in them."

## FOREIGN.

An English Vicar has been presented by an anonymous donor with a complete set of red silk vestments as—

"a thank-offering for the awakening of many souls through the agitation of the manufactured crisis to a belief in the Catholic faith."

---

It is only twenty-two years since Christianity was introduced into Uganda, Central Africa. The Church in that diocese has now fifteen native clergy and some hundreds of lay teachers and catechists whom it entirely supports. Under the energetic administration of Bishop Tucker, tribe after tribe is being brought under the influence of the Church.

---

The English Archbishops have now under consideration the legality of the ceremonial use of lights in processions, etc. The matter is of little intrinsic importance, and the Archbishops on the one hand, and the priests and experts on the other, might fill up their time with questions which are vital. To carry a candle in procession involves so little principle that it is not worth five minutes' discussion *pro* or *con*. So the Bishop of Norwich thought, and he declined to send up a case from his diocese.

---

The death is announced of the Rev. Luke Rivington, sometime a member of the Community of S. John the Evangelist, commonly known as the Cowley Fathers. Mr. Rivington seceded to the Roman Church some years ago, and since then he has been conspicuous as a most bitter polemical controversialist against the Church of his early training. Apart from the books he wrote on the Roman question, and which were severely handled by such critics as Dr. Bright and Fr. Puller, he dropped into insignificance. Death makes us speak as gently as possible of him now, and we pray for the repose of his soul.

It is worth noting, says the *Irish Ecclesiastical Gazette*, that in the S. Ethelburga's suit before Dr. Tristram, Chancellor of the Diocese of London, Mr. Kensit, who played so important a part in calling attention to the ritual excesses of that church, was not put forward as a witness. Counsel (Mr. Jelf) commented on the fact and is reported to have said:

"There he (Mr. Kensit) sat, as the Chancellor could see for himself, not daring to go into the witness box; but he could sit there and sneer and jeer and laugh at the proceedings. He would not go into the box because he might be asked as to his motives, his conduct, and his mode of life.

"Mr. Kensit (angrily): That's false.

"Taking no notice of this interruption, Mr. Jelf repeated his statement, and continued his argument."

---

The fortieth anniversary of the English Church Union was held on Wednesday, June 14th, at the Church House, Westminster. The meeting was preceded by a solemn celebration of the Eucharist at S. Augustine's, Kilburn, a most striking and helpful sermon being preached by Prebendary Villiers on "Authority." It was, the preacher said, the great Church question of the day, and the Hearing at Lambeth in regard to certain disputed points of ecclesiastical use and ceremonial was an attempt to answer the question, "By what authority doest thou these things?" The authority to which they owed unquestioned obedience was the Catholic Church, of which the Bishops were the mouthpiece. The whole sermon is worthy of careful perusal. The meeting itself was very large and enthusiastic and clearly demonstrated that the Catholic party are determined to hold their ground, and was a magnificent answer to the Kensit agitation. The tone of all the speakers was optimistic, and the underlying thought was that Catholic doctrine and prac-

tice had obtained a large amount of free advertising, and that the result would eventually redound to the benefit of the Anglican Communion.

---

According to the *Church of England Year Book*, the clerical profession appears to be on the decline. The census of 1871 gave the number of clergymen as 20,694, which is one for every 1,097 persons. Ten years later the return showed that there were 21,663 clergymen, and this works out at only one for every 1,199 of the population. It is since the last census, 1891, that the number of clergymen has shown the most serious decrease. It is officially returned for 1898 at 23,458, a decrease of 774 on the 1891 return, and this only shows one to every 1,324 persons, taking the present population at 31,055,355, as fixed by the most reliable estimates. In 1891 the number of men ordained was 745, and last year it had fallen to 638. This decrease may, of course, be accounted for in more ways than one. For instance, since 1891 the Bishops' examinations for ordination and the "entrance" for admission to theological colleges, have been made, and very properly so, much more severe. This may be one explanation, or, again, it may be due to the fall in the value of the tithe, and the inability of men to take livings, inadequately endowed, through lack of means. In short, it may be due to these, or to any of an hundred and one other causes.

---

Belfast is the great commercial metropolis of the north of Ireland. It is more like a busy, enterprising American city than like any old country city that we know of. The Bishop of Down, Connor and Dromore thinks he ought to have a cathedral there, and many of the citizens feel a natural pride in such an addition to the city's ecclesiastical importance and architecture. The Bishop of Down, Connor and Dromore has already three ancient cathedrals in the united dioceses over which he has jurisdiction; one at Downpatrick, founded by the Apostle of Ireland, where it is claimed S. Patrick is buried; one at Lisburn for the Diocese of Connor, so made in the days of William III., because of the staunch loyalty and Protestantism of that burgh; and one at Dromore, now used as a parish church. But the Belfast people are determined not to put up any money for a cathedral until they are absolutely certain that it will be conducted on Protestant principles. They will not have any crosses, or surpliced choirs, or choral services, or processions, or any thing which usually obtains in a properly equipped cathedral. So the good Bishop is in a dilemma. He has the fate of the wrecked and abandoned S. Clement's before him. He wants the Orangemen's money, but he does not want the Orangemen's bigotry. He had better be content with his three present cathedrals, none of which he ever enters, except, perhaps, to give Confirmation.

---

At the Church House recently the friends of the Archbishop's Mission to the Assyrian Christians assembled, by the invitation of the Primate and the Committee, at the annual meeting. The mission was founded in response to urgent appeals made for help by the "Nestorian" Church, as it is generally called—appeals which date from the middle of this century, but were only responded to with anything like vigor during the Archiepiscopate of the late Dr. Tait. His successor, Dr. Benson, also manifested the greatest interest in the work, as has the present Primate.

The Archbishop of Canterbury opened the proceedings with an interesting speech, in which he explained that the Mission was now about to operate under new conditions. A Russian mission had established itself

in Urmi, Persia, and had given the people reason to suppose that Russia would assist the Nestorian Christians, not spiritually, but materially. For this reason a great number of the people had gone over to the Greek Church. The Synod of Moscow had, as he was informed, actually recognized the Bishop without reordination. It was possible that the natives might be deceived in the expectation of material assistance from Russia, but as the English Mission had gone there at the request of the Nestorian Church, it was obvious that at present its labors could not continue with any promise of real effect. Therefore it would be necessary to operate among the Christians on the Turkish side of the frontier.

---

THE Rev. Canon Healy, of Kells, Ireland, contributes the following commentary on clerical celibacy in mediæval times, to the "antiquary" columns of the *Irish Ecclesiastical Gazette:*

"The yearly number of the Journal of the Association for the Preservation of the Memorials of the Dead, has an account of three old tombstones lately unearthed at Kells Abbey, County Kilkenny, which are of more than ordinary interest. They had been covered with earth for a long time, which perhaps may account for the fact that the inscriptions are in fairly good preservation. The first one reads HIC JACET JOHANNA RELICTA HVGONIS CLERICI CUIUS AIE PROPICITUR. The second has HIC JACET STEPH'US FILI' HUGONIS CLERICI. And the third, of which only a fragment remains, has . . . FIL HUGONIS AL'IAI . . . They appear to belong to the thirteenth or fourteenth century, and the editor remarks that 'it would be interesting to know who was Hugh the Cleric, who had a wife Johanna, and sons Stephen and ——' He also tells us that 'a Hugo de Rons (afterwards Bishop of Ossory) was Prior of Kells in the beginning of the thirteenth century; he died in 1218 and was buried in this abbey, where a monument was erected to his memory over his remains in the choir.'

"Whether the Hugh of these tombstones is to be identified with Bishop Hugh cannot, I suppose, be decided, but more probably they were not the same person, for a Bishop would scarcely be described merely as 'clericus.' It is certain, however, that in the thirteenth century married priests were not uncommon in the Diocese of Ossory. A letter from the Pope, written in the year 1250, deals with the subject, and contains directions for the Bishop of Ossory as to how he is to deal with such cases. From this we learn that not only were there many clerks in the diocese who had wives, but that it had become the custom in several parishes for the son to succeed the father as incumbent of the benefice. The directions given are that the married priests are to be deprived, and that the sons who have succeeded their fathers are to be removed. But it must be remembered that this was a time when it was easier to give injunctions like these than to carry them out."


## THE CHURCH ECLECTIC.

TERMS: Published monthly, at $3.00 per annum. $5.00 pays for two years. Special rates to the Clergy and Candidates for Holy Orders, $2.00 per annum, in advance.

☞ All business, whether editorial, advertising, or regarding subscriptions, should be addressed to the Publishers,

THE YOUNG CHURCHMAN CO.,

MILWAUKEE, WIS.

E. Purdon Wright, D.D.,
ARCHDEACON OF MILWAUKEE.

# THE CHURCH ECLECTIC.

VOL. XXVII. AUGUST, 1899. No. 5

## THE "CRISIS" IN THE CHURCH OF ENGLAND.

By the Ven. F. W. Taylor, DD.,
Archdeacon of Springfield.

*True Limits of Ritual in the Church.* Edited by Rev. Robert Linklater, D.D., Vicar of Holy Trinity, Strond Green. Longmans, Green & Co., 1899.

*The Rights of the Church of England Under the Reformation Settlement.* A Letter to the Lord Bishop of Winchester. By Viscount Halifax. Longmans, Green & Co., 1899.

*Of Divers Troubles in Our Midst.* Longmans, Green & Co., 1899.

NO American Churchman can have observed the development and course of the so-called "Crisis" in the Church of England during the past year without deep interest and sympathy. The interest felt is unmistakable. The sympathy must needs take on a complexion in accordance with the ecclesiastical opinions of the observer. For Churchmen of the school of Andrewes, Laud, Keble, and Pusey, while the old and well-known elements of the traditional conflict between Puritanism and Catholicism in the Church are present and recognized in the pending troubles (and therefore they contemplate them without dismay), there are also certain other features of the controversy which tend to inspire a hope that it may prove in the end to have been a blessing in disguise, leading to the recovery of a largely increased measure of that self-government of which the Church of England has been so long and unjustly deprived. It is as gratifying as it is certain that the attack upon the Church has been met with boldness and courage by the E. C. U. under the admirable leadership of Lord Halifax; and what threatened to be a panic, and, if Englishmen were living in the middle instead of near the end of the present Queen's reign, would have been a panic of no small dimensions, is likely to be turned into a victory for sound Church principles.

The present dispute brings to the fore a number of difficult and complicated questions, which, however, may be conveniently classed under two categories: (1) The Ecclesiastical Courts Question, and (2) The Ritual Question. The works whose titles we have placed at the head of this article deal with both questions.

I. The Ecclesiastical Courts.[1] From the time of the abolition of the Papal Jurisdiction in England to the passing of the Public Worship Regulation Act in 1874, the ancient Ecclesiastical Courts of the Church remained in operation; but the great change made under the Tudors was in the Court of Final Appeal—a serious and important change. The statute 24 Hen. viii., c. 12, "for the restraint of appeals," enacted that all appeals to Rome were to cease, and the course of permissible appeal was thus prescribed:

"1. From the Archdeacon or his official to the diocesan Bishop. 2. From the Bishop or his commissary, within fifteen days, to the Archbishop for definitive and final determination without further appeal. In the case of a suit arising within the diocese of the Archbishop, appeal is allowed from the Archdeacon or his commissary to the Court of Arches or of Audience, and from that court to the Archbishop; all suits begun before the Archbishop are to be determined by him without appeal. In case of an appeal touching the King, appeal is allowed from any of the said courts of the realm to the Upper House of Convocation of the Province."[1]

The other great Reformation Act on Ecclesiastical Jurisdiction and Royal Supremacy, 25 Hen. viii., c. 19, "The Statute of Submission of the Clergy," does not repeal the former act above referred to, but it modifies it by extending the process, established by it, to all manner of appeals; and further, to provide a remedy for lack of justice at or in any of the courts of the Archbishops, it allows an appeal to the King in Chancery, whereupon a Commission under the Great Seal was directed to certain persons named by the King to hear and determine the appeal.

"Yet, even so," remarks Lord Halifax, "and in regard to unimportant as well as to important matters, the judges were to be ecclesiastics, and the forms of procedure governed by the methods of Courts Christian" (Letter, p. 6).

This was the origin of the Court of Delegates, which was the Court of Final Appeal from Elizabeth's time (1559) till 1832. This was a spiritual court, which must always be composed of mem-

[1] Report of Eccl. Courts Commission, 1883, p. 28.

bers of the Church of England, and its procedure was according to the forms of the Civil and Canon Laws. Bishops, lay Lords, Judges, and Doctors of Law, sat upon this court, and although its administration had become very lax, and perhaps it may be said, in a mild sense, corrupt, in the early part of the present century, the Court of Delegates should not have been abolished, but reformed and reconstituted as a more distinctively Ecclesiastical Court, in 1832. But this was not what was done.

"Notwithstanding the balance of opinion against the proposed change, and a very modified acquiescence in the proposal by those witnesses who approved it, the Commissioners having been required, by a communication from the Lord Chancellor, Lord Brougham, to report specially and immediately on the jurisdiction of the Court of Delegates, and the expediency of transferring that jurisdiction to the Privy Council, made a special report, recommending the abolition of the jurisdiction of the delegates and the transfer of the right of hearing appeals to the Privy Council, together with some suggestions for the reform of the Privy Council judicature, and for the abolition of Commissions of review."[2]

A Court of Final Appeal, acknowledged and sanctioned by the Church in her Convocations, was thus ruthlessly abolished, and a new court was established, by act of Parliament alone. This course of procedure implied the principle that all jurisdiction, ecclesiastical as well as civil, is derived from the Crown. Lord Halifax (Letter, p. 10) meets this by maintaining that—

"all jurisdiction, in the sense in which that word is very commonly used, is not derived from the Crown, but only coercive jurisdiction. Spiritual jurisdiction, in the sense of spiritual authority, which alone is able to bind the conscience, is derived from a very different source. It is the ignoring of this double source of jurisdiction that lies at the root of so many of our present troubles."

There can be little doubt that the abolition of the Court of Delegates and the transfer of its appellate jurisdiction to the Judicial Committee of the Privy Council was a capital error on the part of the State in dealing with the Church. The astonishing thing to us is that it has not been long since acknowledged and corrected. It is a State or Parliamentary Court, a distinctively lay court, though it may have Bishops as assessors in ecclesiastical matters. *Mutatis mutandis,* it seems to us to rest upon the principle, and to have some of the faults, of that old Elizabethan and Stuart

[2]Report Eccl. Courts Commission, 1883, p. 42.

engine of oppression, the Court of High Commission, the most unpopular and liberty-crushing court ever erected in England.[3] About the only good thing the Puritans ever did directly for the Church of England was to abolish that court in the Long Parliament, in 1641. The erection of the Judicial Committee into a Court of Final Appeal for the Church was a blunder, and the Public Worship Regulation Act of 1874 was worse; and between the two, all ecclesiastical procedure has got into such confusion, and decisions touching the Church's doctrine and worship have so outraged the conscience and the sound sense of Churchmen, that the limit of patience has been reached, and a reform of the entire ecclesiastical judicature must come.

It is, or seems to be, the singular effect of the agitation begun by Mr. Kensit, to have made this question imperative. Lord Halifax's plea is simply that, in accordance with the principles of the Reformation Settlement, the Church of England be accorded the same rights and privileges which are, and always have been, possessed by the Established Presbyterian Kirk of Scotland:

"To interpret her own formularies and rules; to declare her own doctrines; to confirm, vary, and repeal her own Canons; to grant or withhold her own Sacraments according to her own proper rule as a religious body" (Letter, p. 19).

To this end the Church must have her own proper Courts Spiritual, protected by the coercive jurisdiction derived from the Crown, as the great Reformation Statutes provide, so—

"that spiritual things—*i. e.*, all matters affecting the doctrine of the Church, the administration of the Sacraments, and the worship of the Church—shall be decided by the Church herself."

Lord Halifax stands upon solid ground when he appeals to the able Report of the Ecclesiastical Courts Commission of 1883,

[3] As to the Court of High Commission: "Lord Coke said, 'it was resolved by all the judges, that if this act (1 Eliz., c. 1) had never been made, the king or queen of England, for the time being, might have made such an ecclesiastical commission by the ancient prerogative and law of England' (*Caudrey's case*, 5 Co., p. 1, at p. 76); but Bishop Stillingfleet (*Eccl. Cas.* pt. 2, ch. 2, p. 85; *ibid.* ch. 1, p. 75) denies that 'our ancient law doth give the king a power, by virtue of his ecclesiastical jurisdiction, to appoint commissioners, by an extraordinary way of jurisdiction, to proceed *in prima instantia* against parsons by ecclesiastical censures;' and Bishop Gibson agrees with this learned prelate." Phillimore, *Eccl. Law*, part iv, ch. xi, § 4, p. 1063.

Here is the same old controversy about the abuse of the Royal Supremacy. Lord Halifax justly pleads that since the personal government of the Monarch is taken away, and Parliament headed by the Prime Minister of the day is supreme, any such doctrine or practice of the Royal Supremacy is a worse encroachment upon the rights of the Church than it was in earlier days, bad as it was then.

in justification of his position that the constitutional liberties of the Church have been most seriously infringed and encroached upon by the State. To put the case in a nutshell, while in civil affairs all Englishmen have been steadily progressing towards the largest constitutional liberty, in ecclesiastical affairs English Churchmen have been gradually thrust into an intolerable, unconstitutional bondage. But it does not seem probable that the efforts of the E. C. U., under the leadership of Lord Halifax, to obtain the Church's release from these legal shackles, will be barren of success. More may be accomplished than the Ecclesiastical Courts Commission of 1883 ventured to recommend, for they did not satisfy Churchmen by proposing that—

"an appeal shall lie from the Court of the Archbishop to the Crown, and the Crown shall appoint a permanent body of lay judges learned in the law, to whom such appeals shall be referred" (Rep., p. 57).

There has been an expansion and enlightenment of mind in the Church since 1883, and Churchmen will not be satisfied with any Court of Final Appeal which does not represent the Authority of the Archbishops and Bishops of both Provinces (Letter, p. 30).

II. The Ritual Controversy, although it cuts a larger figure in the estimation of the public, does not seem to the writer to be as vital to the progress, welfare, and peace of the Church of England, as the Ecclesiastical Courts question. Let the latter be once satisfactorily settled, the Church's proper courts be restored, and ecclesiastical discipline be administered by spiritual persons in accordance with the Canon Law enacted hitherto, or hereafter, by a free Convocation, and the Ritual Controversy will come to an end, because ritual will be regulated by competent authority. The principal reason why there is, and has for such a long time existed, so much confusion and disorder concerning the ceremonial of the Church, is the lack of competent authority to deal with the whole subject.

There has been much uncertainty in the recovery of the ceremonial tradition of the Church, owing to a number of causes.

(*a*) In the first place, through long disuse of much of the ceremonial authorized by law, the very memory of it perished; and:

(*b*) In place of the old customs, others were brought in, either under influences hostile to the Catholic tradition of the Church, or from carelessness and slovenliness.

(*c*) In the revival of the outward orderliness and beauty of worship during the past fifty years, there has been much individual theorizing, there were too many masters, and so it came to pass that "every one had a psalm, a doctrine, an interpretation;" hence the Apostolic injunction, "Let everything be done decently and in order," has been at a discount. The ceremonial faddist has had a long day. In any other sphere but that of things ecclesiastical this would be more amusing than sad and unfortunate; sometimes disastrous.

(*d*) The ceremonial revival has been, moreover, hampered and thrown more out of its natural course by the bitter opposition of Puritans within the Church, and of the non-Conformists without, by the coldness of the old "High and Dry" sort of Churchmen, by the suspicion of the majority of the Bishops (until the present generation), and by the hatred of worldly people and the secular press. Ridicule, riots, and ruinous aspersions of character; persecutions, prosecutions, and the expensive machinery of courts; heavy costs and long imprisonments; weighty Episcopal charges and still more ponderous Episcopal displeasure; together with thousands of pounds sterling expended by the Church Association, have not availed to "stamp out" the revival of ceremonial in the Church of England, but they have done much to drive men to extremes, as such opposition always will, and to make them take up positions which, in calmer moments and less troublous circumstances, they would view with suspicion.

(*e*) The whole matter has been further complicated by the perversion of law and justice effected by the judgments of the Judicial Committee of the Privy Council in a series of ritual cases. This fact is familiar to all intelligent Churchmen, and need not be dwelt upon. Suffice it to remark, that one great gain of the past few years, by means of the judgment of the late Archbishop in the Lincoln Case, the Report of the Ecclesiastical Courts Commission of 1883, and the curious developments of the present agitation, is that the Judicial Committee is totally discredited as a Court of Appeal in spiritual cases, and nobody any longer has a good word to say for it. In reckoning the gains which the cause of the Church has made, this is by no means the least.

(*f*) Another source of confusion in ceremonial matters is the "Shortened Services Act" of 1872, of which advantage has been taken to bring into use all sorts of compilations, and to make

unwarranted interpolations in, and omissions from, the forms prescribed in the Book of Common Prayer; and although the *jus liturgicum* of the Bishop appears to be properly safeguarded in the Act itself, the Bishops have been slow, until quite recently, to exercise that supervision which the circumstances demanded.

(*g*) Finally, there has been a small band of Romanizers in the Church, men who condemned Anglican traditions as "Prayer-Booky," and who have persuaded themselves that the sole authority on ritual matters is the Church of Rome. But the number of those who are thus actually disloyal to the Church of England and the Prayer Book has always been small, in spite of the misrepresentations of our opponents. Charges of disloyalty levelled against a whole class of thoroughly reputable men are unreasonable, and have now been proved to be false and slanderous. English Bishops themselves have rebuked this. Nevertheless, if the voice of public clamor and of a certain section of the press were accepted as trustworthy, every ritualistic priest in England must be branded as a law-breaker and a traitor. The recent agitation, by its manifest lack of sense, has at last made the absurdity of such charges patent to the English public. Mr. Kensit has done much unintended good, and Sir Wm. Vernon Harcourt has assisted him strenuously, if not altogether happily.

The publications, not a few, which have recently been issued by the leaders of the ritualistic clergy and laity, have been remarkable almost without exception for their tone of thorough loyalty to the National Church, and to the Book of Common Prayer. The volume of essays edited by Dr. Linklater is but one of several recently published, the authors of which endeavor to grapple with the many practical difficulties of the ritual question from the standpoint of a whole-souled loyalty to the Prayer Book. They realize that the Church has a standard of doctrine and worship, in entire harmony with the great Catholic body of which she is a part, but freed from certain corruptions of doctrine, and manifesting a distinct purpose in liturgical worship and ceremonial. The evils which arise out of the present chaotic state of things—the variations and divergencies of ceremonial, the suspicions and discords rife among the clergy and laity—demand that the ritual question shall be settled.

"It is a pressing need, therefore," says one of the writers in this volume, "to try and find some solution; and it is believed that

such is possible, and may be found in the recognition of, and self-sacrificing obedience to, the fundamental principles—doctrinal and liturgical—on which the English Church rests."

An extended quotation from this essay ("Suggestions for a Basis of Agreement in Matters Liturgical and Ceremonial," by the Rev. H. E. Hall), will serve to illustrate the spirit and temper in which all the papers in this very valuable volume are written:

"The English Liturgy," he proceeds to say, "is imposed on the clergy and laity of the English provinces by the English Provincial Synods. It is a distinct rite, valid and sufficient. Though in essence the same as the Roman rite (both being the service which our Lord ordained), it is a different rite, and must not be harnessed to it. The English rite has its own distinctive genius, which, at any rate, comprises these two principles—

"(*a*) Simplicity of form.

"(*b*) Complicity of the people at every stage.

"Those clergy who harness the English and Roman rites together confound them both. The English Liturgy is calculated to foster a deep personal religion, and personal participation in the sacred action performed, and a personal apprehension and remembrance of the saving and meritorious death of our Saviour, which the service is instituted to commemorate perpetually. It is sought to attain these ends by the blending throughout the English Liturgy the Liturgical action of the priest and the personal preparation and expectation or thanksgiving of the communicants and those present. This is the conception which underlies the introduction of a special preparation of the communicants into the second part of the Liturgy, after the oblation. These principles of the Liturgy have been obscured by, on the one hand, a tendency to cut out what may be termed the hortatory parts; and, on the other hand, by introducing variable parts of the Roman Liturgy, such as Graduals, Secrets, Communions, Post-Communions, and the like, which the English Church deliberately laid aside in order to secure simplicity of form; and, by the secret or open recitation of the Latin Canon, repeating thereby that which is sufficiently provided for in the English Liturgy, and excluding the people from active participation in all that the priest does.

"One result of these liberties is, that whereas the Catholic Revival took its origin in and from the Prayer Book, and for years had as its object the bringing of the members of the English Church up to the standard of their own formularies, and by reference to the primitive Church, to open men's eyes and hearts to the real significence of those formularies, a not altogether undeserved suspicion has arisen that, instead of rising and helping others to rise

to the standards of the Church, an attempt is being made to alter the standards themselves, and in a mediæval direction.

"The time has come when some strenuous opposition to this condition of things should be raised, and the present writer believes that the most powerful and efficacious weapon would be for the clergy to bind themselves together to celebrate the Holy Eucharist strictly according to the English rite, without omitting anything whatever without canonical sanction, and only introducing,[1] inaudibly, private prayers at places where the Prayer Book may reasonably and fairly be considered to presuppose that such shall be employed, that is to say, at such places as before the beginning of the service, at the time of the priest's communion, and at the end of the service (briefly) before leaving the altar."

The writer then states four liturgical principles which it seems both desirable and necessary to recognize if any solid Basis of Agreement is to be found.

1. "The first fundamental principle is the recognition of the authority of the Prayer Book, and its validity and sufficiency."

2. "If the Prayer Book is to be faithfully expressed," we must recognize "its constant reliance upon really œcumenical or traditional English custom."

3. "A third fundamental principle is the determination of the true meaning of the Ornaments Rubric."

4. "A fourth principle is that the *Jus Liturgicum* is resident in the Bishop. This power is limited, however, by synodical action, so that while it is rightly invoked for things which are either untouched by such enactments, or are directly assigned to it, such as alternative uses permitted by the Act of Uniformity Amendment Act, it must not be appealed to or be exercised to alter anything which the synod has imposed."

It is upon these lines, as before remarked, that all the essays in this volume are written. The writers view the situation hopefully. They realize the difficulties bristling around them, but they are prepared to face them and to lead others to face them, manfully, thoughtfully, intelligently, and in the spirit of entire loyalty to the Church and the Prayer Book, with a large-hearted, earnest desire to consider and welcome any good thing, from whatsoever source, which the wonderful, teeming, and exuberant life of the Church

[1] In regard to introducing extraneous matter into the Anglican Liturgy, it seems worthy of notice that the completeness and fulness of the American Canon of Consecration, with the Oblation, Invocation (Epiklesis) and Intercession following the Words of Institution, preclude both the temptation to introduce, and any excuse for introducing, similar matter borrowed from the Roman Liturgy.

of England has laid hold upon, or has developed; but with the resolution, also, not to be untrue to principles for which the Church of England has sorely suffered in the past, and is likely to suffer again.

To the student of the checkered history of the Church of England the results of the present controversy—miscalled "the crisis"—in the Church are full of hope. The very license in regard to ceremonial which some have practised has driven sensible men back to the consideration of first principles. A ceremony is *per se* a small thing in comparison with obedience to lawful authority.

"It is, in fact, this whole state of things which we have been considering (whatever passing liberty it may afford to teach this or that point of Catholic doctrine, or to popularize this or that detail of Catholic ceremonial and devotion), which is, in its essence, *un-Catholic*. It loses out of sight what, after all, the Catholic remnant in the English Church have all along contended for—not this doctrine or that, not minutiæ of ritual, but the ground of all doctrine, the supreme justification of all Catholic ritual—*the principle of authority.*"[5]

Again, to quote from another essay in the same volume, in order to bring before the reader a hopeful result of the present controversy:

"One would indeed be ungrateful were one to pass over without notice, or without deep thankfulness, the plain and numerous signs that have been apparent of late that the Bishops do earnestly desire to enter into the minds of those priests who have adopted the ceremonial practices or devotions that have of late attracted attention.

"One of the most marked gains of the foolish agitation of the past twelve months has been the turning of the fathers to the children, and the hearts of the children to their fathers in the better mutual understanding between Bishops and clergy that has resulted from it. The more our Bishops try to put themselves *en rapport* with parish priests, to enter into their point of view, and, above all, to give them credit for the best motives, the better hope there is that whatever of ceremonial observance is undesirable may be got rid of."[6]

And, finally, we may be allowed to cherish, as something better than an intangible dream, the hope that the day is not far distant when the Anglican Liturgy, with the complete ritual which

[5] Rev. C. F. G. Turner in *Limits*, etc., p. 89.
[6] Rev. J. Wylde in *Limits*, etc., p. 104.

its rubrics either prescribe or imply, shall have free course to set forth in all its dignified grandeur, solemnity and beauty, the ancient, uncorrupted Catholic Faith which that Liturgy embodies, as it is expressed in the public worship of the Church. It is not too much to claim that *the Book of Common Prayer has never had a fair chance.* The Elizabethan settlement, had it been loyally adhered to by all parties, would have given it that opportunity, but the system established under Elizabeth, instead of being worked as it was intended to be, was deliberately ignored, corrupted, and finally defied by the Puritan Bishops and clergy, many of whom were returned exiles from Geneva.[7] The Puritan party were never loyal to the Prayer Book system, were always agitating for its revision, and, when they came into supreme power with the Long Parliament and Cromwell, they swept it away with all that appertained to it, and thought that they had made a full end of it. The final Reformation Settlement of 1662 re-established the Prayer Book, and re-affirmed the ancient Catholic principles of ritual and ceremonial, with clearer vision than before because the Church had learned the temper of her foes, and had been purged by persecution.

"Some of those engaged in the revision of 1662 knew very well that the rubric which they put in covered much more than they could hope to see brought back in their time. But, with a far-seeing confidence, they prepared for a future which, after two more centuries, has now come. We speak of the *Ornaments* Rubric, but there is matter behind the ornaments of much greater importance, very necessary to be insisted upon now that the Church of England is called upon to assert her Catholic position before all the world and all over the world, and not less so for its value in maintaining and spreading the faith at home."

The triumphant fidelity of the Church in resisting Roman aggression under James II. gave promise that the system of doctrine and worship embodied in the Prayer Book would at length have its perfect development. But a fine and delicate, though misguided, sense of honor on the one hand, and a rough political and religious intolerance on the other, combined to deprive the Church of many of those who were the choice vessels of grace and the lights of the world in their generation. The Church of England did not recover from this blow—the schism of the non-Jurors—for a hundred years.

---

[7]Rev. J. T. Micklethwaite, V.P.S.A., in *Limits*, etc., pp. 26-31.

Again, in Queen Anne's reign there was some degree of revival, and we find in many churches of London and in the country, the Prayer Book system fairly well worked, and with excellent results. But then came the Georges, the Whig Bishops, and Walpole; depression and deadness in religion; perfunctory rites and carelessness and ignorance in regard to ceremonial. Wesley and the early Methodists began on the right basis—loyalty to the Prayer Book system; frequent services, weekly and even daily Eucharists, with fasting Communion, and an observance of the rubrics as exact as their rather scanty knowledge permitted. But Puritanism and Mysticism were too strong for such Methodism, and the early promise was a fading flower. The Evangelical Revival was, on the whole, *intentionally* loyal to the Prayer Book, but the Evangelicals never understood it doctrinally, and the ceremonial traditions that pertained to it were repugnant to all their ideas of worship, and aroused the anti-Roman prejudices which they had inherited or imbibed.

Now, at last, the time seems to be at hand, when the essential Catholicity of the Anglican Communion can be manifested to all the world by the full and unhampered development of her ritual, and the assertion of her doctrinal teaching, as set forth or implied in the Book of Common Prayer. But if that day does really come, it will be owing to the loyalty of all, who believe in the Catholic character of the Church, to the Book of Common Prayer as it is—not as we might perhaps wish it to be—and to the authority of the Church's lawful Synods, and of the Episcopate.

---

## PROPOSED MARGINAL READING ON THE LAST TWELVE VERSES OF S. MARK.

By the Rev. Edward P. Gray.

IT would be a matter of profound regret if the American Church should authorize a note of doubt to be affixed to the last twelve verses of S. Mark's Gospel, such as that proposed by the Joint Commission on Marginal Readings, at S. Mark 16:9: *"Some authorities omit these verses from 9 to the end.* R.V." It is true that Tischendorf denies that they were written by S. Mark, and Westcott and Hort decide that they "are a very early interpolation," and "manifestly cannot claim any apostolic authority."

Alford believed that they constitute "an authentic fragment," whose author is unknown, but "coming to us with very weighty sanction;" and other critics less known take a similar view. But Dr. Scrivener, Bishop Wordsworth, and Dean Burgon, all men of deep learning and skill in criticism, and many other well qualified scholars, defend them as an authentic and canonical part of the Gospel.

It is necessary to give a careful summary of the primary evidence upon which the conclusion must rest. As in the case of the Angelic Hymn, the evidence against the Received Text rests mainly upon those luxurious codices, the Vatican and the Sinaitic, discredited for their faulty text, and laid upon the shelf for centuries, after the efforts of many correctors to bring them into accord with the accredited text. They are partially supported by the doubts of their contemporary, Eusebius, the Church historian, and some other writers who follow him. One other uncial MS., L of the eighth century, gives the section, after a shorter alternative, which no critic has adopted. Several cursive MSS. (about twenty-nine) follow L nearly, with its scholion. Two MSS. only of the Armenian version, two of the Ethiopic, and one Arabic Lectionary, omit it. Such is the meagre evidence at best against these highly important verses. All other uncial MSS., to the number of seventeen, contain them without mark of doubt; and so do the great mass of hundreds of cursives. All the early versions (the exception of few copies does not affect the statement) carry back the evidence into the second century.

Even thus, the evidence of the Vatican, the earliest extant witness against the section, is dubious. It breaks off a column, and leaves sufficient space for the twelve verses, and thus silently testifies to their existence, and their claim to a place here. But the Sinaitic, written perhaps a little later, closes up the gap and makes no sign. Eusebius seems to say that many MSS. in his time did not contain these verses, and he dwells upon apparent discrepancies with the other Gospels; but he is not sustained by any extant authors earlier than himself. In fact, all the earlier testimonies of Versions and Fathers are against him. Thus the apostolical constitutions, nearly contemporary, but containing much that is more ancient, quote in various places verses 15, 16, 17-8, 19, the most important verses of them all. The Gospel of Nicodemus (third century) quotes verses 15-9, 16 twice: Cyprian, verses 17-8;

Hippolytus, verse 19; Tertullian (second century), verses 9, 15-6, 19 twice; Irenaeus, verses 17-9, 19; Justin Martyr (A. D. 150), verse 20; Papias (A. D. 130), who was conversant with disciples of S. John, refers to a case of drinking deadly poison without injury, verse 18.

It is impossible, within the compass of this brief article, to locate and recite all these quotations, and I can only say that I have verified them all. Anyone can do so by consulting a thorough index of the Ante-Nicene Library. The index of the Edinburgh edition needs enlargement, which I have supplied for myself.

These quotations from the last twelve verses of S. Mark are three times as many in proportion as from all the rest of the Gospel; and for the last six verses,six times as many; showing the great importance and the utmost confidence in the truth and authority of these words.

Thus the entire previous evidence of Versions and Fathers that is extant, utterly discredits beforehand the evidence of the two much-boasted codices of the fourth century, in this most important instance of their peculiar readings.

But, happily, we can take one more step upward within the very times of the Apostles, even of S. Paul himself. When he wrote his Epistle to the Colossians from Rome, about A. D. 62, he says to them, "Be not moved from the hope of the gospel that ye heard, that was preached to all the creation that is under heaven" (i. 23); an evident adaptation of the words of our Lord in S. Mark, "Preach the gospel to all the creation" (vs. 15). These three words for "preach," "gospel," and "creation," occur in this combination nowhere else in the New Testament. And it is remarkable that S. Mark was with S. Paul in Rome when he wrote these words (iv. 10); a splendid testimony to their authenticity. And yet these words and their inseparable setting, testified by the Church in every age from the Apostles down, and read as a lesson for Easter or Ascension in all parts of Christendom, are now made the subject of doubt, or even of rejection, by some modern critics, to the shaking of the faith of "simple and unlearned folk," and giving of a weapon into the hands of unbelievers.

For, if the words of Christ are urged, "He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned," and it should be replied that the words are of doubtful authenticity, would not that doubt, if admitted, virtually destroy

their force and authority? The Joint Commission say, "We believe that every alternative which we have suggested has a reasonable claim to consideration." Could they have considered the practical effect of these words here? The alternative is—all these twelve verses, or their omission. When, therefore, the lesson for March 21, and September 9, is appointed to be "Mark 15, v. 42 and 16," and for Easter Monday "Mark 16," shall it "be lawful for the minister at his discretion" to read as far as the ninth verse, and there make an end? But, further, may he omit the Second Morning Lesson for S. Thomas' day, which consists exactly of these twelve verses, because he has a doubt of their authenticity? Not to ask what he shall do when he comes to the Gospel for Ascension day. If these words are of obligation here, shall they be "at the minister's discretion" elsewhere?

If the evidence which I have given for these verses is unimpeachable, the argument from internal evidence can be of little avail against their authority. There are forms of expression which S. Mark does not use elsewhere. But the peculiar and extraordinary nature of the facts he records naturally calls for peculiar and emphatic words to express them. It is so also in S. Matthew and S. Luke. Some of them are used by S. Peter in his speeches and Epistles. It is just possible that S. Mark was prevented by some exigency from finishing his Gospel, and that S. Peter himself, under whose guidance it was written, wrote these concluding paragraphs. But it matters not by whom they were written. They were always a part of this Gospel from the time of S. Mark himself. S. Paul has given them Apostolical authentication, and the Church has ever treated them as canonical.

It is a very serious matter to suggest a doubt of what is really a part of God's Word. It comes dangerously near to "taking away from the words" of His book. Critical notes are out of place in a version for popular use. The unlearned cannot appreciate their meaning or value, and to the learned they are utterly inadequate and useless. They should be quite excluded, except when conclusive evidence requires a change.

Can the American Church be the first, against the Church in all ages, to put a brand of doubt upon these important verses? Is this to do her part in the sacred function of "a witness and keeper of Holy Writ"?

# THE QUALIFICATIONS OF THOSE DESIRING TO ENTER THE THEOLOGICAL SEMINARIES OF OUR CHURCH.*

By the Rev. Wm. Walter Webb, D.D.,
President of Nashotah.

IN discussing the qualifications of those desiring to enter the theological seminaries of our Church, we have to face the fact that the ideal which the faculties of our various seminaries have in mind varies considerably, not only because we look at the ministry from somewhat different points of view, but the conditions which the men who go out from our seminaries have to meet, differ largely, in various parts of the country. The majority of the men who leave Cambridge will go out to minister to congregations of highly educated people living under the conditions of established customs and traditions; the Nashotah men will go into small, sparsely settled localities to meet a civilization that is barely fifty years old, in a changing population containing a very large foreign element. Men who could do excellent work under the first conditions might fail under the second, and *vice versa.*

There are certain broad lines on which, I suppose, we would all agree as to the necessary qualifications of those entering our seminaries. We would all admit that a man should have piety, common sense and learning. We might reverse the order, and lay a different stress on these three classes of qualifications, but that our seminarians should be holy men, men with common sense, in which we may include gentlemanliness, and scholars, we would agree.

We would all acknowledge that no one of these qualifications would be sufficient in itself. Holiness without common sense can accomplish but little—if there can be true holiness without common sense; for Christian common sense is certainly a combination of the four cardinal virtues, with perhaps special stress laid on prudence. A certain amiable goodness without common sense or learning is no qualification for our seminaries, although often treated as though it were the one qualification. Neither is common sense without piety or learning sufficient; although apparently the qualification most desired by our vestries, and, from a worldly point of view, the most important qualification.

---

*A paper read at the Conference of Theological Professors held at Berkeley, in 1898.

The great danger at the present time arises in connection with the last qualification, the tendency that there is to make learning or intellectual cleverness all important. We are apt to forgive a man everything, even lack of piety, if he is only clever. The only qualification that is really safeguarded by the Canons, is the intellectual one, and that, as we know, by no means infallibly. We live in an age of machinery. The machinery of canons and examinations may enable us to judge of a man's intellectual fitness to a certain extent, but it is impossible to arrange a canonical test for piety or common sense. The intellectual test is, therefore, the one most surely applied. Is there not a tendency to make it the one test? As Canon Liddon says so truly in his sermon on *The Work and Prospects of Theological Colleges:*

"In preparing for Orders it is the prophetical, rather than the other aspects of the ministry, to which, of necessity, most attention is directed. A theological college endeavors, so far as human agency can do this, to give the tongue of the learned, the power of spiritual instruction, to the future ambassadors of Christ. . . . The first function of a theological college is obviously to teach theology."

And yet, as he adds later on in the same sermon:

"If a man is to set about this work with any prospect of success, he must be something more than a teacher of theology and a lecturer on human nature. The most accurate knowledge will be powerless unless the speaker be himself of a certain spiritual type, which in the instinctive judgment of those whom he addresses, gives him a moral, as well as an official right to speak. Hence the work of a theological college is to mould character as well as to teach truth; nor is this formative duty by any means the least important sphere of its activity."

When we try to arrange some practical method of emphasizing the necessity of these qualifications, especially the first two, and of fixing tests of them by canon or otherwise, there are many difficulties in the way. In respect to both these qualifications, the certificates signed by the Presbyter and Vestry are supposed to be a guarantee, but what do they amount to? We know how little dependence can be placed on them. Those who have served on standing committees know how papers are sent up, signed, we are morally certain, by those who can know but little about the candidate. How often have papers been brought or sent to us to sign with the expression, "It is a mere formality." How are we going

to impress on men's minds the seriousness of signing such papers, and on the minds of the Clergy that every "goody-goody" man who wants to study for Orders is not qualified?

Bishop Potter, in his address to his convention in 1892, said:

"Is it necessary for me to say that the desire, however earnestly expressed, of anyone to become a candidate for Holy Orders, is, taken by itself, no slightest evidence of his worthiness to be admitted to such a standing? Is it necessary for me to remind intelligent men, whether of the clergy or laity, that they cannot read their correspondence and go about their daily business, without being constantly and painfully reminded of the large and steadily increasing class of persons in Holy Orders, who have, only too plainly, gravely misapprehended both the nature of ministerial qualifications, as this Church insists upon them, or the conditions under which ordinarily the ministry is to be exercised in these United States? Is it necessary that I should further remind those to whom I speak that if a man is a fool or a knave, the gift of Holy Orders will work no such miracle upon him as will make him a scholar or a saint?"

More recently, the Bishop said to the Church Congress:

"In an experience of some two or three hundred candidates for Orders, or more, I don't think I ever received more than three letters from Presbyters which undertook to answer the questions presented by the Canons. . . . I should like to ask any candid Vestryman within the sound of my voice, whether he would like to stand up here and give the history of the testimonials which have been passed in the Vestry of which he is a member."

Until the Canonical testimonies can be made to mean something, it might be well to put off the matriculation of men until the second year of their seminary course, and require that they receive a certain proportion of the votes of the faculty as to their moral and mental qualifications for Orders, before they be allowed to matriculate. There may be a bad side to the Preparatory Department at Nashotah, but it has, especially under the conditions of the Church in the Northwest, also its good side (as I will endeavor to show later), one element of which is that we can test men. We pride ourselves that in the last five years we have sent away more men than we have graduated. Most of these rejected men, it is needless to say, have been ordained. Some of them have been graduated by other seminaries.

One exceedingly serious side to the modern college course is, that while it may prepare men intellectually for our Seminaries

(and it fails often even in that respect), it does not form character. There is a certain snobbish intellectuality, a self-assertiveness; the young college graduate knows vastly more than his instructors; he does not know that the really learned man, the scholar, is humble. That old-fashioned personal piety that was so marked among many brought up in the Evangelical school, and which nothing takes the place of, is lacking; a fussy ecclesiasticism or a cold Christian agnosticism has taken its place. The more really religious men of our Seminary classes are usually men who have not had the advantages of a college education. College men very seldom have either the faith, humility, or spirit of obedience implied in our Blessed Lord's "Except ye be converted and become as little children ye shall not enter into the kingdom of Heaven;" and yet certainly conversion ought to be a part of the moral qualification of the men who enter our Seminaries. There seems to be little, if any, real pastoral oversight of the men in many of our Church Colleges, no attempt to form a spiritual character.

In regard to the second qualification, common sense, if a man is not born with it, it is next to impossible to teach it to him; although why men should not be taught to pray for it, and for those virtues, especially prudence and fortitude, of which it is largely composed, we do not see. It is evident that if a man has not the grace of common sense, it is folly to train him for the ministry. But here again, who is to judge? His rector, his Bishop, or those who sign his testimonials? None of them may really know the man. It is only as one is thrown into daily contact with him in seminary life that his sense or lack of sense comes out. Ought not, therefore, the weeding-out process to be exercised by our faculties?

Under common sense we may consider one very necessary qualification—gentlemanliness. If a man is not a gentleman, either by breeding or instinct, we do not want him in our Seminaries, and yet how many men we have who are very far from being gentlemen.

This brings before us a most serious problem that the Church has to face—the situation in life that so many of our students come from. There was a time when you could take for granted that nearly every clergyman of the Church was a gentleman in the truest sense of the word. Is it so now? There was a time when the very first families in our land considered it a privilege to have their sons take Orders. Is it so now? How many men in our

Seminaries are really of gentle blood, men of such refinement and culture that they will be at home in any house in the land, capable of ministering in any congregation? Bishop Rulison wrote, in connection with theological education, that he—

"agreed with the writer who said that a man's education should begin a hundred years before he was born, and he thought that that statement was particularly applicable to the clergy."

It is true we are a democratic people; it is true we have splendid examples of self-made men among our clergy, gentlemen by instinct and careful watchfulness; but it is a sad day when, as has come to pass, it is rare to find a young man who has had every advantage that birth, education and surroundings can give, decide to study for Orders.

The question of vocation for Orders has not been properly put before the young men and boys of our Church. The tendency of the more highly cultivated classes, with the peculiarity of the Anglo-Saxon race, is not to talk about those questions which most nearly concern us, the questions connected with the spiritual life. Parents, except now and then a pious mother, seldom suggest to their sons, the possibility of studying for Orders. We can be thankful if they do not try to interfere with a recognized vocation. Why will not the Rectors of our parishes, the heads of our schools or colleges, put before young men as at least a possible vocation, the studying for Holy Orders? It is said that a very large proportion of the boys who went to Racine decided to study for Orders, because Dr. de Koven continually put the question before them. If I may be allowed to be personal, the first person, and only minister, who ever spoke to me on the subject, was a Presbyterian, a Princeton professor, whose room-mate I chanced to be in crossing the Atlantic. In six years spent in a Church school in Philadelphia, and four years in our largest distinctively Church college in the East, I do not remember having once heard the question of studying for Orders put before the men. I made this same statement ten years ago, and it aroused some criticism from the authorities of the college. I was told that in a certain sermon preached on an Ash Wednesday, when I happened to have been away on mission work, the question of studying for Orders was referred to.

What is needed is not a reference in an Ash Wednesday sermon, but, once a year at least, to have some priest, the ablest who can be obtained, put before the men as a serious question, whether God

does not call them to give up themselves for the work of the ministry. There is no one thing that I know of that would, I firmly believe, be so likely to give us more better qualified men.

When we come to the qualification of learning, we have to consider the question in connection with two entirely different classes of men. On the one hand are those who either decide to study for Orders when they are young, and have plenty of time and means to take a full collegiate course, or have already had the advantage of a collegiate education when the vocation comes to them. On the other hand, are those who are called later in life, when, either through lack of time or money, or through unfavorable circumstances, they are unable to spend the two or more years necessary to prepare to enter college, and the four years at college, in addition to the three years of seminary life. If a man is thirty when he feels called to the ministry, eight or nine years of study is an almost insurmountable barrier. Shall we turn such a man away because he is unable to take a college course? Even from an intellectual standpoint it would not be wisdom. As we know, some of our most able clergy were business men until well into middle life, their very knowledge of men and affairs more than compensating for their lack of collegiate training. When we think of college-trained men, whatever merits the elaborate elective courses of our American colleges may have in qualifying men for various positions in life, their substitution for the strict classical course of four years of Latin and four years of Greek is a distinct loss when men are to enter our seminaries. How few of our men have a thorough training in Latin or Greek. Compare it with the far more scholarly classical training of the clergy of two generations ago. What a contrast there is in this respect between the English and American systems!

The difficulty is, that although our men know a little of many branches, they know no one branch thoroughly; they are not trained to be scholars. The modern method of education (and we include under this head the home and Church, as well as the school and college training) has another great weakness, which is especially felt in the seminary. The men who enter know almost nothing about the Bible; the ignorance is simply abysmal. Nothing ever seems to take the place of that good old-fashioned Bible-class study, which, together with the daily reading of portions of the Bible, both at family prayer and in private, and the committing of texts,

laid a good foundation in times past. One is shocked at the ignorance of men just about to leave the seminary; and if we have had any experience as examining chaplains, we usually have had to come to one conclusion—that the men know but little about their Bibles. They may know a few books critically, and have a certain sort of technical training, the exegesis of some difficult passages, the various readings of some important verse, the doctrinal bearing of some proof-text; but the Bible never seems to become a part of themselves, as it ought to be, and has been with the clergy of a past generation. No seminary training ever seems to be able to take the place of the training the men ought to have before they come to us. As Bishop Hall said in an address on Theological Education at a recent Church Congress:

"Our preparation for the ministry begins too late, and ends too early. We do not begin until we enter the seminary; but before the student begins he should have a thorough knowledge of the Bible."

A more strict examination on the contents of the English Bible may do something to counteract this weakness, and the tendency is evidently in that direction in examinations necessary for entrance. I understand that one of our Bishops examines his candidates very strictly on the Bible, himself; and if they show ignorance, they have to spend a year or more on Biblical study under his immediate supervision. I wish the custom was followed by other diocesans; it would make men who thought of studying for Orders do more work on their Bibles, not only in the seminary, but before they enter it.

There is another difficulty about the modern college system. It not only does not produce vocations, but the men who go to college with the idea of studying for Orders so often lose the vocation. Twenty-five years ago nearly thirty per cent. of the graduates of one of our large New England colleges studied for the ministry; last year, with a class numbering considerably over a hundred, three men went into the ministry. Not one graduate of the University of Wisconsin, in the last five years (and they run up into the hundreds, scores of them being Churchmen), have, as far as either the Bishop of Milwaukee or myself knows, studied for Orders.

Let us consider the second class under this heading; those, namely, who have no college training, and are too old, or from

other circumstances are unable, to take a college course. What are we to do with them? Refuse to receive them as candidates? I have already said that I think we would lose many valuable men if we did so. Dispense them from everything that can be dispensed? That also is a mistake; they certainly ought to be able to read the New Testament in the original. It is just here that the value of a preparatory school comes in. When I went to Nashotah, I had the same prejudice that, I doubt not, many have against such schools. One thought in my mind was to use what influence I had to get it abolished. The longer I have seen the working of it, however, the more I have come to the conclusion that it has an important place in the complicated theological educational problems of this country. One thing is certain: it either ought to be abolished, or treated as a serious part of the work. Letting a few of the brighter members of the seminary try their hand at teaching some preparatory men, or having the professors of the seminary hear them recite at some odd hour, can be nothing but an evil and a waste of energy. If, however, two or more instructors give their entire time to the preparatory work, with perhaps some regular lectures or recitations held by the staff of the seminary, so that four full hours a day are spent with the men in the class room, the work being almost entirely confined to Greek, Latin, the English Bible, English Literature and History, the results are likely to be by no means unsatisfactory. Unless the classes should become very large, it is equivalent to work done with a private tutor. Most of the men will work at their full capacity, and although I do not mean to say it compares with a college course, yet a great deal can be accomplished, and men who would get into Orders dispensed from Latin and Greek, and poorly prepared in the other work, can be fairly well trained in five years. The preparatory school has many advantages in the opportunity it gives to discard weak or bad men. In the last five years not a single man in the seminary at Nashotah has been dispensed from Greek, whether a special student or not. If he knows no Greek, he goes into the preparatory department for two years to study it. He may never become even a fair Greek student, but it is better than taking dispensed men, which seems to be the other alternative. If we cannot very largely mould men's characters in five years, we do not know our business. We can train men in habits of piety, we can get rid of men who lack common sense, or who are not gen-

tlemen by instinct or breeding; we may not be able to reach quite so high an intellectual level; but we can make useful parish priests who are willing to live on the exceedingly small salaries given in the parishes and missions of the small towns of the Northwest, where $600 is a large salary.

I have discussed the preparatory department at some length, on account of the prejudice against it, and because Nashotah is now the only seminary of any size where it is a serious factor or problem.

To sum up: What we aim at is to get men who have been brought up in the Church, who understand her ways and her traditions, who are thoroughly loyal to her, who are gentlemen, and have sufficient means not to have to depend on societies for their support; men who have been trained in habits of piety, who are used to saying their prayers and reading their Bibles, and going to church, who have come from pious homes. The more thorough the intellectual training, especially in the classics, the better, provided, always, that the student has not been filled at the same time with intellectual pride, and is willing to be taught. We want pious men, we want men of common sense, of gentle blood, we want scholars.

---

## DIVORCE AND REMARRIAGE.

AMONG the topics which in the House of Bishops called out solemn and earnest discussion was the proposed canon on divorce and remarriage. I do not betray the secrets hid behind those closed doors in saying that there were divided counsels there. A compromise canon which seemed to look on this grievous evil of our day with mitigated horror, met with some favor. Questions of policy and expediency influenced some in their conclusions. The compromised condition of many should a rigid canon become the law, weighed with others. The question of the interpretation of certain passages of Holy Scripture had its effect on others.

As you are aware, the result of it all was that the old canon was allowed to stand on the statute book. Later on in this address I expect to enter into a little discussion of the whole subject. But I desire at the outset to express my conviction as to what is my personal duty in the matter of the remarriage of divorced persons, whatever the ground upon which the marital bond be broken by

the court. I desire to be understood as expressing my individual conscience. Of course, I do not lay down a law for my brethren, which would contravene the seeming liberty allowed by the canon as it stands to-day; and yet I claim the privilege as their Father in God, to speak my conviction as to what is for the weal of the body politic, for the honor of the Church, and for the spiritual good of the individual. My strong belief is that it is unwise, and that it helps to lower the moral standard of any parish, when the clergy consent to officiate at the remarriage of any divorced person.

When I mention some facts which have come within my own experience regarding the enormous evil of an easy divorce law, I think you will feel that I am justified in taking a position which may seem to some an austere one in the matter.

When I had the privilege of laboring in another part of this country—far away to the northwest—I learned from a daily observation the sad results of lax sentiment and lax legislation in the matter of divorce and remarriage.

During the winter which preceded that of my arrival in Western New York as its Bishop, I was told by the lawyers that in a single city of that state there were resident 345 candidates for divorce. They had come from nearly every state in this Union, from Canada, from England, Wales, Ireland, Scotland, from Cuba, from Spain, from Germany, from New Zealand. This great colony had established itself there because the law required that an applicant for divorce should be resident only for a period of three months before bringing suit. It was possible for the decree to be issued within twenty-four hours after the application was presented to the court. Decrees were granted on what in New York are called statutory grounds, for desertion, for drunkenness, incompatibility of temper, and the like.

When in charge of the parish in one of those cities I received letters more than once from Church clergymen commending applicants to my pastoral care who were remarried before they left town. I have often known that the new candidate for the hand of the person applying for the divorce was prowling around somewhere in the neighborhood, awaiting the decree, and with the intention of being wedded at the first possible moment after the court had broken the bond. And it is a sad fact that people have no difficulty in securing remarriage within twenty-four hours after the decree is published.

One day one of my clergy came to me from a town about fifty miles distant from my residence, to ask my counsel. He made this astounding revelation to me. Said he:

"Bishop, I have been asked to officiate at the marriage of the most prominent man in the community where I live. He is influential, and one of the wealthiest persons in the county. He has obtained a divorce. His wife is living. The woman he now wishes to marry has also obtained a divorce. Her husband is likewise living. She resides with her mother, who is a divorced woman, and is living with her second husband, her first husband being still in the flesh. The man to whom she is married at the present time has two other wives living, from whom he obtained divorces, or who obtained divorces from him."

I simply replied to my reverend brother that if he officiated at that marriage I should immediately summon him for trial. His answer to that was that he was very grateful to me for putting it in that strong way, as it gave him an opportunity to return and speak his refusal. His feeling was that unless he could quote emphatic words from his Bishop it might be unpleasant for him in that community in the future, owing to the powerful influence of the man who was seeking marriage, and the low-toned sentiment on the subject. He returned and stated my reply to the parties in interest. There was considerable irritation, but he was not subjected to the brunt of the storm. The Bishop was the subject of irate denunciation. His shoulders, however, were broad enough to bear it all. The upshot of the matter was that a minister of another Christian body in that place officiated at that marriage without demur or a qualm of conscience.

It is but right, however, to add that when cool blood came the attitude of the Church was honored, and the act of the officiating minister was somewhat censured by the community.

Let me relate another experience. One day I was sitting at a hotel table, in one of the large cities of that state. A gentleman at my side called my attention to a group of people gathered about another table. At its head was a man, certainly very refined in appearance. Of him my friend stated that he was a physician from New York City seeking divorce. Of a woman sitting next him, who certainly was of gentle manners and bearing, he said that she was an applicant for divorce, from Ireland. Next her sat a man who, according to my informant, was there to pay the expenses of the woman's suit, and to marry her when the decree was

obtained. On the other side of the table sat a man and his wife, who were described as "tin-horn gamblers." I know not exactly the meaning of the adjective applied to this couple. I only know that it was said of them that they, too, were divorcees.

On an occasion when I was in charge of the parish to which I have referred, I was waited on by a lady, who informed me that she had come to speak to me on a matter of serious personal interest. Before a large congregation on a previous Sunday I had read the Church's canon on Marriage and Divorce. I had taken occasion to read it because it was my conviction that a goodly number of our people did not know the Church's or the Bible's law on the subject.

Let me say in passing that it seems to me it would not be inexpedient for all our clergy once in a while to read that canon in the presence of their congregations. It might prevent some violations of our rule and bar indulgence in a grievous sin.

The woman to whom I refer stated in a rather jaunty sort of a way that she was there—like many others—for the purpose of obtaining a divorce. And that her object in coming to me was to inquire what attitude the Episcopal Church had toward its communicants who married divorced people. I inquired the ground of her suit. She said she expected in two or three weeks after that a decree in her favor on account of desertion by her husband. She added that she was then engaged to be married to a gentleman who was a communicant of the Church, the junior warden of his parish, and the superintendent of the Sunday school of that church.

You may well imagine that I was startled by this revelation. I frankly, however, informed her that if that man married her, she having obtained the divorce on the ground named, he would be subject to excommunication. She felt that the Church was very severe and unjust. I did not say to her what I thought regarding an engagement entered into by two persons for marriage, before one even by a lax law was freed from the bond that united her to another. I left that to her vivid imagination. This person came from one of the largest cities of the Union, moved in a highly intellectual circle, and was then the wife of a professor in a prominent university.

Another experience.—Four children were playing together, their ages were about eleven or twelve. They engaged for some time in the ordinary sports of childhood, and when they had become somewhat wearied, one of them said: "Come, let's get a

divorce!" With that one of the boys sat in a chair as judge, and two—a girl and a boy—stood before him, and he proclaimed them divorced.

Several years ago when the legislature was in session I approached some of the prominent members thereof on the subject of changing the law. I was informed very emphatically that to agitate such a subject at that time would result in ignominious failure; that the people had not been sufficiently educated for such a change. It was also announced to me with considerable solemnity that it was the most profitable industry in the state; that in the larger cities the income from such sources for lawyers, for hotel-keepers, for tradesmen, for boarding-house keepers, was very large. I was also informed that in time public opinion doubtless would revolt against this evil, and a better social sentiment prevail.

I rejoice to be able to say that in the legislature of last winter a law was passed changing the period of residence from three months to a year. I cannot help saying, Thank God! that men have come to a better mind, and have recognized His will and law as superior to the claims of their own pockets and their own lusts. Such a change in the temper of that community means large pecuniary loss to many, and should be a cause for great rejoicing on the part of all who have an interest in good morals, and in making stable the foundations of sound society.

It was a common thing when an unfamiliar face or a new well-clad person appeared on the streets of the larger towns for the residents to have their little pleasantries about an addition to the colony, or for the remark to be made that "another three-monther" had arrived. So the holy estate of matrimony was a matter of little reverence, and the breaking of that tie, which death alone should part, a commercial transaction that had its price, varying with the depth of the candidate's purse.

I have recited these facts, not that you might be entertained or amused, but that you might realize the thoroughly lowering influence of such a pest in a community.

Do you wonder that such an experience, and the breathing of such a fetid atmosphere, should prompt me to vote as I did in the House of Bishops, *Aye,* for a more stringent law?

I would that there were a canon in this Church forbidding its ministers joining in holy matrimony any person who had secured

a divorce, until the death of the party from whom the divorce was obtained. I believe that only so can the moral health of society be maintained, only so can the marriage bond have its right value and solemnity in the ordinary mind, only so can the foundation of all law and order and peace, the Christian family, be continued. Otherwise must the flood-gates of social disorder, of vice, of all moral iniquity, be thrown wide open.

I said at the outset of these remarks that I would discuss the subject later. It shall be with extreme brevity. The true Churchman and the logical man seeks for the authority of his faith and his action at the fountain-head—Holy Scripture and the Primitive Church.

I turn to that early day of the Saviour's Spouse, His Sacred Body—the Church—and I learn as an undisputed fact that divorce with remarriage was unknown—absolutely—in any one of the National Churches of the whole world for three centuries of the first Christian era. If the testimony of Justin Martyr and Origen and Clement of Alexandria and Tertullian and many others of the Fathers in the primitive age be true, then those who were the immediate successors of our Redeemer and His Apostles in the Episcopate, for more than 300 years after our Blessed Lord came to the world held the bond of marriage could not be broken. North Africa, the Roman Church, Coptic Christians, all Eastern Ecclesiastics, were united in this. The Councils of Arles and Elvira show the Gallican and the Hispanian Churches to be agreed on this subject as late as A. D. 314. While the Church stood alone and wrought its own work in determining questions of Faith and Morals, remarriage was impossible among the faithful. But a day arrived under the so-called First Christian Emperor when the state took the reins, to a degree, in ecclesiastical concerns. So evil and unscriptural teaching and practice began to loom upon the Church horizon. Thus the secular authority intimidated ancient custom and the lust of man overshadowed the law that was God's. One of my right reverend brethren, the Bishop of Albany, rightly and forcibly calls attention to the fact that the Bishops who were in favor at court in those days were chiefly Arians or secularized men. Hence—as always—laxer teaching and laxer theories regarding the fundamentals of morality—and for that matter—of faith, too.

There is another fact which, it seems to me, should have grave

influence with us. It is this: That National Body from which we have sprung—the Anglican Church, as the Church, in any of her enactments, from primitive age to the Conqueror's day, from Bede to Elizabeth, from Reformation to this vestibule of the twentieth century, has never raised its voice in allowance of divorce with authority to remarry, whatever the guilt or innocence of either of the parties in interest. Study her customs, read her history, search her canons, and you will find her standing boldly and unflinchingly for primitive principle regarding the inviolateness of the marriage bond "for better, for worse, until death doth part."

I will not attempt to discuss the Scripture side of this question at this time. It would involve more patience than you would be willing to accord to me now.

Sufficient be it to say, that the sole language upon which the argument for remarriage is based, and that upon one condition only, in a case of divorce, is that to be found in S. Matthew 19. All other Scriptures take the inflexible attitude of the Church of the first three centuries. The chapter above named is, I think any fair-minded student will confess, capable of another radically different interpretation from that which has been given by many to it.

It is, as we all know, "toto cœlo" at war with our blessed Lord's other utterances on this theme. And the just reader of Holy Scripture must declare that as he reads the testimony of the Apostle to the Gentiles, both in his Epistle to the Roman, and also to the Corinthian Church, he declares emphatically as his own teaching, as an inspired Apostle, and as one who had received the Lord's own instruction on the subject, that the bond of marriage is only dissolved by death.—*From the Council Address of the Bishop of Western New York.*

## PROTESTANT AMERICANISM.*

1. *In His Steps: What Would Jesus Do?*
2. *The Crucifixion of Philip Strong.*
3. *Richard Bruce; or, the Life That Now Is.*
4. *The Redemption of Freetown.*
5. *His Brother's Keeper; or, Christian Stewardship.*
6. *The Twentieth Door.*
7. *Robert Hardy's Seven Days.* A Dream and its Consequences.
8. *Malcolm Kirk.* A Tale of Moral Heroism in Overcoming the World.

MR. SHELDON is evidently the exponent of ideas which command the acceptance of vast multitudes of English-speaking Christians. He is described in a brief "introduction" in highly

*This article is based on a careful perusal of the following stories by Charles M. Sheldon, published by the Sunday School Union:

laudatory terms as a man whose personality commends, and whose example illustrates, the lofty altruism which he insists upon as the very essence of Christianity. The stories, which have had such an immense circulation both in America and in England, were originally composed for use in the pulpit of the Central Church, Topeka, Kansas. There is not much to be said for them from a literary standpoint. They present that curious blend of religion and romance which is just now so dear to the religiously minded section of the lower-middle class. The plot is of the simplest; the art is elementary; the effects are gained by sentimental appeals to the emotions. Originally designed as substitutes for sermons, they address themselves to definitely religious people of the modern type. Possibly the avidity with which they are devoured and the extravagant eulogy they have provoked are not unconnected with the circumstance that they are read by persons whose acquaintance with "light literature" is of the slightest. It is not, however, as literature that Mr. Sheldon's books must be judged. Their interest is not literary, but ecclesiastical and social. They provide a curious picture of the religious condition of America, and illustrate very impressively a phase of Christian opinion which has many disciples on both sides of the Atlantic.

The first impression made on the reader is the marked difference between the aspect of religion in America and in England. The existence of the National Church affects us more, perhaps, than we know. The parochial system is often a lamentable pretence, but in the main it has been so far effectual as to prevent that sharp division between "Christians" and the general mass of citizens, which everywhere emerges in these books. Sectarianism, unchastened by the tradition of historic Christianity, has frankly taken commercial forms. The churches described by Mr. Sheldon are penetrated with the competitive spirit. They have no creeds, no liturgy, no parishes. The clergy are hired in the open market; they preach and pray in competition. The "worship" of their congregations is managed by highly paid quartets, if the church be fashionable. The link of membership is the "pledge," the renewal of which at specified intervals gives opportunity for putting effectual pressure on the minister. The system of privilege based on wealth is supreme. Seats are rented, and the poor are regarded with hostile wonder when, under the influence of some unusual sensation, they enter the church. Class distinctions are rigidly

observed, and all are based on money. Not even conversion can induce a fashionable congregation to admit a negro to its membership. This is the established system to which we are introduced in all Mr. Sheldon's books. The situation is always the same; a fashionable congregation, a popular and eloquent minister strangely converted by some dramatic contact with social hardship or sin, and preaching the Gospel of a real renunciation, receiving the meed of persecution, even of martyrdom, and being rewarded by a marvellous outbreak of altruistic enthusiasm. Incidentally we get curious pictures of American life in the University, on the Western farm, in the Eastern city. Always the enemies of the Gospel are the "saloon men," the "rummies," and "whisky men;" these are described in terms of violent reprobation, which are not a little perplexing to the English reader accustomed to the milder type of temperance reform which obtains in this country. The policy of prohibition—which here is regarded as the ideal of fanatics—is assumed through these books to be the "Christian" policy *par excellence*. Mr. Sheldon is emphatically a Christian Socialist, and he would regenerate the world *vi et armis*.

Christianity is not doctrinal, or sacramental, or ecclesiastical. It is an enthusiasm of social service sustained by sensational preaching and still more sensational experience meetings. The preacher is the central figure in all these stories, and conversions are of the conventional type. Here is a description which might be copied from the pages of the revivalist press:

"A moment of the most awful stillness reigned throughout the house, and then from every part of it men arose and said, 'I will!' 'I will!' It was noticeable that their voices were low and clear. No one shouted. There was no cheap excitement. Groups of men and women rose as if they had determined on their decision together where they sat, and said almost as if one voice spoke, 'I will!' 'I will!' And so the most remarkable revival of modern times had its beginning. It was estimated that over a thousand persons, the majority of them grown men, rose that night in John King's church and acknowledged Christ as Master, and after events proved that in nearly every case the action was remarkably sincere in the complete changing of the life."

John King is the Savonarola of Chicago, but the story breaks off while his reign is still secure.

The most detailed exposition of Mr. Sheldon's theory of Christianity is given in the most widely circulated of his sermon-

novels—*In His Steps: What Would Jesus Do?* The Rev. Henry Maxwell, the popular and eloquent pastor of the "First Church of Raymond," is converted from conventional to genuine discipleship by the tragic death of a starving artisan, who unexpectedly addresses his congregation, faints in the church, and dies in the minister's house. On the following Sunday he comes before his congregation with a startling proposal:

"I want volunteers from the First Church who will pledge themselves earnestly and honestly for an entire year not to do anything without first asking the question, 'What would Jesus do?' And after asking that question, each one will follow Jesus exactly as he knows how, no matter what the results may be."

The story then relates the experiences of some of the volunteers. The editor of a newspaper finds that sporting intelligence and shady advertisements must be rejected, and brings his paper to the verge of bankruptcy, when he is rescued by the gift of half-a-million dollars as an endowment of a "Christian" journal; the president of the local college is coerced by his conscience into politics; the railroad superintendent publishes the frauds of his own directors, and sacrifices his position in consequence; the employer organizes his business on coöperative lines, and so forth, culminating in the usual triumph of prohibition after a frenzied contest with the "whisky men." The movement spreads from Raymond to Chicago, where the same marvels are repeated in the Nazareth Avenue Church. Finally, the Rev. Calvin Bruce, D.D., pastor of the said church, and the Anglican Bishop resign their positions in order to start a settlement in the heart of the slums.

The *Imitatio Christi* evidently appeals to the modern American with the same alluring force as in the thirteenth century to the gentle Italian. What can be said of this conception of discipleship? It enshrines a truth unquestionably—a truth, we must add, which the Church continually tends to lose from mind. It leads to gracious results; such must be the consequence of any sustained and single-minded effort to model life on the example of Jesus. The enduring attractiveness of the ideal set forth in the Gospel is a remarkable testimony to the essential truth of Christianity, but a literal following of the Redeemer cannot rightly be presented as the gist of the Christian religion. The Gospels must not be read as political manifestoes, for, although the true principles of politics may be deduced from them, they will inevitably shrink

to the measure of political wisdom which the reader himself possesses. They cease to govern, and become ancillary to projects and ideals which they did not originate, and which would not always stand their criticism. Mr. Sheldon, unconsciously, no doubt—for his sincerity is evident as his enthusiasm—bends the Gospel to his notions of social duty, not his notions of social duty to the Gospel. Thus the answer to the question, "What would Jesus do?" is always really a statement of what Mr. Sheldon would like to do. Stripped of the ardent, devotional language with which it is adorned, and, in a measure, concealed, what *is* the "Christian" policy proposed to us as properly binding on the conscience of genuine disciples? It may be tested with reference to the two matters which, beyond all others, fill the pages of these books—the press and the liquor trade. A "Christian" newspaper repudiates the tasks and risks of journalism. Its editor is charged with the functions of a public censor; the journal itself is less a faithful record of facts than an expurgated history. Competition is defied by the assistance of the churches. This ideal of journalism flourished at Rome during the Pontifical *regime;* it afflicts the press with sterility, and the public with ignorance. In the long run it breeds social hypocrisy, and provokes ugly reactions. The liquor traffic is assumed to be intrinsically evil; the use of tobacco, which commonly goes with that of alcoholic drink, shares the same fate. The cigarette is "the devil's invention." Therefore, plainly there is no middle term between the avowed service of Satan and prohibition. The narrowest majority will suffice for setting up the spiritual kingdom. All who cross the threshold of the saloon forfeit *ipso facto* all claim to consideration. They are obviously the slaves of perdition. Mr. Sheldon's abhorrence of tobacco is expounded at some length in *The Twentieth Door,* where the Master of Veronda Academy addresses his students, young men above the age of eighteen, in these terms, which we commend to the notice of the abandoned smokers of our universities:

"The best scholars in Yale College abstain from the use of tobacco as they do in Oxford and Cambridge, England. Dr. Lewis, Dr. Hammond, and many other eminent physicians strongly condemn the use of cigarettes as very injurious. Principal Fairbairn, of Williston Seminary, Massachusetts, says tobacco is the bane of our schools and colleges. It weakens the intellect, injures the manners, and dulls the moral senses. The fact that boys learn to smoke because it is the habit of our times

does not lessen the evil of it in the least. General Grant's smoking is no good reason why the boys or the men of this country should smoke and shorten their lives many years, as very likely he did. The Prince of Wales smoking in England, and thereby setting a bad example and doing a foolish thing, is no reason why the men and boys of that country should smoke. Do any of you say in reply to my argument on the ground of health, 'My physician smokes;' on the ground of morals, 'My minister smokes;' on the ground of high-breeding, 'My father smokes?' Possibly. But no matter; that does not alter the facts relative to the evil in question."

This grotesque passage reveals the secret of Mr. Sheldon's popularity with the Nonconformists, and gives the measure of his ability as a social reformer. He sets forth, sometimes eloquently, often forcibly, occasionally (as in the words quoted) neither eloquently nor forcibly, the narrow ideals of social reform which possess the souls of the more uneducated Dissenters. Puritanism, in yielding to the secularist influences of modern times, has lost nothing of its intellectual poverty and tyrannous prejudice. It holds by the Sabbath, bans the publican, condemns the theater, and magnifies the revivalist preacher. Its food is sensation, its strength is the simplicity of its objects, its methods are coercive, and its success covers it with discredit. The problems of society are too complex for such obvious solutions; the warfare of the spirit is not fought out on such petty issues. Christ's kingdom is not established by the method strikingly expressed by one of Mr. Sheldon's heroes as "shooting the devil at sight." The narrow, but intense, family life of the Dissenter is abundantly illustrated in these sermon-fictions. The sexual and the spiritual elbow one another on every page; and the vocation to the ministry is never far distant from a love affair. Here, again, Mr. Sheldon successfully appeals to a public which relegates celibacy to the Dark Ages, and interests itself hugely in clerical marriage. We confess to finding all this rather nauseous; but then we cannot pretend to share the prevailing sentiment on the subject. However, the religious public takes another view, and Mr. Sheldon has been well advised in withdrawing from his heroes a trait which has commonly been thought to form part of the *Imitatio Christi.*

These stories, we have said, were designed as substitutes for sermons. They have been greatly successful in that capacity; but we are filled with a melancholy wonder at the fact. Has the pulpit in America come to this? Theology is absent altogether;

exegesis fares no better; the intellectual texture of the orations, addressed week by week to enthusiastic crowds, is beneath contempt. Everything is subordinated to the single object of stirring the feelings and overpowering the will. The burden of the message is an altruism reckless in its methods, extravagant in its expressions, short-sighted in its objects—but still altruism, and as such, making appeal to the deepest and best elements in human nature, and seeming to renew the testimony of the Crucified in the heart of a cynical civilization. It is hateful to carp at and seem to condemn a spirit so noble, and an aspiration so august; but Christianity has been long in the world, and there is nothing new under the sun. If Christian history has any lessons for our guidance, surely these lessons are writ large on its pages—that permanent reformations cannot be built on the foundations of sentiment; that zeal, however ardent and lofty, cannot dispense with the discipline and strength of organization; that coercion, however well inspired and unsuspected by its agents, carries with it no promise of abiding success. Mr. Sheldon's heroes are devoted, audacious, self-abnegating; but are they just, or considerate, or humble, or moderate? Will this political Gospel create the Christian character? or is its tendency rather in the opposite direction? There is but a short step between the censorious and the conceited, between the passionate and the unjust, between the exclusive and the arrogant; and, unless our observations of current Christianity are more mistaken than we care to believe, the real danger which afflicts the Church at present is the disappearance of the Christian character under the strenuous and necessarily narrowing conditions of Christian activity.—H. H. Henson, in *The Guardian.*

---

## RESERVATION FOR THE SICK.

### FROM A DOCTOR'S POINT OF VIEW.

By Paul Swain, F.R.C.S.

A PETITION, signed by many of the most influential members of the medical profession, has recently been presented to the Bishops, stating the strong conviction that exists in their mind that there are many exceptional cases in which "The Office for the Communion of the Sick" provided in the Prayer Book is too long, and its use detrimental, and occasionally even dangerous, to the

sick person, and, further, that it is the sad experience of the signatories that too many sick die uncommunicated.

I propose, with your permission, to give my views on this subject, avoiding all reference to doctrinal or rubrical questions, and treating it from a strictly utilitarian and practical standpoint. Further, it will be my endeavor, even at the risk of being egotistical, to confine myself as much as possible to my own personal experiences as a medical man. I may say at once that I have not only signed the petition, but that I am prepared fully to endorse all its statements.

So far back as the year 1876, when the Church Congress was held at Plymouth, it was my privilege to speak on the question of "Special ministrations to the sick." The present Archbishop, then Bishop of Exeter, was in the chair, and I remember, as if it was but yesterday, the rapt attention with which all that was said by the various speakers was listened to. The subject of Reservation was discussed. I am not aware that at that time it was at all generally practised, but I am quite sure that the sense of the meeting was in favor of its adoption. On that occasion I spoke very much from my heart, for I had left the bedside of one who lay ebbing away her life, and for whom no hope of recovery remained. She was the most purely devout woman I had ever met, and her devotion to the Blessed Sacrament was to me, in those days of my ignorance, something marvellous. She looked forward with an intense longing to receive the Sacrament, well knowing that it might be her last Communion.

But whilst it was her greatest joy, it was at the same time her greatest trial. To her the act of Consecration was almost more than she could bear, and as time went on and her weakness grew upon her, her Communions had to be less frequent, until at the very last they became impossible.

I tell all this because the circumstances of this case first brought home to my mind the defects of clinical Communions, and also because it is typical of what must be continually happening in our midst.

But there is another kind of chronic illness which entails great deprivations on many faithful members of the Church. Let me state an example. A lady, a patient of mine, has been laid aside by chronic illness for many years. In her time of health and strength she was a weekly communicant. Now for many years

she has been unable to go to church—in fact, seldom leaves her house. She is in a very large parish, the communicants last Easter numbering about 600. If she gets her Communion once a quarter she considers herself fortunate, and at special seasons it is a mere chance if she is communicated within the octave of the festival. This is from no lack of zeal and energy on the part of the clergy, but from sheer physical inability to meet the demands for clinical Communions at these times.

And here it is right to remark that the Church's order as to Easter Communion, in the case of sick persons, is year by year becoming more difficult to obey. The laity of to-day hold very different views as to frequent Communions than they did forty years ago. And this I am quite sure is specially the case with the sick. And so at the greater festivals parish priests are inundated with applications for clinical Communions, which, under existing circumstances, they are unable to comply with. This system of starving faithful souls, who most of all on their beds of sickness require the consolation of their holy religion, is very sad to contemplate.

But I pass on to consider acute illness. And here the doctor is often sadly put to it to know what to do. On the one hand there is his natural desire to do anything that may add to the comfort of his patient. On the other, he is confronted with a service far too long and complicated to be safely used, and he has not unfrequently to say "No" to the request for Communion. Yet there are moments in acute disease when, if all was ready, a patient might easily be communicated with the Reserved Sacrament.

Let me state a case. Within the last month a young woman lay dying of typhoid fever. For many days her parish priest was prepared to celebrate, but the time seemed never coming when she might rouse to consciousness sufficiently. At the last the priest stayed all night, and, as often happens, the flame of life flickered up just before it went out. The patient recovered perfect consciousness. The priest celebrated, and she received her Communion, and died a few hours after. Within a week of this event another case happened. A poor young wife but three months married ran down quite suddenly into galloping consumption. At midnight one night she sent for her parish priest, begging for her Communion, as she felt she was dying. He took her the reserved Sacramont. She was communicated, and died within an hour, perfectly conscious to the last.

Compare these two cases. In the first, had it not been for the devotion of the priest, this poor girl, who was a most faithful communicant, would have died without her Communion. In the second case, death without Communion would most likely have ensued had it not been for the use of the reserved Sacrament. I well remember the case of a man who was taken suddenly ill in the night. He desired his Communion, and died before he could receive it, during the act of consecration.

Again, I say, these are typical cases. Think of the numberless poor souls who go away on their last journey without the Bread of Life to help them on their way!

Nearly allied to cases of acute disease are those of sudden emergencies. The following case is a good illustration: A man in the prime of life, and apparently in perfect health, was suddenly attacked with intestinal perforation. He felt he was dying, and sent for his parish priest. The priest at once prepared to celebrate. During the preparation the dying man said, "Vicar, not too many preparations, or I shall not be here!" The priest hurried over the service, and the man died almost in the act of reception.

As an old hospital surgeon, I am, of course, familiar with the emergencies of hospital work. When I look back upon my career of thirty-five years' continuous hospital experience, it is most sad to think of the number of persons who have died as the result of sudden accident, or immediately after severe operations, without their Communions. Anti-Roman as I am, I am obliged to confess that my own Church is far behind the Roman Church in the matter of Communion of the dying. I cannot remember a case of a Roman Catholic being allowed to die without the last rites of his Church. And I think this fact arises from no lack of care on the part of Anglican priests, but because, in the reserved Sacrament, the Roman priest has such a vast advantage over his Anglican brother.

There is another phase of this question of emergency which more especially concerns the clergy. Many years ago, when I thought little of Church matters, I was much struck by an incident which made a very lasting impression upon me. I had as a friend a young clergyman, who was in every respect a most charming man. He was a regular society parson, with no views, or if any, very broad ones. Certainly he had no high ideas with regard to

the Sacrament of the Altar. One day he and I met at a wedding breakfast. It was in the old days of early weddings and champagne breakfasts. We took our champagne, not to any excess, but just enough to make us jovial. Suddenly we were both called away, he as a priest, I as a doctor, to a woman who was suddenly attacked with illness and who desired her Communion. My friend celebrated in the room, but he was so horrified that, as he told me afterwards, he could not bring himself to receive the Sacrament. I suppose in large parishes this sort of thing must be continually happening.

It is right to notice at this point a fact which has very considerable bearing on the question we are discussing. A very large number of the clergy celebrate fasting. I have known a priest who went fasting until after 4 P. M. in order that he might communicate his parishioners in a distant work-house. It was a thing that constantly happened to him. In vain I remonstrated with him. It was part of his religious life. Of course no Roman priest is put to such a test. Why should such a burden be placed upon our own priests? They are continually confronted with the alternative of violating their consciences on a most tender point, and breaking the rule of the universal Church, or else they must refuse to communicate their people. So dreadful a choice ought not to be presented to them.

With regard to infectious disease, it needs no argument to convince anyone of the undesirability of clinical Communions under such circumstances. They are now about to celebrate in the parish of S. Peter's, Plymouth, the jubilee of the restoration to the Church of England of the daily Eucharist. And it came about in this way. In a field not far from the old church of S. Peter, in 1849, a large wooden cholera hospital was erected. The Rev. G. R. Prynne, as Vicar of the parish, had charge of it, and I am not aware that any other minister of religion desired to share his labors. The people were dying like sheep, and Mr. Prynne put up an altar in the hospital and celebrated daily in order to communicate the wretched inmates. Years after, a friend of mine had charge of a smallpox hospital during a very virulent outbreak of that horrible disease, and had constantly to celebrate for the dying inmates. The Church has no right to place her priests in such jeopardy.

There is one other point touched on in the petition, and it is

the question of the "convenient place" mentioned in the rubric, "with all things necessary so prepared that the curate may reverently minister." In my early days, as a London student, it was my duty to attend patients in the neighborhood of Fox-court, where, I think, S. Alban's, Holborn, now stands. Clare-market, too, was one of my happy hunting-grounds. Later on, as a dispensary surgeon, I had ample opportunity of seeing how the poor live. Only the clergy, the doctors, and the district visitors know much about slum life. And yet, if the Church has, under existing circumstances, to minister, in their direst need, to the neediest of her children, her priests must do it under conditions which one shrinks from describing. For these poor creatures there is no "convenient place."

I have stated that I desired to treat this subject apart from doctrinal considerations. Practically, doctrine does not come into the question. For myself, I disavow all ulterior motives for Reservation. I plead only that our Mother Church should have the fullest means of ministration to her sick and dying children. If there are supposed rubrical reasons against Reservation, doubtless those reasons will be fully and impartially sifted. But I say with a late Bishop of the Church, "Charity is above rubrics." Perish any number of rubrics rather than that souls for whom Christ died should be imperilled.—*Church Review.*

---

# Correspondence.

## THE PRAYER BOOK AND RESERVATION.

*To the Editor of the Church Eclectic:*

YOU have recently published two papers from Bishop Grafton on this subject; the first in March, the latter in May. The former is entitled *Reservation Not Forbidden by the Prayer Book;* and this is the assertion of each of the articles. Addressed to Churchmen in our country, the reference in that title must be understood to be to the Prayer Book of the Church in the United States; but the Rubric quoted, discussed and criticised by the Bishop of Fond du Lac is not our Rubric. It is the English Rubric, from which ours differs in language in several significant particulars, carefully eliminating several phrases altogether. It

is the English Rubric that furnished the Bishop some of the chief topics for his remarks in protracted discussions of words found there, but not occurring in our own Rubric; and it is upon these words he finally adventures the assertion of what he calls an "admitted principle that associated words must be understood in a common sense," and from which he deduces the remarkable conclusion that—

"the common sense of the Church, by its common consent . . . declares that the Rubric does not forbid reservation."

This is all the more startling because (1) the Bishop, at page 144 of your May number, assures you he sympathizes with the surprise and hesitation of other of your contributors at his "seemingly novel construction of the Rubric in question" (he can mean none other than the Rubric of the Church in the United States), "because I" (the Bishop of Fond du Lac) "formerly held the same view as themselves, which . . . till lately was the common one;" and because (2) the Bishop shows, in his first paragraph in your March number, that he had in mind the teaching of the Church so "lately" as 1895, which, in the Pastoral of our House of Bishops, is in these words: "The practice of reserving the Sacrament is not sanctioned by the law of this Church."

Has anything occurred during the last four years to make "the Rubric in question" something quite different from what it was in 1895, from what it had been, to that date, from the beginning? Nothing, so far as appears from either of his papers, except that the Bishop of Fond du Lac has become, as he describes himself, of an—

"educated mind, trained in the exposition of laws and governed by those rules which the wisdom and skill of jurists have discovered as our safest guides to a Rubric's meaning,"

and has cultivated a feeling of contempt for the average "ordinary mind" that does not jump to his "present conclusions, but is," he says, "illogical, ignorant and" (most contemptible of all its characteristics) "feminine;" a mind which, unable to accept his novel doctrine, "ought" (he adds) to "burst into tears"—if, indeed, that be possible for any, even a "feminine" mind.

I shall not follow him in his use of words of abuse of an opponent. There is a Christian precept that inculcates speaking the truth in love.

It is only by way of deprecating a charge of presumption that,

in entering upon a discussion of the Rubrics of that statutory construction to which the Bishop appeals for interpretation of "the Rubric in question," I begin with the remark that I was myself a student of law and admitted to the Bar before receiving Orders in the Church; I have not forgotten all the fundamental rules of that profession, and, since I became of the clergy, I have ever been in close touch with lawyers, to whose books access has always been easy, and whose kind assistance has never failed me when in need of their advice in my own work. With such assistance it is not difficult to show the obvious error the Bishop of Fond du Lac has fallen upon in this new departure of his.

When he confesses that his present interpretation of our Rubric is "seemingly novel" and that the other was until lately the common construction—by Bishop, Priest and Laity alike, including himself—he goes very far toward confessing himself in error in his present view. To provide an avenue of escape, he says:

"The question is not what we think the Rubric means, but what, as construed by the rules which govern the interpretation of statutory law, it must mean."

But the Supreme Court of the United States, at an early period of its existence, adopted and has often in adjudications of great importance, and recently, relied on the well-established rule, that where a statute is free from ambiguity, its letter is not to be disregarded even upon proof of a settled practice construing it against the letter. In cases of ambiguity in an enactment, contemporaneous construction by persons whose official duty it has been to carry the law into effect will be by the court disturbed with great reluctance; and if that contemporaneous construction be long continued and unbroken, it becomes controlling. And where a construction long acquiesced in accords with the letter of the statute, as the words are commonly understood, English and American courts alike have ever been scornful of those who, when dealing with questions of simple construction of plain language, enter upon speculations with a view to disturb the settled practice of many years. If, therefore, an attempt at a novel reading of our Rubric be admissible at all, it is because the letter of the Rubric can be shown to be not ambiguous, but *clearly and strongly against* the contemporaneous and long-continued construction of those who have been charged with carrying it into effect. The burden of proof is upon him who sets up the novel interpretation.

There is no recourse but to one or the other of the two horns of that dilemma, under the rules of statutory construction appealed to by the Bishop. But he cannot show—no man can show—that the letter of the Rubric is clearly *against* the contemporaneous and long-continued construction which he says had "until recently" been commonly acquiesced in; and so his refuge is to the assertion that the Rubric is ambiguous, that it "may fairly be interpreted in two ways," is susceptible of two diametrically opposite meanings, and he addresses himself to the support of the second of those "two ways," the one which, in his second article, at page 144 of your May number, he suggests is "not the best of constructions"—the one that is opposed to the contemporaneous and long-continued construction that, under the rules of statutory construction, has become controlling.

To maintain the issue he thus makes, he invokes us to endeavor, "in an unprejudiced spirit and with an honest mind," to discover the object and intention of the Rubric; and proceeds to assert that, with that purpose in view, "we must remember that we have no right to go outside of the law itself;" a principle of legal construction as to which he remarks that "many of the clergy do not apparently know" it. Those of the clergy who do know about such things are aware that the principle so broadly stated is applicable only to the case of a statute clear and unambiguous in its words. If there be ambiguity in the words of the statute, resort must necessarily be had, and by courts always is had, to other sources of information, to discover the intention of the Act. And the Bishop of Fond du Lac, as soon as he has decided that the Rubric in question is ambiguous, promptly turns to things outside of the Rubric itself (*e. g.*, to what he says was the privilege of reservation "previously" enjoyed by the priest), to discover the meaning of the Rubric, though that resort is plainly inconsistent with his own canon of construction.

Before we go further, it will be useful to mention a rule or two of construction of statutes to which the Bishop does not direct his attention. That a statute must be examined as a whole; that a law is the best expositor of itself; that every part of an Act is to be taken into view for the purpose of discovering the mind of the Legislature; are rules universally acknowledged. Statutes are to be interpreted so as to give effect to all their words, if such an interpretation be reasonable, and be neither repugnant to the provisions

nor inconsistent with the objects of the statute. The words of a statute which are not applied to any particular science or art are to be construed as they are understood in common speech; critical refinements and subtle distinctions are to be avoided, and the obvious and popular sense of the language of the law should, as a general rule, be followed. And, finally, if general words are used in the statute, neither commentators or courts are at liberty to insert limitations not called for by the sense or the objects of the enactment, or by the mischiefs it is intended to remedy or prevent.

Surely there never was an enactment that could more appropriately than the Rubric here in question, be put in plain, clear language; and no legislative body ever chose its words more aptly and happily than the one that formulated that law of our Church.

The Rubric is in these words. I quote them all:

"And if any of the Consecrated Bread and Wine remain after the Communion, it shall not be carried out of the Church; but the minister and other communicants shall, immediately after the Blessing, reverently eat and drink the same."

The manifest intention of the Rubric is, the Bishop says, to enforce reverence for the Sacrament and to protect it from desecration. Was there ever suggested a safeguard against desecration of the Consecrated Bread and Wine better than the provision here enjoined?

Upon that one provision of the Rubric that "if any of the Consecrated Bread and Wine remain after the Communion, it shall not be carried out of the Church," the whole of the Bishop's contention turns. And he attacks it in this remarkable statement:

"But it is not a principle of statutory construction that negative words will make a statute mandatory or imperative. 'This principle'—we quote from Endlich on *The Interpretation of Statutes,* page 160—'cannot be sustained.'"

But, in the first place, the Bishop has misapprehended what his authority was discussing at the page cited, and, in the second place, he does not so quote that authority as to be just to him. Endlich is there remarking upon cases arising under a statute of one or another of our states relating to elections, where it is enacted that the officers of election shall not receive votes offered by certain persons unless certain things be first done. He mentions that it has been held in each of several of such states that, if the officer so forbidden to receive a vote, nevertheless does receive

it, and deposits it in the ballot box, such vote shall *not* be counted; whilst in another state, under another statute as clear in its prohibition against the officer's receiving the vote, it has been held that the ballot, if actually received and deposited in the box, *must* be counted. The only difference between the rulings of the different courts was as to whether the prohibition applicable to the officer had the effect to annul the ballot of the voter, if received by the officer against that prohibition. In several of the cases the statute was construed to have that effect; and *that* is the "principle" Endlich refers to. Commenting upon a case arising under a different statute, in another jurisdiction, where it was held that the prohibition of that statute did not apply to the voter so as to annul his vote, Endlich says: "It would seem that as a rule of universal application, the principle cannot be sustained." But the "principle" he there refers to is very different from the so-called principle advanced by the Bishop of Fond du Lac.

The "principle" Endlich refers to, and as to which that author cautiously remarks that *it would seem* it cannot be sustained as a rule of *universal* application, cannot concern us in the matter now under discussion, until the opinion shall be advanced that the Rubric in question must be construed to intend that the Sacrament, if carried to a communicant out of the Church, shall not be efficacious when partaken of by him, because the celebrant has been guilty of disobeying the prohibition of the Rubric, and so has rendered himself liable to the penalties of discipline. But no one has ever suggested such an idea.

The other and so-called principle, confidently advanced by the Bishop of Fond du Lac, is unknown to the law of statutory construction; a negative statute, such as the Rubric in question, is necessarily and always mandatory, imperative, prohibitory and exclusive, as to the persons to whom the negative words relate.

The Bishop, in his unhappy attempt to "drive a coach and four" through the Rubric, ventures the suggestion that the Rubric "does not say, 'If any remain it shall *never* be carried out, and that the priest shall *always* eat and drink the same.' " How, pray, does he construe the negative provisions in the statute known as the Decalogue, which is made a part of the Catechism in that same Prayer Book of ours? Is he of the opinion that the Seventh Commandment: "Thou shalt not commit adultery," allows a certain range of discretion as to whether it shall *always* be obeyed, because,

forsooth, it does not say, "Thou shalt *never* commit adultery"? Is the Fifth Commandment not to be observed *except occasionally* because it does not say, "Honor thy Father and thy Mother *always*"?

And it is to be remarked, with regard to negative statutes, that, as appears from all the text books of the lawyers on the subject, and as is stated in Sedgwick on the *Construction of Statutes,* at page 31:

"If a subsequent statute, contrary to a former, have negative words, it shall operate as a repeal of the former; and a negative statute controls and takes away any common law right or remedy previously existing."

What, then, has become of the privilege the Bishop of Fond du Lac says the priest had "previously" (*i. e.,* before the Rubric) with regard to reservation?

The Bishop has thought it worth while to adventure the observation that, as the command of the Rubric relates only to what "remains," the priest would not be guilty of disobedience of the mandate if he were to reserve a part of the Consecrated Elements and put it "aside from the altar" to be carried to the sick outside the Church, and should then, with the communicants, consume all that is left. But surely the Bishop does not desire to be taken seriously; and it would not seem meet to offer an answer.

Again. The Bishop asserts that in view of the pressing needs in hospitals—in the case of imminent danger of death—and of nervous patients who cannot bear even the shortened office the Church has provided—on the ground of this necessity, "the Pastoral of the House of Bishops allowed the Sacraments in cases of extreme necessity to be carried to the sick." The Bishop seems to conclude that the priest is to be the judge of the necessity, and he adds:

"And here we may observe that if it may be carried in such cases, it must, to meet such imminent cases, be regularly reserved in order to meet them."

What the Pastoral does say is this:

"The practice of reserving the Sacrament is not sanctioned by the law of this Church, though the Ordinary may, in cases of extreme necessity, authorize the reserved Sacrament to be carried to the sick."

Whatever objections may be offered to the carrying out of the permission given, it is evident that the Bishops intended that the

Ordinary should be the judge of the necessity spoken of, not that he should give to any priest the power to regularly reserve to meet such cases as his judgment might consider as of necessity. Immediately after saying, "Reservation is not sanctioned by the law of this Church," they did not intend to give the authority which the Bishop of Fond du Lac says of necessity follows what they did grant.

Finally, the Bishop claims that the Prayer of Consecration justifies what he asserts, for in it we find these words:

"Humbly beseeching Thee, that we and *all others* who shall be partakers of *this* Holy Communion, may worthily receive the most Precious Body and Blood." "Many liturgical scholars . . . have said that here is a distinct recognition that others beside those present at the Celebration might be partakers of this Holy Communion. It is a meaning of which the words are susceptible."

The Bishop would not thus argue with English Churchmen; for in the English Prayer Book the words are:

"That all we who are partakers of this Holy Communion may be fulfilled with Thy grace and Heavenly Benediction;"

not making any reference to others. The Bishop is not as positive as heretofore. He says, "It is a meaning of which the words are susceptible." It is not, then, the only meaning. It may be said that while elsewhere the priest joins himself with the people before him, here *we* is the plural of dignity of office. Again, it may be said that this *Holy Communion* may be used in a concrete sense referring to the abiding gift of the Lord to all the faithful. In this same prayer the petition is offered—

"that by the merits and death of Thy Son Jesus Christ we and all Thy whole Church may obtain remission of our sins and all other benefits of His Passion."

We are justified in believing that our offering was made in behalf of "Thy whole Church," even as in the Canon of Sarum we find this expressly done:

"Te igitur clementissime Pater, per Jesum Christum Filium tuum Dominum nostrum supplices rogamus ac petimus: Uti accepta habeas et benedicas haec dona, haec munera, haec sancta sacrificia illibata: Imprimis, quae tibi offerimus pro ecclesia tua sancta Catholica."

Concluding, I beg leave to make two statements which concern only myself.

(1) As soon as I had read Bishop Grafton's March article, I purposed an answer; but a few days after, I received a bodily injury which made me wholly helpless, and from which I have not yet recovered. I have depended on the pen of one of my family, and on the research of another I have relied for matter which may be readily discerned. Now, through your kind courtesy, Mr. Editor, extended somewhat against your judgment, I have the opportunity of giving to your readers what I have written.

(2) In the early part of my ministry I lived in a district of Maryland where the sick *sent* for their clergyman as they did for their physician. I have been rector fifty-six years. In all this time I have never felt the need of other than our Church's provision for the sick. And I fully sympathize with an invalid negro in Baltimore, who, having received the Reserved Sacrament, said to her priest, "Sir, I thank you for the blessing you have brought me; but cannot you sometimes give me the comfort of the Communion service?" And yet, whatever may be deduced from my paper, I heartily appreciate the claims that are now so urgently insisted on, and, on the floor of the General Convention, I have sought the revival of the Rubric of the First Book of Edward which orders the Reservation for the Sick. I have contradicted the positive assertion of Bishop Grafton and have controverted the arguments by which he maintains it, but I have not wished to do more than to uphold the declaration of the House of Bishops to which the Bishop of Fond du Lac must be supposed to have assented in 1895; viz., "The practice of reserving the Sacrament is not sanctioned by the law of this Church." Whatever may be the outcome of the existing struggle in England—whatever may have been the purpose of the Caroline divines—bearing in mind the preface of our Book of Common Prayer, I venture to affirm that our Church, in the exercise of provincial rights, has forbidden reservation. Conformity with a better practice should be sought by a reversal of her present ordering, not by the denial of a patent plain fact.

W. F. Brand.

June 15th.

# Miscellany.

## VIA MEDIA AND COMPROMISE.

THE wide-spread popular notion that "the Church of England has, since the Reformation, been a compromise between Popery and Protestantism" arises from the unscientific confusion between the two ideas of Via Media and Compromise. Because at first sight they seem to be alike, they are taken by "the man-in-the-street" to be, therefore, essentially the same. One might as well say that the Czar of Russia and the President of the French Republic hold the same office; because they are outwardly alike, in that each is the head of a state.

Now, what is this essential difference between the Via Media and Compromise?

(1) The Via Media is the old "way of salvation" laid down by Christ and His Apostles as "the way," and as a straight undeviating line of truth, impatient of turnings toward either excess on the one side or defect on the other.

In process of time, as the two ways of excess and of defect branched out on the opposite sides of the old "Way of Salvation," this old way, although its course was still straight, consequently became known as "the Via Media," because truth, as Aristotle says in his Ethics, is always placed between the two errors of excess and defect.

Now it was this Via Media that the Church of England, in her formularies at least, by which she must be judged, if not always in her practice, professed to restore at the Reformation.

But thoughtless men called this restoration a compromise then newly made, whereas it was rather a return to ancient ideas existing, when as yet both Popery and its offspring, Protestantism, were quite unknown.

(2) But Compromise is quite a different thing from the Via Media. For instead of being ancient, as is the Via Media, which existed before the bifurcation therefrom of the two opposite and tortuous roads of excess and defect, compromise was created after that bifurcation, being a "give-and-take" policy between the Via Media and one or other of the two ways of excess or defect on its

opposite side. Thus a compromise is distinct from both the Via Media, and from the two ways of excess and defect. Therefore, as such, it may be represented by a path, which, starting from the point where either the way of excess or of defect leaves the Via Media, keeps on its way between the Via Media and one of the two ways of error in excess and defect. Thus, supposing both compromises as existing, we have five ways: (1) The straight undeviating Via Media; (2) the way of excess on its one side; (3) the way of compromise between these two ways; (4) the way of defect on the other side of Via Media; (5) the way of the other compromise between Via Media and the way of defect. This is an obvious truth plain to all students of the Scriptures, of Church history, and of human nature, who are not blinded by Protestant or Popish prejudices.

Let us take two instances of a compromise between the Via Media of unchanging truth and the opposite ways of excess and of defect.

(*a*) Although, as I have said, the theory of the Anglo-Catholic Church at the Reformation was to appeal to the Via Media, yet her practice has fallen below her own ideal in many things, but especially in the matter of Sunday worship. The Scriptural and primitive idea, and the idea therefore of the Via Media as we learn from the Acts of the Apostles, the Epistles, the Didache, and from Justin Martyr, was to assemble on Sundays, not to sing praises or to hear sermons, but to "break the Eucharistic bread," *i.e.,* to celebrate the memorial Sacrifice of the Altar. To this in later times was added the Divine office of Mattins and Evensong, as supplementing, but not supplanting, the Eucharist. Now at the Reformation they who followed the way of defect, rejected both the Holy Sacrifice and the Divine office, and made for themselves a new form of public Sunday service consisting of extemporary prayers and sermons.

Between these two ways of serving God on the Sunday, the old Via Media plan and the modern Protestant plan, the Anglican Church has evolved what may be called a compromise, to wit, a service wherein, like the ancient Via Media, she exalts the Divine office, while, like the Dissenters, she depreciates the Holy Sacrifice as the chief act of worship on the Sunday.

Therefore such a service is neither entirely Catholic, nor entirely Protestant, but is Anglican; and this too rather than Anglo-Catholic, being, as I said, in contravention of our own

formularies. For our rubrics are Anglo-Catholic, pointing to the Eucharist as the chief Sunday service, while our practice falls far below them.

(*b*) Another instance of compromise, and this time between the Via Media and the way of excess, will now be given.

As regards the position of the Roman See, the Via Media, reaching back to the Council of Chalcedon, regards it as the seat of the first amongst coequal Bishops throughout the whole Church.

The Popish way of excess leads to the doctrine that the Pope is sovereign and sole monarch of the whole Church by Divine grant, having immediate jurisdiction over all baptized persons.

Now between these two ways comes the compromise of Gallicanism, which, avoiding the contrariant ideas of mere ecclesiastical primacy, and of Divine authority, regards the Pope as Primate, or President only, of Christendom by Divine grant.

But compromises between Via Media and error on either side of Via Media tend always in the long run rather to the way of error than to that of the Via Media.

For in Ireland, on the one side, the Anglican Church has of late tended still further away from the Via Media, toward the way of Protestant defect, as is evident from her rubrics and canons, which distinctly forbid any expression of Catholic ideas in the public services.

And in France, on the other side, Gallicanism as a power has long been dead, its adherents having been absorbed by the disciples of a militant Ultramontanism, so that it has been quite unable to realize even its own ideal of a National Church in union and communion with Rome, as the first of all Churches, which are yet not subject to her, as though she were the sole "Mistress of all Churches."

So much then for the distinction between the two ideas of ancient Via Media and modern compromise. The first makes for truth, the latter leads to error.—Rev. N. Green Armytage, in *The Anglo Catholic.*

---

## CHURCH AND BIBLE.

PROTESTANT Episcopal forces are massing for an ecclesiastical fight which, they admit, may cover a period of several years and may prove the most exciting in American Church annals. Prof. Briggs let loose the dogs of war, but already the contest has so far outgrown the question of the Union professor's ordination

that he is practically lost sight of. The aims sought are the vindication of the "faith once delivered to the saints," and the annihilation of the Broad Church party in the communion. Active sympathizers with the contest are conservative men in almost all religious bodies, so that the contest extends far beyond Protestant Episcopal Church lines. While no names of leaders can be quoted at this time, the foregoing statements are made upon the very highest authority.

The original protest against Prof. Briggs came, as everybody knows, from one of the leaders of the so-called "Catholic" party in the Episcopal Church, but subsequent events have widened the controversy until it is not a "Catholic" fight at all. It is true that that party will flock to the assistance of those who oppose the Union professor, and their doing so clouded for a time others who had entered into the contest. Sufficient time has now elapsed for all elements to know each other, and it is found that "Catholics," "Evangelicals" and that large body of just common Churchmen, of whom Trinity parish, New York, is a fit type, are uniting on common grounds. Just outside this communion, but thoroughly in sympathy with the standards, are conservative men in all religious bodies, who declare that Protestant Episcopal leaders are fighting the battle of a common Christianity.

It is understood that the forces are not yet perfectly organized. Until they are, the leader quoted in what follows desires that his name be not used in the public prints, since he does not desire to seem to put himself forward. No man is, however, in better position to speak.

"It has been informally agreed," said this leader, "that there shall be no secret conferences and no attempt to fight in the dark. Whatever is done will be done openly, and as I understand the case, preliminary announcements will be made, provided the public is interested enough to want them, concerning our plans and purposes. Since you ask, I do not mind saying now that the plan is to unite all elements who feel that we have Scriptures worth preserving; that we have, as Christians, any word of God to stand upon. This unity has needed no planning, for without anybody designing it, a movement of these elements has been made during the last few weeks, that places all of them in perfect alignment, ready to choose their leaders when the time comes. The purpose is to overthrow error with truth; to plant the Church anew on the

promises of God, and to put to confusion the apologists of our day, who, taking up and repeating as their own the heresies of former days, are weakening the Church by claiming themselves to stand for it. Without mentioning the prominent men in other religious bodies who express sympathy with us, it is enough to say that practically all the elements in the Protestant Episcopal Church in this country outside of the few Broad party leaders, have come together in defence of the old faith. The ritualists, as known in England and here, are not leading. Evangelical Virginians and the Churchmanship represented by the Atlantic States, are with us. So are such safe Churchmen as Trinity parish, New York, all of the dioceses in Pennsylvania, Ohio and practically the entire West. The strength of the Broad party is in Massachusetts and in the Bishops who are building great cathedrals. . . . The reserves are in the West. There the Broad element cuts little figure. That has been proven in the General Convention over and over again. There the Church stands for something, and not for anything anybody happens to teach.

"I do not expect to see the Bishops at the Missionary Council, this October, take any action. To expect them to do so might lead them to inquire how often they were required to affirm adherence to the Bible. Nothing could be stronger or more admirable than the deliverances of the American House of Bishops. The Broad party can find no comfort there, but, on the contrary, that party has, on one occasion at least, found not a little discomfort. I do not suppose anything important will be done this summer. But in the autumn you may look for definite action. The contest may be a long one, five or eight years, perhaps, but I have no fear for the result. Our predecessors have fought for the truth, and we ought to be willing to do so. Prof. Briggs is not the issue, and where he stands is not of much consequence. The conflict is far greater than he. The whole Church is involved, but the Church is fighting for humanity and for the right. It is fighting for the Bible. The Briggs incident is closed, but a larger incident, which that one opened, is not closed, and it will not be until modern error, the echo of many ancient ones, and not known as Broad, is put down. That may take several years. No matter if it does. It is worth the doing."

It is understood that early in the autumn definite action will be taken, but that action does not involve or contemplate a trial of Bishop Potter, or of anybody else. Nothing sensational is promised, and the victory will be won when several successive pastoral

letters issuing from the House of Bishops deal with the matter conservatively, and the Broad party lose ground and disappear. It is a war of extermination; so conservative leaders declare.—*Southern Churchman.*

---

## A FRENCH "CROCKFORD."*

A CLERGY-LIST contains a good deal of interesting information, but, from the nature of things, it is usually conveyed in a form which is intelligible only to the initiated. The new annual volume, *Le Clergé Français,* is less open to this objection than most books of its class. It is not, indeed, precisely a clergy-list of the kind to which we are accustomed. It does not start from the point of view of the individual clergyman, ranging him with his fellows in alphabetical order, and giving all possible information about him. It is an account of the French clergy in the order of their organization. It is arranged by dioceses. The name of the Bishop is given, sometimes with a condensed biography in the style of "Crockford." There is a brief history of the see, most useful where the ecclesiastical geography has been hacked about as in France, and a singularly detailed description of the costume of the Canons of the Cathedral. We have then the names of all the diocesan officers, so carefully set out that, although the same person usually serves, as in England, the two functions of Vicar-General and Official, these are separately enumerated. The title of *Chancelier,* it may be observed, is never borne by this officer, but is reserved for the secretary of certain Archbishops. Then follow the Canons of the cathedral, of whom there are four classes—the *Chanoines d'honneur,* the *Chanoines titulaires,* the *Chanoines honoraires* resident in the diocese, and the *Chanoines honoraires* residing elsewhere. Of these, the titular Canons are those actually serving the cathedral, the word *titulaire* being used in a sense exactly opposite to that which it usually serves in France, as in England. They will not infrequently, however, be found among the parochial clergy as well, and the Superior of the Grand Séminaire is often one of them. There is, in fact, no provision for the support of a Chapter. A French cathedral is usually, if not always, a parish church as well, and there is therefore a *curé,* paid by the State, who is commonly Archpriest or

**Le Clergé Francais. Annuaire Ecclésiastique.* Paris.

Dean, and there may be certain *vicaires,* paid in the same way, who do not as a rule, however, take rank as Canons. The Chapters, indeed, are modern foundations, unknown to the *Concordat* and ignored by the State, which have been organized by the Bishops, at varying dates, since the wreckage of the Revolution carried all the old foundations away in ruin. They are little more than ornamental institutions. They have no rights in the election of the Bishops, who are nominated exclusively by the State, and preconised on that nomination by the Pope. They do not even serve as *Senatus Episcopi,* there being a diocesan council specially organized for that purpose. They are, however, a ceremonial link with the past, and their revival serves to show that the French Church, though so hard-ridden by the State, and so tied and bound by the *Concordat,* has not altogether lost the power of initiative. The *Chanoines d'honneur* are in all cases Bishops; the *Chanoines honoraires* are priests residing in the diocese or otherwise connected with it. The difference between the two titles appears to lie in this—that while the former honor the cathedral by their connection with it, the latter derive honor from the connection. Neither class has any duties to perform, not even the annual sermon which, we believe, is usually expected of honorary Canons in England.

After the Chapter come the parishes of the diocese, in alphabetical order, with their clergy, curtly described, as is usual in France, by the surname only. By dint of cleverly managed condensation, aided by ingenious devices and abbreviations, information is given about post-towns and railway stations, about the *status* of each priest, and the date of his birth and nomination to the charge, but not of his ordination. The publication of the date of birth is characteristic of the land where every one has to be careful to keep his "papers" always in form. One distinction, however, of great importance for the clergy themselves, is not marked. Each diocese is stated to contain so many *cures,* so many *succursales,* together with other appointments. This is a distinction, little understood in England, between cures the incumbents of which are *immovable* and those which are served by priests removable at the pleasure of the Bishop. The former only are strictly speaking *curés,* the latter are in official documents styled *desservants;* but in popular speech all alike bear by courtesy the higher title, which is given them also in the work under review.

A minor point of interest, which might escape any but a close observer, is that in Brittany some parishes still retain a *rector*. It is well known that the parochial clergy are paid by the State, in recompense for the endowments seized at the Revolution. It is known also what a miserable pittance they receive. It is less generally known how uncertain is their tenure of office. Only those who are *curés* properly so called have a position corresponding in any degree to that of our beneficed clergy. The *desservants* may be removed at the will of the Bishop. It is only fair to add, however, that legal difficulties make it hard for a Bishop to remove one of his clergy without providing for him in another parish. It is to this class, or to that of the *vicaires,* or assistant-priests, that the vast majority of the clergy belong. In the whole of France there are only 3,450 *cures,* against 31,083 *succursales.* The *vicariats* are partly paid by the State, partly by voluntary contributions. It is interesting in this connection to observe how arbitrary is the disposition of the public aid, and how utterly inadequate is the provision made for the larger towns. The diocese of Paris, with a population of over three millions, has only thirty-eight *cures,* 104 *succursales,* and the ridiculous number of seven *vicariats* paid by the State. A glance at the list for the diocese, with numerous priests attached to each of the great churches, shows that the reproach often levelled at French Catholics, of not knowing how to support their clergy otherwise than by State grants, is not deserved.—*The Guardian.*

---

## THE FALLIBILITY OF CRITICS.

PROFESSOR MARGOLIOUTH has published a pamphlet on the *Origin of the Original Hebrew of Ecclesiasticus.* Along with the review copy, he sends the following note:

"I beg that you will submit the enclosed pamphlet for review to some Semitic scholar, if possible an unbeliever, and request him to defend the genuineness of the document called the *Original Hebrew of Ecclesiasticus* against my arguments. If he is either unwilling or unable to do that, kindly inform the world that the Hebrew scholars of Europe have been caught misdating a document by 1300 years, and that it is therefore probable that their conclusions concerning the dates of the documents of the Old Testament are disfigured by serious errors."

The point of that note will be best appreciated by those who remember an earlier pamphlet of Professor Margoliouth's and what it led to. Nine years ago Professor Margoliouth published a pamphlet in which he contended that the higher critics were utterly wrong in the date they had assigned to such books as Ecclesiastes and Daniel. They had assigned dates to these books pretty closely corresponding to the time when it is known that the book of Ecclesiasticus was originally written. The Book of Ecclesiasticus was originally written in Hebrew, but the Hebrew original was lost, the book had come down to us in Greek. Professor Margoliouth worked on the Greek, found that it demanded a Hebrew original in metre, turned it back into that supposed Hebrew original, and showed that it was rabbinic Hebrew, wholly different from the Hebrew of Daniel or Ecclesiastes. The Hebrew of Ecclesiasticus, said Professor Margoliouth, is centuries later than the Hebrew of Daniel or Ecclesiastes. But we know when Ecclesiasticus was written. Daniel and Ecclesiastes must have been written centuries earlier—centuries earlier than the higher critics asserted.

The higher critics criticised that pamphlet. They denied that the original Hebrew of Ecclesiasticus was in metre. They denied that it was rabbinic Hebrew. They denied that the Hebrew to which Professor Margoliouth "restored" the Greek was anything like the original Hebrew.

Six years passed. Mrs. Lewis, of Cambridge, was passing through Palestine. Among some Hebrew MSS. which she bought there a leaf was found which, on examination, was pronounced to be a leaf of the lost original Hebrew of Ecclesiasticus. Mr. Schechter edited and translated it. And he had just done so when other nine leaves, following on at the point where Mrs. Lewis' leaf broke off, were discovered in the Bodleian Library, Oxford. This also was edited, translated, and published. It was seen at once that the Hebrew was not rabbinic Hebrew. It was not "new" Hebrew of any kind. It was good biblical Hebrew, and actually contained fewer "new" words than were to be found in the Book of Ecclesiastes.

The discovery was a triumphant vindication of the higher criticism. All European Hebrew scholars were interested. Many wrote dissertations on the discovery, or published editions of the precious fragments. Professor Margoliouth held his peace.

Three years have passed since the discovery. Professor Margoliouth has published another pamphlet. He contends that this is not the original Hebrew of Ecclesiasticus at all. It is a retranslation into Hebrew out of a Syriac and a Persian translation. The translator was an Arab, at least Arabic was his native language, but he had learned Persian. And he lived after 1000 A. D.

"This, then," says Professor Margoliouth, "is the miserable trap in which all the Hebraists of Europe have been ensnared. It was I that decoyed them into it, it is I that let them out of it. Driver and Nöldeke are not quite the men to be caught napping; but owing to a controversy in which we had been engaged, they had an *interest* in thinking this rubbish genuine; and it was this interest which put them off their guard. Mrs. Lewis, by her precious discovery, has hit biblical criticism harder than it ever was hit before, or is ever likely to be hit again. For the next time we proceed to parcel out Isaiah, will not our very street boys call out to us, 'You who misdate by 1300 years a document before you, what do *you* know of the dates of the Prophecies and Psalms?'"—*Expository Times* (*Edinburgh*).

---

## CANONIZATION OF SAINTS.

CANONIZATION is a regulating of the early custom of introducing names of the blessed dead into the diptychs from which the celebrant read, when he prayed for the living and commemorated the dead, at the altar. Originally each priest decided whom he would pray for or commemorate. Then the Bishops took on them to decide what names were to be read. Next the Metropolitans claimed to determine this. A furious controversy was waged over the recitation of the name of S. John Chrysostom in the diptychs, as also over that of Acacius. That some order should be introduced was advisable. S. Martin of Tours found that his people had elevated a highway robber into a martyr, who had been executed for his crimes, and were invoking him, and recording miraculous cures wrought by his relics. Guibert of Nogent tells us of a case that came under his own notice of a drunken man who was drowned, and was at once, by popular acclamation, declared to be a saint. In every place, said Guibert, old women canonize new saints by inventing all sorts of gossiping stories about them. The earliest instance of a regular

canonization that can be discovered is that of Ulric of Augsburg, in 993, and that was done by the Council then assembled at the Lateran, rather than by the Pope, John XV. Already, in the Synod of Aix-la-Chapelle, in 789, the veneration of fictitious martyrs had been forbidden, and in those of Frankfort in 794, and Aix in or about 803, the introduction of the cult of unauthorized saints had been condemned. Saintship among the Celts was a profession, a saint—*naomh*—was the head of the ecclesiastical settlement, quite irrespective of his moral character. Thus Peirio, abbot, who tumbled into a well when drunk and died of the consequences, was a saint; so was Cairnech, although he instigated a man to murder his own (Cairnech's) brother, and blessed him for the deed.—S. Baring Gould, in *Church Review.*

---

## SIGNS OF DISUNITY.

*To the Editor of the Church Review*:

OUTWARD and visible signs of divisions amongst Christians, and even amongst members of the Catholic Church, are already distressingly numerous. Surely it is our duty, whenever it is possible, to labor for the removal of these unhappy signs of disunity.

I have often wondered whether it is absolutely essential for American and English Churchmen—both united in the same communion—that they should in so many places abroad have separate and distinct churches. By these distinct churches we present a striking mark of division to others where no division really exists. This is utterly unnecessary and bad.

Newcastle.

11 Hill Street, Berkeley Square, S. W.

—*Correspondence of The Church Review.*

# Editorial.

## RESERVATION—AN EIRENICON.

IT has been a matter of regret to us that our pages should, within the past few months, have borne witness to a division among those who may justly be termed Catholic Churchmen, in regard to the lawfulness of Reservation of the species of the Holy Communion for the legitimate and *bona fide* use of communicating the sick. There are special reasons why all those Churchmen who stand fast by the "old paths" of the Catholic Faith as opposed to the new walks in destructive criticism and a minimizing of revelation, should stand together. We desire, therefore, to invite our friends who have already taken part in this controversy, and those as well who have followed it, to lay aside all pre-conceived opinions (as we have tried to lay aside ours), and to attempt to reach at least a working hypothesis upon which we may all agree, even though we may not carry that agreement into every detail.

The March number of THE CHURCH ECLECTIC contained a paper by the Bishop of Fond du Lac, entitled "Reservation Not Forbidden by the Prayer Book." In the April number, the Bishop's position was briefly contested by the Rev. Joseph M. Francis and the Rev. Jesse C. Taylor. Bishop Grafton replied to these critics in the May number; and the pages devoted to Correspondence in this present issue, contain the very careful and learned paper on the negative side of the question, by the Rev. W. F. Brand, D.D., in which the case against the legality of Reservation is so fully and ably presented, as, we think, to leave in the mind of every one the conviction that all that can be said against its legality has been well and thoroughly said. We should explain that Dr. Brand's late appearance in the controversy is due to the fact that he had been for several months confined to his bed as the result of a painful accident, but that very soon after the appearance of Bishop Grafton's paper he asked, and was gladly accorded, the privilege of replying to that paper when his strength should permit.

We are not inviting to this present conference those who do not recognize the *possibility* of a legitimate use of Reservation for communicating the sick, aside from the question of its legality.

As, unfortunately, we have among us some who minimize the value of the Holy Communion for any purpose, and so can hardly be induced to comprehend the longing for it which is a part of the life of really devout people, and which certainly is not lessened by illness, so we cannot expect that any conclusion which we may now reach will appeal to people of such minds. Happily, those who have criticised Bishop Grafton's paper in our own pages, have each explicitly denied any personal objection to Reservation *per se*. Mr. Francis writes:

"I do not wish to be understood, Mr. Editor, as opposed to Reservation when authorized by proper authority."[1]

Mr. Taylor writes:

"I do not write as against Reservation. I see that is an open question."[2]

Dr. Brand writes:

"On the floor of the General Convention, I have sought the revival of the Rubric of the First Book of Edward which orders the Reservation for the Sick."[3]

On the other hand, we have ourselves expressly disclaimed any desire for Reservation for any other purpose than that of communicating the sick. In reviewing a book of devotions containing an Office for Benediction of the Blessed Sacrament, in our July issue, we wrote:

"The office for Benediction which follows, in the same book, is one which we have no desire to introduce. It is wholly foreign to the spirit of the Anglican Communion, and wholly illegal."[4]

The question is therefore narrowed down to one purely of law, and as the question of fact is a considerable part of the larger question of law, we have great hope of being able to effect a mediation between those who have taken opposing positions, and, perhaps, of bringing us all alike to a common understanding. In this hope we are largely guided by the personal knowledge that of the several parties who have heretofore expressed themselves in this controversy, not one is a narrow partisan, who will argue for the sake of winning a doubtful personal victory in dialectics, and with the firm belief that each one is ready and willing to follow the noble example of the two English Archbishops, and carefully lay aside his own opinions, for an impartial study of the whole question.

[1] *Ch. Ecl.*, vol. xxvii, p. 62. [2] *ibid.* [3] *ibid*, p. 441. [4] *ibid*, p. 383.

The grounds upon which Reservation for communicating the sick has been believed to be illegal, may be comprised within three heads. These are: (1) the second rubric (sixth, in the English Prayer Book) at the end of the Communion office; (2) the provision in the Prayer Book of a special office for Communion of the Sick; and (3) the last paragraph of the twenty-eighth Article of Religion.

Happily for us, the question is one upon which the American Episcopate has expressed itself formally, and upon which English Bishops individually have taken similar ground to that laid down by their brothers in America. We refer to the declaration in the Pastoral Letter of 1895, which reads as follows:

"The practice of reserving the Sacrament is not sanctioned by the law of this Church, though the Ordinary may, in cases of extreme necessity, authorize the reserved Sacrament to be carried to the sick. We are deeply pained to know that any among us adopt a use of the reserved elements such as the Article condemns as 'not ordained of Christ.'

"Whatever theological motive or metaphysical meaning may be assigned to the rubric in the Communion Office, whatever historical coloring may be given to it, as a study of liturgics, no ingenuity of evasion can turn the plain 'shall not be carried out of the Church,' 'shall reverently eat and drink the same,' into an authorization of the use of the remaining elements for a service of benediction or for purposes of adoration. Most earnestly do we appeal to the clergy to consider the wrong of such disobedience alike to the letter and the spirit of our ecclesiastical law.

"We are pleading for loyalty to the Church; but there are deeper reasons and higher motives even than this. It must never be forgotten that our only relation to the Catholic Church is through our Communion with the National Church, whose ministers we are, and through our inheritance from the reformed Church of England. And this Church stands to-day claiming to be in America, in Doctrine, Discipline, and Worship, the fullest and fairest representative of the Church of the Holy Scriptures, of the Apostles and of the first centuries. She believes that she has to offer to those who have retained primitive order, the Faith and the Worship of the primitive Church. She believes that she has to offer to those who have kept the Faith, at least pure from Tridentine and later Roman traditions, the primitive order and a form of worship in which the old Faith is and can be preserved unaltered."

Before considering this weighty utterance in detail, let us consider what is the legal standing of the Pastoral Letter.

We do not claim for our Bishops, individually or collectively, an absolute inerrancy. We distinctly recognize in our nineteenth Article of Religion that national Churches may err and have erred. Consequently we do not maintain that our own national Church must always be free from error. We not only deny the infallibility of the Bishop of Rome, but that of any other Bishop as well; even of the whole body of Bishops in any one national Church.

Furthermore, the Pastoral Letter of the House of Bishops is not to be interpreted as a judicial decision. It is not the authoritative interpretation of a court. It would be accepted in an ecclesiastical court as a weighty piece of evidence, but not as absolutely binding upon the court. Not having heard evidence or arguments, the House of Bishops does not, in issuing such a Letter, issue it as of binding authority. It is extra-canonical, and the utterance of the Bishops in their capacity of chief pastors rather than in that of judges.

With these restrictions, however, the Pastoral Letters of the House of Bishops must be construed as documents of great weight indeed. They must ordinarily (if not universally) give to us a *working hypothesis* upon which we are to interpret the Prayer Book in the absence of canonical judicial interpretations. We are to accept whatever is laid down in these Pastorals as carrying with it an *a priori* probability of being the mind of the Church. The burden of proof as against any declaration of the Pastorals, rests upon him who questions such declaration, and he may only make good his contrary belief by contesting the Pastoral in an ecclesiastical court, on a concrete case.

But the Bishops, collectively as well as individually, are bound by the Book of Common Prayer and by the Constitution and Canons of the national Church. They may not set forth or authorize *in any case whatever,* or for any purpose whatever, that which is forbidden by the Prayer Book, the Constitution or the canons. If, then, we find that the Bishops do as a matter of fact authorize, or recognize the possibility in any case whatever of authorizing—even though such case might not arise but once in a century's time—the Reservation of the Holy Communion for communicating the sick, we must of necessity hold:

(*a*) That such Reservation is not contrary to the Book of Common Prayer, the Constitution or the Canons; or,

(*b*) That the Bishops have exceeded their lawful authority,

and thus that their action is wholly an usurpation of power which is not vested in them.

For, be it understood, the Bishops, neither individually nor collectively, have any power to set aside any portion of the Prayer Book, under any circumstances whatever. At his consecration each Bishop has promised "*conformity and obedience* to the Doctrine, Discipline, and Worship of the Protestant Episcopal Church in the United States of America." This is far stronger than the English oath of "obedience to the Archbishop and to the Metropolitical Church of *N.* and to their Successors." Yet in the case of the Bishop of Lincoln, when the point was raised for the defendant Bishop—we have always felt certain that it was a quibble of his lawyers and not a belief of the Bishop himself—that a Bishop is not bound by the letter of the rubric, but has a wider discretion than is granted to a presbyter, the point was very emphatically overruled by the Archbishop. Indeed, the Preface to the English Prayer Book expressly limits the judicial power of the Bishop, "so that the same order be not contrary to any thing contained in this Book." If the Bishop in England, then, has no authority to vary the provisions of the Book of Common Prayer, how much less can such authority, whether for one Bishop or for the whole bench, be claimed in America, where each Bishop has taken an oath of "obedience" to the "Discipline" of this Church; which, in part, is certainly contained in the Prayer Book! And it will hardly be claimed that a Bishop may legally "authorize" another to do that which would be illegal if done by himself.

---

Let us then apply these rules of interpretation to the declaration of the Bishops on the subject of Reservation, which we have quoted; and let us examine them very carefully, as containing the authoritative and probable construction of the rubric and other legal provision, until a court of competent jurisdiction shall pronounce otherwise.

"The practice of reserving the Sacrament is not sanctioned by the law of this Church."

This is undoubtedly the case. "Sanction" is positive; not negative. The sign of the cross in Baptism is "sanctioned by the law of this Church." On the other hand, kneeling on entering the church, the use of surplice or cassock, the practice of sitting at the reading of the Epistles, all, equally with Reservation, are "*not* sanctioned by the law of this Church." But does it follow that

these are illegal? The continuation of the same sentence, without even the intervention of a period, prevents such an interpretation of the words:—

"though the Ordinary may, in cases of extreme necessity, authorize the reserved Sacrament to be carried to the sick."

But if Reservation is *per se* forbidden by the Prayer Book, then by what authority "may" "the Ordinary" "authorize" it? Do the Bishops assert that the "Ordinary" is higher than the law? If so, he may "authorize" it for any other purpose, and under any other circumstances as well. If, however, the law is paramount to the authority of the Ordinary, then:

(*a*) Reservation cannot be contrary to the Law; or,

(*b*) The Bishops are mistaken in stating the power of the Ordinary.

One or other of these conclusions is absolutely unavoidable. And as we have seen that the declaration of the Bishops as to the law must be our working hypothesis until it is judicially overthrown, we must, as loyal Churchmen, accept tentatively the proposition that Reservation cannot be illegal, or else prove the contrary in an ecclesiastical court. And meantime, the burden of proof rests on him who denies the Bishops' assertion.[5]

---

This is really all that we have set out to prove. We are quite willing that our friends should hold, as a matter of personal opinion, that the Bishops are mistaken. Such a thing is by no means beyond the range of possibility. Yet such an opinion ought not to interfere with this working hypothesis, that Reservation may legally be authorized by the Ordinary, and so cannot at the same time be illegal. We venture to declare that this position cannot be overthrown, except by taking issue with the House of Bishops.

But though we cannot rightly be required to consider anything beyond this, yet, that we may not be charged with the evasion of difficulties, we shall proceed to further examination of the clauses quoted from the Pastoral Letter, and after that, shall,

[5]Lest it should be here alleged that the Bishops intended to condemn Reservation, although their words do not literally do so, we may cite the general report at Minneapolis at the time this Pastoral was issued, which was never contradicted and was generally accepted as true: that the Pastoral as originally drafted contained an explicit condemnation of Reservation; that it could not pass the House of Bishops until that condemnation was removed, after which the present guarded language was advisedly adopted; and that, in its final form as printed, the Pastoral was adopted on the motion of the Bishop of Fond du Lac himself.

though briefly, consider the rubric, the Office for Communion of the Sick, and the twenty-eighth Article.

But our further consideration is with this caution. Our point—that Reservation is, on the authority of the Bishops, legal as a working hypothesis—is proved here and now, without reference to what may follow. There are a number of points in the further considerations that may be open to controversy. Some of our arguments may possibly be overthrown. Yet this would not effect the validity of the position we have established. Our "working hypothesis," which we ask our friends who, metaphorically speaking, are sitting around our table, to accept, is based, not upon our opinions which may afterward be expressed, but upon the authority of the House of Bishops.

---

The Bishops continue:

"We are deeply pained to know that any among us adopt a use of the reserved elements such as the Article condemns as 'not ordained of Christ.'"

The "Article" referred to is doubtless the last paragraph of Art. XXVIII:

"The Sacrament of the Lord's Supper was not by Christ's ordinance, reserved, carried about, lifted up, or worshipped."

What kind of "use of the reserved elements" is here condemned as "not ordained by Christ"?

The word *condemn* does not occur in the Article. The Bishops do not declare that *every* use of the "reserved elements" pains them. They have just asserted the right of the Ordinary to authorize Reservation under certain conditions, and they can hardly be "deeply pained" at his exercise of this right. It is true that the Article asserts, and quite rightly, that "The Sacrament . . . was not by Christ's ordinance reserved." This statement is precisely similar to that of the Bishops already quoted, "The practice of reserving the Sacrament is not sanctioned by the law of this Church." Both these statements are literally true; and we deny neither of them. Yet neither of them is a condemnation of the practice. Reservation is a part of a means to an end. The *end* is the communicating of the people. This end is a part of Christ's ordinance. The *means,* whether by Reservation or otherwise, are no part of that ordinance. The same criticism, precisely, applies to the usual means for the distribution of the Holy Com-

munion. It is not by Christ's ordinance that the communicants advance to the altar rail and kneel to receive, nor by Christ's ordinance that the priest advances with the consecrated species to the rail—which are thereby both "carried about" and "lifted up." Yet if this carrying about and lifting up is not condemned by the Article, though certainly not expressly ordained by Christ, why should it be held that Reservation is condemned by it? The one means is no more ordained by Christ than the other.

Clearly, that which "deeply pains" the Bishops, is neither legitimate reservation, nor legitimate carrying about, nor legitimate lifting up of the Sacrament, one or more of which actions is inseparable from any reverent administration of it. They can only be pained at these acts *when separated from the reasonable intention of communicating the people.* The Bishops are pained at Reservation for other purposes than communicating the people; and we have ourselves condemned the same practice. They are pained at carrying about and lifting up the Sacrament for any unreasonable or unnecessary purpose; and so are we. They are, no doubt, most deeply pained if anything or anyone is "worshipped" in the Sacrament, other than Christ Himself.

"No ingenuity of evasion can turn the plain 'shall not be carried out of the Church,' 'shall reverently eat and drink the same,' into an authorization of the use of the remaining elements for a service of benediction or for purposes of adoration."

Our own words last month, which we have previously quoted, were fully as strong:

"The office for Benediction . . . is one which we have no desire to introduce. It is wholly foreign to the spirit of the Anglican Communion, and wholly illegal. It is in no sense other than Latin and local."

But as we used those words without the slightest intention of condemning Reservation for a legitimate purpose, so also it is evident the Bishops used their language; evident, because they have hitherto admitted the legality of Reservation, and because they explicitly condemn only "the use of the remaining elements for a service of benediction or for purposes of adoration."

"This Church stands to-day claiming to be in America, in Doctrine, Discipline, and Worship, the fullest and fairest representative of the Church of the Holy Scriptures, of the Apostles, and of the first centuries."

Apply this to Reservation. That it was a widespread custom of the Primitive Church will hardly be denied.* How, then, can "This Church" be said to be "the fullest and fairest representative of the Church of the . . . first centuries," if she refuses to communicate such of the sick, as, for any reason, cannot have the whole service, when another communion is ready to do so?

"She believes that she has to offer to those who have retained primitive order, the Faith and the Worship of the primitive Church."

Did "the primitive Church" refuse the reserved Sacrament to those who were in need of it?

"She believes that she has to offer to those who have kept the faith, at least pure from Tridentine and later Roman traditions, the primitive order and a form of worship in which the old Faith is and can be preserved unaltered."

Is Reservation for the sick a part of "Tridentine and later Roman traditions," or is it a part of "the primitive order"?

---

We come now to the rubric in the communion office. It reads as follows:

*"¶And if any of the consecrated Bread and Wine remain after the Communion, it shall not be carried out of the Church; but the Minister and other Communicants shall, immediately after the Blessing, reverently eat and drink the same."*

Certainly this sounds like a prohibition of Reservation. Yet we must remember that we must choose between accepting the legality of Reservation, or believing the House of Bishops mistaken or disloyal in declaring that the Ordinary may authorize it. Immediately after the Pastoral was issued, a number of Bishops of widely varying views, Eastern and Western, issued faculties to various of their clergy to reserve the Sacrament. The English rubric uses substantially the same language. Yet Bishop Grafton declared in his paper that he had personally received permission from Archbishop Tait, then Bishop of London, to carry the reserved Sacrament to the sick in a certain district, while he was in clerical work in England. Moreover, the English Church papers frequently make mention of such Reservation by permission of the Ordinary. Are all these Bishops deliberate law-breakers? Is the American House of Bishops disloyal to the Prayer Book?

*For a study of the subject in its theological and historical bearings, see Kempe, *Reservation of the Blessed Sacrament.*

Surely there must be some other interpretation of the rubric than that which seems to stand on the face of it.

Let us consider the history of the rubric, and, with it, of Reservation and the office for Communion of the Sick.

In the Prayer Book of 1549 there was no rubric in the Communion office directing what should be done with that which remains. The Communion of the Sick, which appeared in the same book, was prefaced by a long declaration in which the following appears:

"But if the sick person be not able to come to the church, and yet is desirous to receive the Communion in his house, then he must give knowledge over night, or else early in the morning, to the curate, signifying also how many be appointed to communicate with him. And if the same day there be a celebration of the Holy Communion in the church, then shall the priest reserve (at the open Communion) so much of the Sacrament of the Body and Blood as shall serve the sick person, and so many as shall communicate with him (if there be any); and so soon as he conveniently may, after the open Communion ended in the church, shall go and minister the same, first to those that are appointed to communicate with the sick (if there be any), and last of all to the sick person himself."

It is also provided in the office:

"And if there be more sick persons to be visited the same day that the curate doth celebrate in any sick man's house; then shall the curate (there) reserve so much of the Sacrament of the Body and Blood as shall serve the other sick persons, and such as be appointed to communicate with them (if there be any); and shall immediately carry it, and minister it unto them."

We see, therefore, that it may not be maintained that the Prayer Book order for Communion of the Sick was originally intended to supplant the primitive use of Reservation. Provision was made for both at the same time.

Soon after this came the flood of extreme Protestantism from the continent of Europe, and not only Reservation, but every other spiritual care of the sick, fell into disuse. The Prayer Book of 1552 dropped the express provision for Reservation; and if the present rubric had then been adopted, it could not be urged that no reference to Reservation was intended thereby. The beginning of our present rubric then came into the Prayer Book, but in such a connection as to show beyond doubt that no allusion to Reservation was intended. The rubric of 1552 read:

"And to take away the superstition, which any person hath, it shall suffice that the bread be such as is usual to be eaten at the table with other meats, but the best and purest wheat bread that conveniently may be gotten. *And if any of the bread or wine remain, the Curate shall have it to his own use.*"

It is the latter part, here italicized, that introduces the present English rubric.

As the Prayer Book of 1552 never came into general use, owing to the succession of Queen Mary to the throne, the same rubric was continued in the Elizabethan Prayer Book, without a thought of the scandals which were to flow from the permission in the last clause. Under that permission, puritan clergymen carried from the altars to their own tables, such of the consecrated species as well as of the unconsecrated bread and wine, as remained after the Communion. The scandal was very great.

Reservation, meantime, was not generally revived, though perhaps not altogether extinct, though the Prayer Book did not contain a word which could possibly be construed as a condemnation of it. The reason for this is that during the reign of Elizabeth, though there was the great revival of letters, religion was at a very low ebb. There was more of theological discussion than of "pure religion and undefiled." The sick were neglected, the well but scantily cared for. Mr. Wakeman says of this period:

"In the England of Elizabeth there was little room for the manifestation of any religious enthusiasm whatsoever;"[7]

While Mr. J. A. Froude writes, of the same age:

"Every earnest man who was not a Puritan was a [Roman] Catholic;"[8]

And Canon Overton, commenting on this quotation, says:

"This is a disagreeable way of putting it, but I fear there is a considerable amount of truth in the assertion, though it is too sweeping."[9]

So, growing worse and worse, passed away the reign of the last of the Tudors, and at length the theologians of the sixteenth century were succeeded by the earlier Caroline divines. Laud came into the field and began his marvellous work of bringing order out of chaos. We can but dimly appreciate the scandals which Laud corrected, and the terrible depths into which the Eng-

[7] *Church and the Puritans*, p. 49.
[8] *History of England*, xi, 471.
[9] *The Ch. in England*, ii, 35.

lish Church had fallen. Yet Laud and his contemporaries made no effort to build up personal religion among the humble, the sick, the outcast, the unfortunate. Reservation, though unquestionably legal, was not restored. And the reason is not far to seek. It was an age of bodily violence. Men, even those in high places in the Church, were indifferent to pain and suffering. Barbarous punishments were in vogue. Men more willingly caused physical pain to their adversaries than healed it among the distressed. Laud was a member of the atrocious Star Chamber, and president of the High Commission Court. As the deliberations of these were secret, we have no means of knowing how far he was personally to blame for their revolting barbarisms. When, however, we remember Laud's great influence, and his failure to disavow any of their acts, it is impossible to believe him innocent of "consenting with them." Alexander Leighton was condemned by the Star Chamber to a punishment so barbarous, that Canon Overton says it "reminds one more of the proceedings of Ojibbeway Indians than of English Christians."[10] Leighton himself declares that when sentence was pronounced, Laud—

"off with his cap, and, holding up his hands, gave thanks to God who had given him the victory over his enemies."[11]

And there are other instances of the kind in Laud's life. Nor was he the only one. The saintly Bishop Andrewes, whose private devotions are a model for all days, apparently gave his sanction to the burning of the two heretics, Legatt and Brightman.[12]

It is unpleasant to recall these dark phases in the life of two men so justly eminent in the Church of the seventeenth century; but unless we do so, it will be impossible for us to account for the rubric of 1662, which still stands in the English Prayer Book, and is only slightly varied in our own. Reservation, the pastoral care of the sick, the Church's duty to the unfortunate, were simply left out of consideration at that revision.

For it must be remembered that the Post-Reformation Church of England was at the high-water mark of Catholicism in doctrine, in 1662. The failure of the Commonwealth, following after

---

[10] *ibid*, p. 69.

[11] *ibid.*

[12] It is true that Mr. Ottley, in his *Life of Bishop Andrewes*, says, "There is some question as to the share Andrewes took in the matter of Legatt's execution." But his reasons for doubt are rather slender, and he admits that "Andrewes may have taken part in some stage of the proceedings." pp. 121, 122.

Laud's own revival within the Church, had caused the masses to flock to High Churchmanship—the Churchmanship familiar to us as that of the Caroline divines. Laud, truly, had laid down his life for the Church; but his spirit lived in the men who survived the horrors of the Commonwealth, and saw the Restoration of the Monarchy and the Church. And as they were men of like vigor and rigorous Churchmanship with Laud, so they were of like limitations in their strange neglect of the Church's pastoral work. Juxon, who succeeded to the primacy, and Frewen, Archbishop of York, were men disabled by age. Gilbert Sheldon, Bishop of London, and afterward (1663) Archbishop of Canterbury, is described by Overton as—

"a statesman rather than a divine." "He was somewhat deficient in spiritual-mindedness; in no man was the reaction against the supposed cant and hypocrisy of the Puritans more conspicuous."

Cosin, the author of the rubric, was somewhat more spiritually-minded, and Gunning was better still.

The practical weakness of the Church in pastoral work was fully shown in the great plague which devastated London in 1665—three years after the Caroline revision. Far too many of the Church clergymen fled. Von Ranke, usually fair and accurate, says:

"Whilst the Anglican clergy fled, the Presbyterian preachers mounted once more the pulpit."[18]

We are quite willing to believe that this is an exaggeration; that some were faithful in the hour of trial. But the spirit of the day was opposed to true practical religion, brilliant though it was in its orthodoxy. The Corporations Act, the Conventicles Act, the Test Act, and other acts of actual persecution of Puritans, are all contemporary with the Revision of 1662. For the first time since 1549, the Church completely disregarded Puritan desires. It is to her endless shame that she at once began to persecute her enemies, as they had previously persecuted her.

Is this the day whose gloss upon the Prayer Book we must perpetuate, and whose prohibition of Reservation *in the letter* we must maintain? We say, *in the letter*. For we have not the smallest doubt that the needs of the sick were farthest from the minds of the revisers of 1662 when they framed their rubric. They remembered the scandals which the Puritan clergy had com-

[18] *Hist. Eng.*, iii, 447.

mitted in carrying the consecrated bread and wine from the altar to the dinner table, and, zealous for the Faith as they were, this is the rubric which they framed, and which still appears in the English Prayer Book:

"And if any of the Bread and Wine remain unconsecrated, the Curate shall have it to his own use; but if any remain of that which was consecrated, it shall not be carried out of the Church, but the Priest and such other of the Communicants as he shall then call unto him, shall, immediately after the blessing, reverently eat and drink the same."

The former rubric had provided that "if *any* of the bread or wine remain, the Curate shall have it to his own use." The obvious intent of the new rubric is to give the Curate only that which may be still unconsecrated, and to *compel* a reverent disposition of the remainder of the consecrated species.

Not only was the Church not pandering to Puritan desires in 1662, but Reservation had not even been mentioned at the Savoy Conference between Presbyterians and Churchmen. It was not a Puritan grievance, because it had ceased to exist. The revision of 1662 was distinctly on Catholic lines. Nothing was conceded to the Presbyterians. There could have been no motive whatever for prohibiting Reservation. Laud had compiled the Prayer Book of 1637 for the Scottish Church, which was the "last straw" to Scotch Presbyterians; but in it there was no provision for Reservation. The sick were simply forgotten. The Holy Communion was used as a test before one could take his seat in the House of Commons. It was a curious mixture of right theology and bad religion.

But that condition was not to last forever. The Latitudinarian movement in the Church succeeded close upon the Revision of 1662. Orthodoxy without God's "pure religion and undefiled" is never a lasting force. The followers of Laud, firm in their romantic support of the Stuart house, became the Non-Jurors of later years. Chastened by the afflictions which they were forced to endure, they added a truer piety to their theology. And their Liturgy showed it. Their Communion Office, drawn up in 1718, made distinct, positive provision for Reservation.[14]

---

[14]"If there be any persons who through sickness, or any other urgent cause, are under a necessity of communicating at their houses; then the Priest shall reserve at the open communion so much of the Sacrament of the Body and Blood, as shall serve those who are to receive at home. And if after that, or if, when none are to communicate at their houses, any of the consecrated elements remain,

This is the history of the Rubric. We grant that in its letter it seems to prohibit Reservation. But our Bishops have found a better way than that of perpetuating the neglect of the sick which prevailed in the days when an Archbishop sat in the Star Chamber and presided in the Court of High Commission, which, as Archdeacon Taylor says in this same issue (p. 396), was "the most unpopular and liberty-crushing court ever erected in England." If ever the words were true, "the letter killeth, but the spirit giveth life," they are true in connection with this rubric. And they are the words of an apostle, and at least as binding upon us as are the rubrics of the Book of Common Prayer. The Bishops look upon the intention of the rubric, and they perceive it had nothing to do with Reservation. They recall that some rubrics have only a directory force,[15] and they give the sick the benefit of the doubt in this case.

Must we be such strict constructionists as to prevent the Church from doing her work of mercy rather than to violate the letter of the law? Is not the spirit of the Pharisee closely akin to this strict literalness? At any rate, can a man be said to break the Church's law, when he does that which the Church never intended to prohibit?

The Bishops limit Reservation to cases authorized by the Ordinary. For the purpose of our "working hypothesis" we are quite content to subscribe to this restriction. Our own private interpretation of the law goes somewhat further. As it will not be denied that Priests had the right to reserve under and subsequent to the Prayer Book of 1549, how and when, we ask, did the authority become vested solely in the Ordinary? In the Institution office, the Bishop, over his written signature and official seal, declares:

"And also [we] hereby do institute you into said Parish, [*or* Church,] possessed of full power to perform *every Act of sacerdotal Function* among the People of the same."

This would seem to us to confer upon a rector the faculty to

---

then it shall not be carried out of the Church; but the Priest, and such other of the Communicants as he shall then call unto him, shall, immediately after the Blessing, reverently eat and drink the same." Dowden, *Annot. Scot. Com. Of.*, p. 321. It should be remembered that through the consecration of Dr. Seabury, the American Church inherited the customs of the Scottish Non-Jurors as her common law as fully as she inherited those of the Church of England.

[15]Bishop Grafton points out that another rubric reads: "Then shall follow the Sermon"; but we do not interpret it as prohibiting a celebration without a sermon.

perform this particular function of his own motion, if it be legal in any event whatever; for it is certainly a "sacerdotal function." In the improbable contingency that any Bishop should refuse authority to any of his priests to reserve for the *bona fide* purpose of communicating any of the sick who for any reason might require it, we think the Priest would be amply justified in acting under this general faculty thus granted him at his Institution; and the rights of a rector not instituted are identical with one instituted. In case of an ecclesiastical trial for such action, it would devolve upon the Priest to show that his action was actually for the sole purpose of communicating the sick; and it would devolve upon the Bishop to show how and when authority became vested in him to grant or withhold this license.

At any rate, the words of the Bishops' Pastoral may not reasonably be interpreted to mean that the Bishop must authorize separately each and every instance in which a priest reserves the Sacrament. A call for the reserved Sacrament may often be a sudden call. The Bishop may choose to exercise a discretion, as to what priests he will trust with the faculties for Reservation; but to suppose that when a call comes to a priest, perhaps from a dying man, he must first write to his Bishop, wait while the letter follows the Bishop around his diocese, or perhaps around the world, and until he has received the Bishop's specific consent for that case alone, is simply to reduce the statement of the Bishops to an absurdity.

We plead for a recognition of the fact that many house-bound communicants would gladly receive the Holy Communion at Easter time, for instance, if there were any practicable way of communicating them. We plead with the Bishops that they will be liberal in their construction of the "cases of extreme necessity," though careful to see that their confidence is not misplaced or abused. We plead that the question may be considered from the standpoint of the sick, rather than from that of the lawyer.

# Notes from the Library

## MINNESOTA CHURCH CLUB LECTURES.

*Leading Persons and Periods in English Church History.* 1899. Milwaukee: The Young Churchman Co. Price $1.00 net.

The lectures of this series are five: Wyclif and the Pre-Reformation Period, by the Bishop of Louisiana; Cranmer and the Reformation Period, by the Bishop of Springfield; Hooker and the Post-Reformation Period, by the Bishop of Missouri; Pusey and the Catholic Revival Period, by the Bishop of Fond du Lac; Seabury and the American Period, by the Bishop Coadjutor of Arkansas.

Bishop Sessums has recognized the vastness of the tract of time assigned to him by writing a lecture which occupies about a fourth of the printed volume. No Churchman, however, can wish it shorter. It gives an admirably condensed sketch of the Growth of the Papal Power, and of the doctrinal and practical abuses which had grown up under Papal sanction, till they had reached a height oppressive and unendurable. Especially in England, after the Norman Conquest, the exactions of the Papacy were an incubus upon the life and liberty of the nation. Far larger sums of money were drawn from England to sustain the Roman curia, than the amount raised for support of the national government, while the vast possessions of the Church exempt from all taxation, threw the burdens of both Church and State upon the lay elements of the population. Then each Pope thrust his own creatures into English sees and benefices, and the friars of the four orders, acknowledging no authority but that of the Pope, brought anarchy and confusion into every English town and village. Legislative resistance to Papal aggression became more and more necessary. Mortmain was enacted in 1279, Provisors in 1343, Præmunire in 1352. Wyclif's chief efforts in the political field were against "the evil deeds of the friars." His chief boon to England, however, was a vernacular version of the Scriptures, made from the Vulgate, with the help of certain colleagues, and circulated through the country by his own order of "poor priests," Scripture preacners.

We cannot praise unreservedly Wyclif and the Lollards. He and they, in their subjectivity, too much resembled some of the modern denominations. Wyclif, like most of the mediæval divines, was an Augustinian Predestinarian. He seems also to have held the mediæval Roman doctrine that the Bishop and the priest were the same order, between the deacon and the Pope. His doctrine of the Eucharist seems hard to define, though we must not accept against him, the heresies respecting it, with which his enemies charged him. And the doctrine, "Dominion Founded on Grace," was capable of perversion in the interests of rebellion and revolution. He struck mighty blows at the corrupt system of Romanism. But we have great reason to be thankful that he founded no permanent schism in England.

Bishop Seymour's lecture on Cranmer, gives substantially the same view of Pre-Reformation evils in England that Bishop Sessums had given. The evils were the same or worse, but there were stronger influences rising up against them. In particular, the revival of learning, after the Greeks were driven from Constantinople, and after the invention of printing, threw floods of light over the darkness of ignorance and superstition. The modern world was begun. Cranmer and his helpers were scholars. The universities were appealed

to against the legal delays of the Roman curia. The authority of Julius II. and of Clement VII. was repudiated by King Henry VIII., and it became easy for the English Convocation to throw off the usurped authority of Rome. The Reformation had its own abuses, as the dissolution of the monasteries and spoliation of their lands, but this plunder of the Church itself was a security against the restoration of the ancient regime. The great gift of Cranmer's liturgical scholarship to the Anglican Communion was the noble and unsurpassed "First Prayer Book of Edward VI." Lowered in tone as it was by alien influences in Edward's Second Book, the whole trend of subsequent revision has been toward the restoration of the Catholicity of the First Book, which will remain Cranmer's enduring monument.

The Roman reaction, under Mary, which brought Cranmer to the stake with Ridley and Latimer and many an other martyr, showed England the dark side of Papalism, and left in the heart of the nation an ineradicable dread and hate of the system which bore those horrible fruits of murder.

Bishop Seymour carries on the history briefly, to the Restoration Settlement of 1662; glances at the spread of the Anglican Communion over all the world, and, finally, at the opportunities for Church extension furnished by the conquests of the United States.

Bishop Tuttle's lecture is on Hooker and the Post-Reformation Period. The wave of ultra-Protestant influence which passed over England from the continent, which had its greatest success in John Knox and the system of the Scottish Kirk, had its conflict with a more Catholic element in England, in the reign of Elizabeth and during most of the seventeenth century. The two elements might conflict in the individual, as well as in the nation. Hooker is an instance. By nature and by learning a Catholic, he still clung to some portions of the Predestinarian theory. After a noble treatment of the Incarnation, in the Fifth Book of the *Ecclesiastical Polity*, which had laid a splendid foundation for the doctrine of the Sacraments, and after a fine treatment of Holy Baptism as administered in the English Church, including the validity of lay Baptism, he tapers off into the Receptionist theory of the Holy Eucharist—a theory which, as Archdeacon Freeman says, was purely the invention of John Calvin, and never heard of in the primitive or even the mediæval ages of the Church. Yet Hooker was no Puritan. And the foundation principle of Puritanism, "the Bible only the religion of Protestants," "no law but God's," nothing to be in practice of which one cannot say, "Thus saith the Lord," was never more thoroughly demolished than in his immortal treatise. Truth goes not on one foot only. "Truth and Counter Truth" have always gone together in determining the limits of a sound doctrinal or practical theology. And Hooker brought out the "Counter Truth" of the Church's rightful authority, the "Counter Truth" to Puritan Bibliolatry, more powerfully than it has been done by any other modern, or even ancient divine. He clothed his resistless argument also in the matchless periods of a magnificent style—a style worthy of that great age of English literature which came in with the Reformation.

Hooker's solid argument is sometimes relieved by gleams of seemingly involuntary humor. He begins his grave discussion of lay Baptism with the dictum—

"It behooveth generally all sorts of men to keep themselves within the limits of their own vocation."

He could make the Puritan objections seem as ridiculous as they were captious and unreasonable. Yet he was no bigot. He was an example of the Catholic and liberal genius of the Anglican Communion, of that golden man of liberality and comprehensiveness which, carefully guarded from endorsing heresy as well as from excluding honest seekers after truth, characterizes the best and

soundest portion of the American Church. Bishop Tuttle rightly emphasizes Hooker's doctrine that every person baptized by a Christian in the name of the Trinity is a member of the Universal Church, and rightly lays this doctrine down as the platform and basis of much desired and apparently approaching Christian union.

Bishop Grafton's lecture is on Pusey and the Catholic Revival Period. The seventeenth century's conflict of Puritanism and Catholicity had been followed by the eighteenth century's indifferentism and unbelief. Neither the high-toned piety of Ken and the nonjurors, nor the powerful reasoning of Bishop Butler and Charles Leslie, nor the learning and force of Bishop Bull and Dr. Waterland, could stem the tide of deism and atheism which was passing over Europe before the French revolution. But there were forces at work in England which produced the Evangelical Revival under Simeon and Romaine and Venn and their school. And the Wesleyan movement, much as we regret its later misdirection, was then, as afterwards, the means of saving many souls and of helping to revive a religious temper and spirit in the land. The subjective side of religion, to a great extent, was holding its own against vice and infidelity. But there was need of a revival of the objective principles of the Anglican Church system, and this the so-called Tractarian leaders, Pusey, Keble, Newman, and their friends, were providentially raised up to accomplish. Keble struck the keynote in an assize sermon, and in the wonderfully beautiful and popular *Christian Year*. The *Tracts for the Times* ran on to the ninetieth number, and stirred the mind of England to its depths. Whether men favored or opposed, here was a force that could not be ignored. And really the logic and the learning of the controversy were on the side of the Puseyites, as men insisted on calling them, against, for the most part, mere ignorance and prejudice. The Library of the (translated) Fathers and The Library of Anglo-Catholic Theology showed the powers that lay behind the movement, as well as the Catenæ from Anglican divines that had been among the most convincing tracts of the series. Newman and Manning went too near the verge of Anglo-Catholicism and toppled over into Romanism, as others have done since (very few of whom had been catechized in Catholic principles from their youth), but the spread of the so-called Tractarian principles in the whole extent of the Anglican world has been one of the most noteworthy religious phenomena of the nineteenth century.

What are these principles? We will let Bishop Grafton state them. Firstly, "the Incarnation held a prominent place" in their teaching. "The incarnation, and the Church as the extension thereof." "The next distinguishing principle of the revival was its Rule of Faith." A twofold rule—not the Bible alone, as with the Protestant, nor the present Church alone, as with the Romanist, but the Scriptures as interpreted by the Church of all the ages—the faith held "always, everywhere, and by all." Again, the importance of Sacramental Grace. And, finally, as insisted upon by the Bishop of Fond du Lac, Christ's real Objective Presence in the Holy Eucharist, and the value of private Confession and Absolution. His lecture closes with a plea for work and for holiness in the Church and for a high-toned ritual in the worship of the American Communion.

The closing lecture is by Bishop Brown, of Arkansas, author of *The Church for Americans*. He proclaims himself a convert to the American Church, and, like other converts, enthusiastic in her cause. His subject is "Seabury and the American Period." It includes the early hindrances to our Church's growth, her later progress, and the prospect now before her. All the English denominations, and more, exist on American soil. Some of them gained a foothold in the country which the Eng-

lish Colonial Church either never had, or seemed likely to lose. The English Church suffered from the hostility to everything English which accompanied the American Revolution. It was a maimed organization, Bishopless, through the fault of the English State, neglectful and oppressive. It obtained at length the Episcopal Succession, and lived down the hostile prejudice; but years of growth and progress had been lost. It is within the memory-time of our older men that the most real progress has been made. Reason and Truth are on one side. But Reason and Truth often fail to get a hearing, where the old sectarian prejudices have pre-occupied the popular mind.

Neither the lecture nor the volume exhaust the advantages which the Church has over the sects. But the volume presents enough of Truth, new to the mass of the American people, to incline the hearts of those fortunate enough to read it, toward the Church of the primitive saints and martyrs, the Church of the Prayer Book and the Creed, the Church of the perpetual promise of the Lord.

---

## DR. MIEL.

*A Soul's Pilgrimage.* Being the Personal and Religious Experiences of Charles F. B. Miel, D.D. Philadelphia: Geo. W. Jacobs & Co.

In this little book, Dr. Miel, rector of the French Episcopal Church in Philadelphia, tells his readers in a simple and graceful manner, the story of his religious and personal experiences.

Charles F. B. Miel was born in France in 1818. Early his thoughts were directed to holy orders, and in due time he undertook the necessary studies. So studious was he that in the college he first entered, he, in the second year, carried off thirteen out of fourteen prizes. From this institution young Miel passed on to the seminary of the Diocese of Besançon. Here, too, by his earnestness and application, he soon rose to the front ranks, and on the occasion of Count de Montalembert's visit to the institution, was chosen to deliver on behalf of his fellow seminarians, an address of welcome to their honored guest. The next landmark in Miel's career was to pass on to the great seminary of Besançon and begin his four years' course in theology. The first year was spent in residence in the seminary, but the subsequent years were spent, as was the custom there, in lodgings in the town. In this way the students were in a manner initiated into the life and manners of general society. This arrangement allowed of young Miel's undertaking some tutorial work, and thus earning a little money, which he devoted to paying off some debts contracted in the course of his studies. While pursuing his theological studies, Mr. Miel came under the spell of the eloquent Jesuit de Place, and was led to enter the novitiate of the Society of Jesus. The chapter on the Jesuits, in which Dr. Miel narrates his life in the novitiate, and gives his views and reflections on the famous society and its methods, is well worth reading. It is very interesting and not one word of controversial bitterness or recrimination is written therein. In fact, it is a piece of affectionate reminiscence. Recalling old friends and companions whose paths have been so far apart in life, dwelling on the days of youthful zeal and high ideals, nothing of the blatant outcry so common among those who have left the Roman Church, will be found in the book from cover to cover. He thus writes of the Jesuit novitiate:

"I retain a precious and pious remembrance of it all. It was there I acquired the best of my early religious experience, and my notes of daily meditation are unequivocal testimonies of faith, of fervor and of zeal."

After spending fifteen months with the Jesuits, Miel, at his own instance, withdrew from the novitiate. He took up his residence in Paris and continued his preparation for holy orders. At this time he was under the direction of the noted Jesuit preacher, and rival of Lacordaire, Peré Ravignan. To us it is very interesting to read the words of one

who knew and heard Lacordaire, Ravignan, Montalembert, Ozanam, and many others noted in the ecclesiastical and literary annals of that day.

In June, 1844, Charles Miel was advanced to the priesthood by the martyr Affre, Archbishop of Paris, and became preceptor and chaplain to a noble family. Part of the time was spent in Paris, and at such seasons Mr. Miel officiated on Sundays at the Madelaine, preaching occasionally, and also having joint oversight of the Catechism.

At this time the eye of Continental Roman Catholics were turned on England with great expectancy. Notable Anglicans had sought rest in the Roman fold, and it was concluded that England was on the eve of returning to allegiance to Rome. Like many others, Mr. Miel was enthusiastic over the prospects in England, and so determined to give himself to the work of "reconverting" the Island. On the eve of his departure for England, Charles Gounod, of musical fame, who was then a theological student, brought to his friend Miel as a token of affectionate regard, his cotta and biretta.

Mr. Miel found England in a state of grave agitation over the restoration of the Roman hierarchy, and threw himself with energy into the fight, preaching, lecturing, and writing controversial pamphlets in defense of the Papal claims. He published two pamphlets: *Rome and the Holy Scriptures*, and *Rome and the Primitive Church*.

A Mr. Charles Collette challenged the Roman writer, and severely criticised his use of scriptural texts and patristic quotations in the interests of Rome. The result was that Mr. Miel was led to consult the Fathers and early writers in the original and not, as heretofore, in mere text books and controversial writings. The French priest visited the library of the British Museum, and after careful study found that the Papal fabric was raised on a very slender foundation, so far as related to the teaching of the primitive doctors. His superiors and friends could not or at least did not afford him any help in his perplexities. Surprise, fear, doubt, disgust, followed hard on each other. That which had been considered as immovable as the everlasting hills, was discovered to be but a foundation of sand. The only relief counselled was flight from the spectre of doubt, but Mr. Miel determined to lay the spectre, if possible, by study and reading. This only led to still graver doubts. Mr. Miel then determined on a visit to Rome. Here matters were aggravated the more, and the only course open was to withdraw from the Roman Church, and Rome itself. Mr. Miel then passed a short time in England, but soon discovered that he could not join himself to any religious body or party of Protestants. He therefore determined to leave the old behind, and started for the United States. Here he came in contact with many of the prominent men in letters, and was helped on to some posts of teaching and lecturing. He associated himself more or less with the ultra liberal movement in religion, but did not identify himself with any religious body, although he did some preaching in the large cities. His mind, however, all this time seems to have been working back to some middle ground between the extremes of Papalism and Rationalism.

In January, 1869, Mr. Miel came to Chicago and began the work of preaching regularly, but not in connection with any established religious body. The movement was what is now called *undenominationalism*. But this does not seem to have been satisfactory, for Mr. Miel tells us that he devoted himself once more to the study of the origin and early history of Christianity. A son of Dr. Whitehouse, Bishop of Illinois, was occasionally among Mr. Miel's hearers, and so was instrumental in bringing the ex-Roman priest and that esteemed prelate together. Many interviews followed, and the sequel was that Mr. Miel saw his way to seek admission into the ranks of our ministry.

On June 23d, 1871, Rev. Charles Miel was admitted by Dr. Stevens, Bishop of Pennsylvania, on the presentation of Bishop Whitehouse, to the exercise of his priesthood in the Episcopal Church. On the following Sunday Mr. Miel preached and officiated in the Cathedral of Chicago. In 1872 he became rector of the Church of S. Sauveur, Philadelphia, and received the degree of D.D. from the University of Pennsylvania in 1887.

We have been much interested in *A Soul's Pilgrimage*, and we think our readers will find it worth reading and not without profit.

---

## PHILLIPS BROOKS.

*Phillips Brooks.* By M. A. DeWolfe Howe. "The Beacon Biographies of Eminent Americans." Boston: Small, Maynard & Co. Price 75 cents.

This is a brief and appreciative sketch of the eminent Bishop of Massachusetts. It deals with the man rather than with the ecclesiastic, and is therefore, with entire justice, very laudatory in its tone. The man Phillips Brooks was indeed great. He represented Boston; the Boston of Emerson and Edward Everett Hale, which is truly a school with limitations; but Phillips Brooks represented the best of it. Indeed, Phillips Brooks, despite his ten years' career in Philadelphia, can no more be studied apart from Boston, than could be a Lord Mayor apart from London. And the Boston of to-day is probably under greater debt for its characteristic theology to Phillips Brooks, than to any other.

Dr. Brooks was a strong power in New England. We well recall hearing the late Bishop Welles express an opinion that the decadence of Unitarianism and the growth of the Church in New England, was very largely due to Phillips Brooks. As a preacher he wielded a power which has seldom been approximated; though in his later years, the rapidity of speech, which grew on him, was such that strangers to his voice could with difficulty follow him.

It is only as an ecclesiastic and a theologian that the great man and eloquent preacher was markedly deficient. His friends will at once reply that he was the very opposite of an ecclesiastic. But one may not hold high rank in ecclesiastical affairs and yet refuse the name of ecclesiastic. The outcry against his advancement to the episcopate was chiefly because of doubts as to the sufficiency of his Baptism, which doubts he refused to clear away, even if he could have done so; and because his impatience of the science of theology seemed to many to unfit him for the duties of the episcopate. His abilities, though great, were not such as marked him out for the episcopate. The very fact that the secular newspapers and the public at large, both of which are about as ignorant as they can be of the true requirements of the episcopate, demanded the election and consecration of Dr. Brooks—his biographer says he—

"had already received the suffrages of the unsectarian public; the newspapers and general opinion had said that if the Diocese of Massachusetts should fail to make Phillips Brooks its Bishop, it would fall irreparably short of a great opportunity"—

was sufficient to make it probable that the interests of the Church might be altogether different.

For the Church requires theologians for her best work. Not, indeed, that the greatest theologian is of necessity the best Bishop; but impatience of theology is a serious disability for the work of the high office. Dr. Brooks did not disparage dogma. Indeed, he served as a check to the Broad Churchmanship of the day, which has shown its sad plight since its check was removed.

"Preach doctrine, preach all the doctrine that you know, and learn forever more and more; but preach it always, not that men may believe, but that men may be saved by believing it;"

these were his words.

But yet his influence on the Church was not an up-building influence. He drew around him men who were distinguished for their haziness. He was a

balance wheel while he lived; but he did not direct them to a sounder Faith. This was the secret of his weakness, and of the weakness of Massachusetts Churchmanship. It is destructive; not constructive. Phillips Brooks always dreaded the rise of a Broad Church party, and did not desire a Broad Church organ. His conception was of a non-partisan, inclusive Churchmanship, which would lead men to work instead of to theorize; and it is another of the sarcasms of history that he became the idol of the most partisan of schools of thought, which carries theorizing to its farthest extreme. The narrowness of partisan *Broad Churchmanship* is the very reverse of the *broad mindedness* of Phillips Brooks; but though himself a *true* Churchman, he did not infuse the same characteristic into his followers.

Mr. Howe has done his work excellently, and as the editor of the series of "Beacon Biographies," as well as the author of this first volume of the series, will have performed a marked service to the literature of the day, if he can infuse his spirit into his co-workers.

---

## THE WORD "JEHOVAH."

*The Use of the Word "Jehovah" Examined.* By the Rev. Armine F. King, M.A., S. Andrew's Mission, Shiba, Tokyo.

Mr. King has been engaged for very nearly ten years in missionary work in Japan. On his arrival in that country he found—

"in the translation of the Old Testament, made by a joint committee of scholars and published by the Bible Societies, that the word Jehovah (Ehoba or Iehoba in Japanese) was printed uniformly in all places where the sacred tetragrammaton occurs in the original Hebrew;"

about 7,700 times in all. Moreover, in the Prayer Book of the *Nippon Sei Kōkwai*, drawn up on the dual basis of the English and American Prayer Books, the same use had been followed; so that the Japanese Prayer Book of that date contained the word Ehoba no less than 994 times. Congregations began the *Venite* with "O, come, let us sing unto Jehovah;" they were told in the Ten Commandments, "Thou shalt not take the name of Jehovah thy God in vain," and so forth.

The unwisdom of such a proceeding in the case of missions to the heathen appears particularly evident; because Ehoba can have no meaning for the Japanese mind, and it is teaching them to give God Almighty a *meaningless* name. Mr. King feels the practical evil in the course of his own work, and is convinced—

"that while we could have done quite well without the term in our English Bible and Prayer Book, even in the very few places where it occurs, its more frequent use in the mission field is apt to be positively harmful."

Owing to his representations, and those of others along with him, the Fourth General Synod of the *Nippon Sei Kōkwai*, 1893, reduced its use in the Prayer Book to some 45 passages, substituting elsewhere *Shu* (*Lord*) in its place. In the author's judgment, it might preferably have been altogether eliminated, and this pamphlet is the result of the discussion.

Mr. King takes some pains to trace back our present form Jehovah to its first originator; and finds him in *Petrus Galatinus*, 1516, a Franciscan friar, and penitentiary to Pope Leo X. He quotes from him the following sentences:

"Some of our contemporaries say that this name in our language is pronounced Ioua. . . . But they are palpably mistaken. . . . For these four letters do not give Ioua, if they are read as they are printed, but . . . they make Iehoua."

"Consequently they ought to be careful, who declare that this is pronounced Ioua with us. For it should be pronounced as it is written, not Ioua, nor Ieoua, but Iehoua, with a soft aspirate."

The word was introduced into our English translation by Tyndale himself, 1530, in his rendering of Ex. vi. 3, where

it appears hard to avoid it. It only occurs four times in the Authorised Version, and twice in the Psalms in the Prayer Book. Besides, Jah is found, Ps. lxviii. 4. Probably our author is mistaken in supposing that this latter is a misprint for "Yea."[1] The word *Lord* has been capitalized in the American Prayer Book; not so, however, in the English. The instances in the Revised Version have grown to ten, and the American Committee of Revisers desired uniformly to print Jehovah in the Bible, wherever the tetragrammaton is found in the Hebrew.

Mr. King gives the following facts in regard to other recent translations:—

*Jehovah*, in the Portuguese and Spanish, published by the Bible societies; and in the Holy Scriptures in Hawaiian, 1872. A Polish translation, 1875, has *Jehova* in Ex. vi. 3. The word has for some time past obtained in China, but in the recent version of Bishop Schereschewsky, has been admitted very sparingly. Luther's German translation has uniformly *Herr*, and similarly the Bible Society versions in Dutch, Norwegian, Swedish and Danish. An Italian version, 1864, has *Signore*. A French translation has uniformly *l'Éternel*, Various versions in South Africa and Australia have *Jehovah*.

In 1883 the Episcopal Synod of the Province of India and Ceylon passed a resolution that—

"the custom of the Church in substituting '*The Lord*' for 'Jehovah' should not be abandoned except in such passages and in those languages in which the ordinary term is manifestly inadequate."

It will be seen that, as Mr. King urges, the whole question in dealing with missions should be settled on some recognized principle. We are glad that he has been able to challenge the largely increased use of the word in recent translations of the Bible; and trust that his arguments may receive the attention which they certainly deserve.

[1]See McGarvey, *Lit. Am.* App. I. p. 25.

## CHRISTIAN SCIENCE.

*Christian Science.* What it is, what is new and what is true about it. By the Rev. William Short, M.A. Introduction by Hugh Miller Thompson, D.D., Bishop of Mississippi. New York: Thomas Whittaker. Price 25 cents.

It is a question to be seriously considered: On what ground is it wise and well to contend with Christian Science?

That Christian Science is gaining in the number of its adherents, no one doubts. That many excellent people have been drawn from the Church into its ranks, we know with sorrow. That it is for the most part a delusion, and that they who espouse it are given over of God to "believe a lie," we feel confident. But how can this be shown, with largest hope of winning back some who have wandered from the ancient fold of faith, and of restraining others who will be tempted to follow in their footsteps? The question confessedly is a difficult one to answer.

A tournament of argument, on the accepted lines of logic and with appeal to reason, is as difficult as it is likely to be fruitless. The text book of this sect, Mrs. Eddy's *Science and Health*, is so bewildering, unintelligible and incomprehensible, that we rise from the study of it in a state of mind akin to that indicated in these mirthful lines from one of Gilbert's *Bab Ballads:*

"His gentle spirit rolls in the melody of souls!
Which is pretty; But I don't know what it means."

If Mrs. Eddy's *Science and Health* could be stripped of the mystery which attaches to unintelligible language, or had been written in other than obscure sentences, Christian Science probably would have died "or ever it had been born." But it is in the field; it exerts an unaccountable attraction over certain minds; it must be considered patiently; its claims, however preposterous, must be weighed carefully, and answered.

The Rev. Mr. Short has given this subject exhaustive consideration, and we have the result of his investigation

in four readable chapters, with a characteristic introduction from the trenchant pen of Bishop Thompson.

The first chapter deals with this "New Religion and its Characteristics." The origin of Christian Science is traced and its likeness to ancient Gnosticism is shown. Mrs. Eddy's book receives severe attention, and the conclusion reached is that—

"What is new in Christian Science is not true, and what is true is not new."

The two succeeding chapters deal with the name, the philosophy and the pantheistic theology of this religion, so called.

The fourth and concluding chapter is devoted to consideration of "Mental Healing." In this connection we may remind ourselves, in passing, that Christ, so far as we are informed, never befriended the sick through effort to persuade them of the unreality of their ills.

The alleged cures of Christian Science, Mr. Short attributes to what is known today as "Suggestive Therapeutics." The question is raised as to whether the Christian Church has lost, and may not in measure regain, a power over diseases of the body somewhat akin to that exercised by our Lord Himself; in other words: "Shall the clergy return again"—presumably through practice of something like Suggestive Therapeutics—"to the healing of the body as a part of their Christian ministry?"

Mr. Short answers this question in the negative:

"One profession is about all that a man can well attend to. The greater knowledge required today in ministering to the salvation of mankind, indicates that a division of labor may be of divine ordering, and that physicians are as truly called of God to their part of the ministry of saving men, as the clergy are to theirs, and that it is not wise to combine the two again."

Mr. Short's conclusion is that—

"the philosophy of Christian Science is dangerous, its theology is heresy, and its therapeutics is quackery!"

## THE POPE.

*Urbs et Orbis;* or, The Pope as Bishop and as Pontiff. By Wm. Humphrey, S.J. London: Thomas Baker.

Fr. Humphrey brings together in this volume a mass of detailed, and, to us non-Romans, curious information, respecting the "Pope as Bishop and as Pontiff." We will not attempt more than to give a general mention of the scope of the work.

It is quite unnecessary to say that Fr. Humphrey is an ultramontane of the extremest type. Here are a few samples:

"The supreme Pontiff alone, as universal Ruler, has power to make an universal law, or bind the universal Church. It is not in the power either of any individual Bishop or of all the Bishops in one body, to make an universal law."

"The Apostolic See is, and can be, judged by no man."

"Nothing within the kingdom can be lawfully done against his will; and every power within the kingdom is directly dependent upon him. He is the one and only embodiment of supreme and universal power."

"To the Pontiff the election of Bishops belongs by *Divine* right. It is inherent in the Divinely established primacy. . . . When he has at any time given the right of election to the Bishops of a province, . . . this right flowed to them from his concession and was not a right inborn in them. The election, moreover, by them, of a Bishop, still requires his confirmation, so that his Divine right to the election of Bishops remains intact."

Emphatic assertion is neither proof nor is it equivalent to certainty, as Roman controversialists seem to assume. We wonder if Fr. Humphrey has ever read the fifth Canon of Nicæa, which says: "The Bishop shall be appointed by all the Bishops of the eparchy." Provision is made for the permission in writing of absent Bishops—"The confirmation of what is done belongs by right, in each eparchy to the metropolitan:"—so runs the same canon. No reference is made to the Pope. Instead of the right of election flowing out from the Pope to the provincial Bishops, as Fr. Humphrey falsely asserts, the opposite is the fact.

"In the Latin Church," says Bishop Hefele (vol. i, page 386 of English translation of *Church Councils*), this right of confirmation passed in course of time from the metropolitan to the Pope."

Pelliccia says that this was "at last in the fourteenth century left altogether in the hands of the Pope." We mention this to show how reckless and indifferent to history is the ultramontane when asserting the Papal prerogative.

*Urbs et Orbis* is divided into seven main divisions: (1) Elements in the Church of Divine Institution; (2) Elements in the Church of Human Institution; (3) Senate of the Pope; (4) The Household of the Pope; (5) the Diocese of Rome; (6) Sacred Roman Congregations; (7) Papal Blessing.

Fr. Humphrey says:

"The purpose of the present volume is to set forth the Papacy in action, with some account of the machinery by means of which the supreme Pontiff has governed and governs the visible Church."

To read a book like this is not without its educational value, for it puts forth a view of Papalism the most repellant, viz., that of a great spiritual absolutism, with its court and political machinery. And we know from the lives of Cardinal Manning and of Rosmini, how low the ecclesiastical politics of Rome can sink, and to what ends things are carried in the interest of Papalism. The system portrayed by Fr. Humphrey should have no attraction for the true Catholic. Nevertheless, persons in search of authentic information regarding the college of Cardinals, the Pope's household, the procedure of the courts, and the ordinary regulations of the Church in the city of Rome, will find *Urbs et Orbis* perfectly reliable; at least so testify Fr. Humphrey's ecclesiastical superiors.

---

## THE CHRISTIANITY OF S. PAUL.

*The Christianity of S. Paul.* By S. A. Alexander, M.A., Reader of the Temple Church and examining Chaplain to the Bishop of Hereford. London, New York and Bombay: Longmans, Green & Co. Price $1.25.

This is an attractive volume, in which are brought together seventeen sermons, preached on various occasions in the Temple Church, London. The title seems to give promise of rather more than we find in the book itself, for the discourses are arranged on no orderly plan, and present a picture of the Christianity taught by S. Paul, only so far as he is likely to present it who chooses his text mainly, though at random, from S. Paul's Epistles. The author seeks, in his preface, to forestall this criticism; but we are of the opinion that so long as the title stands *The Christianity of S. Paul*, effort to do justice to so great and so definite a subject, should have been more apparent than it is.

The sermons breathe a genial spirit; and, if there be deficiency in them, it seems to lie in the fact that the author's desire to "teach the life" greatly transcends his desire to "teach the faith." The *Christianity of S. Paul* was exceedingly doctrinal and dogmatic, which truth seems almost entirely to be overlooked in this volume.

So great a subject as "The Unity of the Church" is made to teach mainly the subordinate lesson of fraternal toleration. In the discourse on "Charity before Faith," S. Paul is pressed into service to denounce the Pharisee and exalt the Sadducee; while from I Cor. xiii. 13, is drawn the conclusion that "Charity without faith is better than faith without charity." If this be true, it is true, according to S. Paul, not through any disparagement of faith, but rather because (*vide* S. Chrysostom)—

"Love will *abide* when faith shall be swallowed up in sight, and hope shall be absorbed in fruition."

We especially commend the sermons on "S. Paul and the Cross," "Life a Trust," and "The Fewness of Christ's Disciples." From the last named of the three we transcribe the following paragraph:

"So we see everywhere in the Gospels this unavoidable selection of men. Christ is perpetually choosing—Choos-

ing for His disciples those who are willing to hear and obey the call. In the very first portrait given of Him, He is represented with a winnowing fan, separating the wheat from the chaff. He does not indeed seem to have ever expected that He would be welcomed by the world at large, or that at His coming He would find His faith triumphant upon the earth. Rather He regarded His Church as a small society, intended to act upon the world about it with a definite influence; comparing it now with the leaven which modifies the surrounding substance, now with the lamp which shines far out into the surrounding darkness. And if this is what He wished Christianity to be and to do, who can deny that He has been and is being successful? The Church has so far transformed the world that, even now, after these few brief centuries have passed, the whole fabric of modern civilization is, partly in practice, and still more in theory, built upon Christian principles; and there is no man living who would be what he is today if Christ had never trod this earth. In this sense we may say that, by a secret power and a subtle and pervasive influence, men have been compelled to own His sovereignty, to respond to His call, and to believe the 'report' of those who have preached in His name."

---

## THE WORD "PROTESTANT."

*The Word Protestant:* in Literature, History and Legislation, and its introduction into the American Church. By the Rev. William Henry Cavanagh. Philadelphia: George W. Jacobs & Co. Price $1.00 net.

This is a careful treatise on the use of the word *Protestant*, especially as used in ecclesiastical history, and with a view of showing, as the author does conclusively, how inapplicable the word is, in the title of "this Church." The writer shows himself to be a careful student and note-taker, and, throughout, evinces a most commendable effort to be as candid as he is thorough. This book consequently contains materials of great value, and such as in any renewed discussion of the subject of dropping the word *Protestant* from our Church vocabulary, cannot but be of eminent service. In particular, in tracing the various steps of the process by which it wormed itself into the Prayer Book and our ecclesiastical documents, he brings forward facts not, so far as we are aware, generally known, and which, in their number and variety, are both curious and perplexing. Their presentation here is both timely and important, and may well command the close attention of all who may be immediately concerned in the effort to change our ecclesiastical name.

Mr. Cavanagh considers, first, "The Word *Protestant* in Literature"; next, he sums up the history of the Pre-Reformation Church in a chapter entitled, "Light in Darkness"; this is followed by chapters entitled, "The German Revolt," "The Word *Protestant* Rejected in England," "The Word *Protestant* Adopted in America."

There is at times too great discursiveness in treatment, and there are sections which, though never uninteresting, bear only the remotest connection to the general subject. In particular, the first chapter, while laden with learned citations of the literary use of the word *Protest*, is calculated to daunt the courage of the reader at the outset; and is infelicitously placed, being far better fitted for an appendix than for an initial discussion. The chapter on "Light in Darkness," while not particularly relevant to the main subject, is specially interesting as helping to refute the oft-refuted misrepresentation and abuse of the Church in the "Middle Ages," so common among sectarian writers; and is withal an admirable specimen of both the comprehensiveness and condensation which are somewhat wanting generally in the book.

In the chapter dealing with the use of the word in connection with our own ecclesiastical title, Mr. Cavanagh finds that our present name was first officially adopted in Maryland at a convention of three clergymen and sixteen laymen, on November 9th, 1780, when the Rev. James Jones Wilmer moved "that the Church known in the province as Protestant be called 'The Protestant Episcopal Church,'" which was adopted. So early as 1638 and 1666, respectively, he finds the titles "Protestant Catholic"

and "Protestant Episcopal" colloquially used in Maryland for members of the Church of England, where the close proximity of Roman Catholics made some discriminating term essential. In Pennsylvania, on the other hand, the term "Protestant Episcopal" was originally applied to the Moravians, and that officially, in an Act of Parliament of May 12, 1747, relating to that colony.

We very gladly commend the book, and trust it may have a wide influence.

## UNITY IN DIVERSITY.

*Unity in Diversity.* Five addresses, delivered in the Cathedral Church of Christ, Oxford, during Lent, 1899. By Charles Bigg, D.D. London, New York and Bombay: Longmans, Green & Co. Price 80 cents.

The author of these addresses gives expression, in his preface, to the fear that—

"some may think them a mere beating about the bush, because they do not deal explicitly with the questions of the day."

We do not find this to be so. On the contrary, a substantial charm of these addresses lies in the fact that attention is skilfully drawn away from present conflicts and present combatants, back to ancient and universal conditions which make it possible, if not inevitable, that there shall be from time to time within the Church, periods of agitation which can be bridged only by the resolute exercise of faith and forbearance.

Within the Church at the Apostolic Age, were S. Peter and S. Paul, drawn in different directions, not so much by natural temperament and individual opinion, as by the varying circumstances of their providential leading. Between these two there was "no difference in what we call dogma;" but so diverse were their fields of action, and so different was the dealing of our Lord with one from His dealing with the other, that they became representatives, unconscious founders, of Schools of Thought which have survived in all succeeding ages: S. Paul the Mystic, and S. Peter the Disciplinarian; S. Paul the prophet, and S. Peter the pastor; the mission of the one to lead the Church on, the mission of the other to hold the Church together. In the unknown author of the Epistle to the Hebrews is found a blending of the two; but most of all in our Lord Himself,

"the great Reconciler, in whom is the harmony of contradictions, the fulness of the Divine."

This, in brief, is the line of thought followed in Dr. Bigg's addresses on *Unity in Diversity.* The concluding chapter gives, somewhat too briefly, the illustration from history; and the application to present troubles in the Church of England is left wisely for the hearer or the reader himself to make. This much, however, on general lines, is indicated in one of the concluding paragraphs:

"Our last thought, as it was our first, should be of that great Person who stands above the parting of the waters and orders their flow. In Him all good men meet, because from Him all their gifts proceed. He gives the spirit of prophecy and the spirit of discipline, the means and the end. He is Alpha and Omega, and His sevenfold gift embraces all nature as He made it. Our part is to seek Him along the path that He has marked out for us, to purge away by His help all that offends His eyes, all that He did not make; but neither in ourselves nor in others to cut away any branch of the Tree of Life. For 'thou knowest not whether shall prosper either this or that.' God alone can prune His Vine, for He alone knows which of its thousand buds carry within them the promise of the future."

## OXFORD CHURCH TEXT BOOKS.

*Oxford Church Text Books. The Thirty-nine Articles.* Vol. I. By the Rev. B. J. Kidd. New York: James Pott & Co. Price 30 cents net.

This little book contains, in convenient shape, a brief, clear history of the Articles of Religion of the Church of England, tracing them from their first draft under Henry VIII., describing the Lutheran and Protestant influences, the XLII Articles of Edward VI., and the final settlement under Elizabeth. It is

shown that while the phraseology is often taken bodily from Protestant sources, it is altered to exclude Protestant error, and to express Catholic doctrine. The statement of Pitt that "the Church of England has a Popish liturgy and Calvinistic articles" has been often repeated and widely believed; but no better refutation of this untruth is needed than the history of the Puritan opposition to the Articles because they were not satisfactory from a Calvinistic standpoint.

The Articles of Edward were confessedly Protestant, but the changes made under Elizabeth restored their Catholic tone. While, however, they spoke with no uncertain sound of the Sacraments, and the authority of the Church, they condemned many Romish errors and abuses. It was a day when controversy was inevitable, and there was, perhaps, some advantage in having the last word.

The second half of the book is an analysis of the first eight Articles. It gives the English and Latin texts, and indicates the sources from which each phrase is derived, by different kinds of type. Tables of the various alterations are given which are of much convenience to the student.

The explanations are generally clear and good with one unfortunate exception. In the discussion of the second Article, a measure of ignorance is imputed to our blessed Lord, and the contrary doctrine is compared to the Lutheran idea that Christ's humanity is omnipresent, both of which, it is asserted, destroy the integrity of Christ's human nature, overthrowing the doctrine of the Incarnation. The point of the comparison is not obvious. An omnipresent human body is not conceivable; while the idea of a human nature filled with the fullness of divine personality and wisdom only interprets literally the words of S. John, "The Word was made flesh and dwelt among us." It not only does not deny the doctrine of the Incarnation, but states it in its clearest terms, as taught by doctors of the Church in every age. It is to be regretted that this series of little books, containing so much that is valuable and helpful, seems committed to this unhappy error of imputing ignorance to our blessed Lord. The one fly gives a bad savor to the whole ointment.

The remaining Articles will be treated in Vol. II.

---

## FICTION.

*A Gentleman Player.* His Adventures on a Secret Mission for Queen Elizabeth. By Robert Neilson Stephens. Boston: L. C. Page & Co.

Mr. Stephens has already done some good work in historical romance. This is a story of the time of Queen Elizabeth, during the Essex Conspiracy. Harry Marryott, a gentleman by birth, becomes an actor in Shakespeare's plays. He is fond of wine, and one night, in a drunken stupor, falls in with some carpenters employed in the Queen's private garden, and there follows them, where he is found by the Queen. After inquiring who he is, and how he came there, she commissions him to warn and effect the escape of one of her favorites who is accused of high treason. She has reasons of state for not openly forbidding his arrest or pardoning him, so takes this means of getting him out of danger. Marryott is therefore cautioned not to let it be known that she employed him, and is warned not to expect any aid whatever from her in the event of his capture or even death. He accomplishes his mission successfully, after many thrilling adventures of various kinds, including his own capture through the instrumentality of a woman, and a bold dash for liberty. Finally he escapes to France. After the death of Elizabeth he returns to England, and is knighted by King James for ridding the country of a famous band of robbers. An element of romance is deftly woven into the story in the relation of the hero to the woman who assisted in his capture, and afterwards helped him to escape.

## FOR REQUIEM CELEBRATIONS.

*Missa pro Defunctis.* A short and easy setting of the Requiem for All Souls', Funerals, and other occasions. Compiled by the Rev. James M. Raker, M.A., Headmaster of the Cathedral Choir School, Fond du Lac, Wis. Price 25 cents net; ten copies, $2.00. Address the compiler.

The musical reforms inaugurated by the Benedictines of Solesmes, under the guidance of Dom Pothier, aroused a widespread interest in the subject of liturgical music. The Plain Song Society has done not a little to quicken this interest among Anglicans, by its reproduction of ancient music books and by its treatises on music. We are glad to see that interest in the subject is not lacking even here in America, as Mr. Raker's work bears evidence. His *Missa pro Defunctis* is a musical setting of the communion office with the anthems proper for funerals. These are the Introit, Gradual, Tract, Sequence, and Communio, which are all excellent renderings into English from the Latin. The music is drawn from the Sarum and Solesmes office books, with some numbers taken from the Ratisbon Gradual. While the strict canons of liturgical music have been scrupulously adhered to, Mr. Raker has evidently had in mind the capabilities of the average choir, so that the result is a musical setting of the Eucharistic office for funerals, which is very melodious and easily learned. The whole work shows thorough technical knowledge and painstaking labor.

---

## A PARISH REGISTER.

THE *Canonical Church Register*, just published by THE YOUNG CHURCHMAN Co., is a handsomely made book, bound in half leather, opening easily at any page, following closely the lines of the Canons, and sold at very much lower prices than other Parish Registers have been sold. The smallest size is adapted to 400 communicants, with proportionate space for other entries, and costs $2.75. Several larger sizes are also made. The plan is an excellent one, and will enable small parishes and missions to possess a substantial and enduring Register, without paying a prohibitive price for it. Letters of endorsement are printed from the Bishops of Western Michigan and South Dakota.

---

ALMOST the only quarterly now surviving in America which devotes itself chiefly to history and to literature with something of the old amplitude is the *Sewanee Review* of the University of the South. It is edited by Prof. William P. Trent, and it is hereafter to bear the imprint of Longmans, Green & Co.

---

# Summaries.

## HOME.

AT the meeting, in New Haven, Conn., on June 20th, of the General Association of Congregational Ministers of Connecticut, which censured Dr. Barrows for marrying divorced persons, the members of the association bound themselves by a resolution which makes it impossible for them to marry persons who are forbidden to re-marry by the laws of any other state or the rules of "other Christian Churches."

THE *Living Church*, of July 22d, gives this interesting description of some of the work of the Fathers of S. John the Evangelist, in Boston:

"Following an early custom of the Church, two priests from S. John the Evangelist, Boston, together with the vested choir and trumpeters, marched through the streets at the West End in solemn procession a few Sundays ago. When a pause was made, the crowd was addressed by Fr. Converse, with an in-

vitation to vesper service. This will be often repeated during the summer, and has made a deep impression in the neighborhood."

---

The late (Methodist) Bishop Newman is reported on good authority to have made this notable statement, shortly after his elevation:

"It is my firm conviction that not many years will pass before the Christian denominations of the world will number no more than three: The Roman Catholic Church being one, the Protestant Episcopal, to which, with greater and greater attraction, both the Methodists and the Presbyterians and Congregationalists will be drawn; and the Baptists, who will maintain for all time their doctrine respecting immersion, which alone will keep them from being absorbed, like the Presbyterians, into the Episcopal Church."

---

The "Declaration" concerning a more rigid canon on Marriage and Divorce, which has been sent to all the Bishops and clergy in the United States, is remarkable in many ways.

First, in the large number of signers, some 1,500. Among these are the most prominent Bishops and priests of the Church.

Second, in the list of signers being almost equally divided between High Churchmen and Low Churchmen. Both are here united in upholding the laws of morality and common decency within the precincts of the Church.

Third, in the absence of many names one would expect to find there.

---

The Sitka (Alaska) *Chronicle* reports that on May 25th the Anglican Bishops, the Rt. Rev. Dr. Barker, of Olympia, and the Rt. Rev. Dr. Rowe, of Alaska, visited the Russian Cathedral of the Archangel Michael, at Sitka. They were received with every possible courtesy by the rector, and were shown all the noteworthy features of the Church. The article goes on to say:

"The Rt. Rev. Dr. Barker repeatedly told, with a warmth bordering on enthusiasm, how our Bishop had lately honored with his presence the Anglican convention held at San Francisco for the election of a new Bishop. Judging from the tone of open friendliness and cordial sincerity which marked all the Anglican Bishops' words and manners, they pay to our Russian Bishops the tribute of the most earnest respect and sympathy, without a trace of any other feeling. At parting, the guests were presented with a souvenir consisting of handsome views of the church, and a copy each of the sermons of the Rt. Rev. Bishop Nicholas, adorned with the author's portrait. Love for love! Peace be with them, and all good things from the Lord!"

---

It is a pleasure to us that, with more than usual celerity, the consent of a majority of the Standing Committees has been received to the consecration of the Rev. J. M. Francis as Bishop of Indiana, and that the papers have been sent to the Bishops for their action. The only Standing Committee which declined to give assent is that of Southern Virginia. It is stated that their action is based on a somewhat shadowy connection of Mr. Francis with the Cowley Fathers when he was in his diaconate; a connection which, we believe, consisted of the fact that Mr. Francis was once the guest of the order while studying in Oxford, where he was courteously and hospitably entertained by Father Benson—truly a serious charge. Evidently, if one has visions of an Episcopal election at any time in the dim, distant future, he should be careful with whom he takes tea; for may not microbes be carried into the system by tea? Apparently the Virginians consider that they may be, and that those microbes are so tough that even the lapse of years, with service in the foreign mission field, cannot wholly annihilate them. Seriously, we are surprised at the action of Southern Virginia; and if there is to be such an alliance between South and West, "Evangelical" and "Catholic," as outlined in the excellent clipping from the *Southern Churchman*, which we are reprinting in these pages, we have a right to ask for more generous treatment at the hands of Virginians.

In All Saints' Church, Newport, R. I., the Rev. Braddin Hamilton, of New York, lately preached a very notable sermon, before a large and fashionable congregation of society people, on the sanctity of home life. With commendable courage he said:

"A very serious evil, which assails many a happy home in our land, is the home wrecker, the man or woman whom you entertain in your home, to whom you introduce your friends, who all the while is scheming in his or her heart to wreck and rob your home. . . . . The people of Newport are endowed with the powers to suppress this evil. These persons are very sensitive about their social standing, and Newport is the acknowledged head of this country. If home wreckers are received into society and into all the homes of the land, if the home wreckers get society's sanction here, they do not care about the Church's censure anywhere. . . . . Therefore, we ask you as a favor toward the Church, to refuse to recognize divorce in your good society. We do not like to advise any one to be cruel, but in this case duty makes it a necessity. If you have a friend or a relative, who has so erred, simply say to them: 'I am very sorry, but for the sake of respect of my home, for the sake of the general effect on the community, for the sake of morality, and the Church, I cannot treat you as I did before.' Now, if you will take such a stand, you will do such a kindness to the Church and such a favor to the community in general, that God in His mercy will not fail to grant you a reward."

In commenting on the sermon of the Rev. Mr. Hamilton, the Rev. Dr. Tomkins, of Holy Trinity Church, Philadelphia, is reported by the *North American* of July 1st to have said:

"I am very strongly opposed to divorce. I think the Church ought to take strong grounds against it, particularly against re-marriage after divorce. And I think social ostracism would have good effect in diminishing the number of divorces.

"I hope the Episcopal Church is going to take stronger grounds than she has.

"The first remedy, I think, is for the Christian ministers to take a strong, fearless stand against marrying divorced people. Again, society ought to protect itself by refusing to acknowledge socially those who have been re-married after divorce. Thirdly, our state laws ought to be made more stringent, so that it would be very difficult for a divorce to be obtained."

And when asked, if he meant that the innocent party in a divorce suit should be included in this ban of Church and society, he said:

"It should include the party connected innocently, as well as the party connected guiltily. The mere fact of being innocent of offence does not break the marriage vow. Husband and wife may not live together, perhaps, if sin on either side has crept in. But they are still bound by their obligations."

---

The Presiding Bishop has issued a pronouncement asserting his right to take order for the consecration of the Rev. James B. Funsten as Missionary Bishop of Boise, and according to his order then issued, Mr. Funsten was consecrated on July 13th. The Presiding Bishop conceives that by charging neglect of duty against his lamented predecessor and his heirs, and by calling his own previous official action a "mistake," the canonical process is so simplified that he can exercise a primatial authority which would not otherwise be vested in him. The line of reasoning is certainly peculiar, and it might be suggested that if this present order is also a "mistake," the position of the Bishop thus consecrated would be delicate in the extreme. Judge Stiness comes to the rescue with a legal brief in which, among other things, he declares that he has heard that there was once a precedent, but does not know whether it is true; truly a naive confession for a lawyer to make—particularly for a Judge of the Supreme Court. The Presiding Bishop quotes liberally from this brief in his pronouncement, speaking officially of Judge Stiness as Judge of the U. S. Court, and then, in the next week's paper, declaring that this was a mistake, since he meant R. I. Supreme Court. Bishop Paret takes up the defence, in *The Churchman*, and explains that since, under Title I, Canon 19, § vi.

[2], the "House of Bishops may prescribe" how and where "the Bishop or Bishops *so* elected and consecrated" (*i. e.*, elected and consecrated according to the previous provision marked [1] in the section), "shall exercise Episcopal functions," the House of Bishops may, now that Bishop Funsten has been consecrated, assign him to the missionary district of Boise. But he entirely overlooks the fact that the power of the House of Bishops is expressly limited to those Missionary Bishops "*so* consecrated" as the canon requires, which is exactly the fact now in question. Moreover, *if* any action whatever is required, then Bishop Paret and those with whom he was associated in the consecration are guilty of a gross violation of the canons, which involves somewhat unpleasant penalties. But for our part, we are quite willing to relegate this episode to the category of the similar case of the Mexican consecration, as a closed incident. We have no desire to continue a controversy which has had so many unpleasant features. We remembered the sad cases of Bishop Jenner—a self-denying, holy man, who was consecrated to the episcopate and was then obliged to resign because of a technical flaw in his title—and of Bishop Webb, of Grahamstown, and tried to save the American Church and a noble priest from rushing into the same chasm. We failed; but, at any rate, no one rushed into it without having his eyes wide open. After all, the Protestant Episcopal Church deserves this new Jenner case for preferring to substitute an anomalous office of Presiding Bishop, without canonical limitation, for the ancient arrangement of Archbishops, who would be governed by precedent if not by canon. We must expect to have our Presiding Bishops range all the way from office clerks to Popes, according to the sweet will of the incumbent, until we are prepared to abolish the office for something with history behind it. The only redeeming feature of this unfortunate episode is that the *de facto* Bishop of Boise is a man who may be gladly welcomed into the episcopate, and who will make an earnest and untiring leader in a difficult field of work.

## FOREIGN.

THE Rev. S. Hewitt Fullerton, M.A., lately chaplain for the shipping in San Francisco, Cal., is announced in the *Church Review* as the successor of the Rev. W. Webb-Peploe, M.A., as chaplain of the shipping on the Tyne.

THE Archbishop of Paris, says the London *Guardian*, has instructed the Abbé Demnire, curate of Notre Dame de Lorette, to withdraw from circulation a pamphlet in which he proposed that those who believed in the innocence of Dreyfus, should be branded with a hot iron!

THE secular papers announce the receipt by cable of a despatch declaring that the Archbishop has issued an opinion that the ceremonial use of incense and processional lights is illegal in the Church of England. We await further particulars.

THE Bishop of Chichester has been ridiculing the idea that there is a crisis in the Church.

"He had made inquiries, and asked, 'Have you a crisis?' But no one knew anything about it. There was a great deal of nonsense written on this subject in the newspapers, but in spite of all this, the work of the Church was going quietly on."

THE Rev. W. A. Cooke, M.A., who some four or five years ago seceded from the Anglican to the Roman Communion, has repented of his folly and sought readmission to the Church of his baptism. He has been appointed curate of Lognor Buxton, apparently without having undergone undue penance. Perhaps his

few years' association with the Romanists was considered sufficient.

---

On Thursday, June 30th, at S. Paul's Cathedral, London, the Archbishop of Canterbury consecrated three new colonial Bishops—the Rev. Henry Whitehead as Bishop of Madras, India, the Rev. George Lanchester King as Bishop of Madagascar, and the Rev. W. G. Peel as Bishop of Mombasa, Central Africa. The sermon was preached by the Rev. Canon Gore.

---

The Rt. Rev. the Bishop of Guildford, who has been a member of the lower house of the Southern Convocation for thirty-three years, and for the last thirteen has acted as its Prolocutor, has felt obliged, through the feebleness of advancing years, to resign this honorable position. The Dean of S. Paul's and Archdeacon Kaye, on behalf of the House, expressed the universal regret of all its members.

---

The Rt. Rev. Dr. Day, Bishop of Cashel and Emly, Ireland, has announced to his diocesan synod that owing to infirmities of sight and hearing, he is no longer able to continue his Episcopal work, and therefore intimated that he has forwarded his resignation to the Bench of Bishops, to take effect this coming October. Dr. Day, who is eighty-three years of age, was the first Bishop elected under the new system created after the disestablishment of the Irish Church.

---

The Archbishop of Canterbury recently unveiled at Rugby a marble statue to Judge Tom Hughes, the author of *Tom Brown's Schooldays.* On the pedestal of the statue is the name of the judge, with the date of his birth and death, and with the notification that he was the author of *Tom Brown.* Underneath is the inscription: "Watch ye, stand fast in the faith, quit you like men, be strong." Alluding to the work of the great Head Master Arnold, the Archbishop said he doubted if there ever lived a man who could have portrayed so vividly all that that school had become under his direction as Hughes had done.

---

The recent patronal festival of the well known London Church of S. Peter's, London Docks, has recently been celebrated with the usual solemnity. The services, which were of a very ornate character, and attended by crowded congregations, were followed by a luncheon, which is quite a feature of these annual festivities. In responding to the usual toast, the vicar, the Rev. Fr. Wainwright, said that it was the desire of the S. Peter's clergy to be obedient to their Bishop, but they must be obedient in the Church's way, and that whatever belonged to the Church must be upheld. It was further stated that of the 500 regular communicants attached to the Church, 350 had been educated in the parish schools; a statement which goes far to show the value of Church schools when managed as Church schools ought to be, with reference to the definite teaching of Catholic doctrine and practice.

---

At its recent session the Convocation of Canterbury has had under consideration the Ecclesiastical Procedure bill, which is an attempt on the part of the Archbishops to obtain the sanction of Parliament to Diocesan and Provincial Courts for the trial of ecclesiastical causes. The draft of the bill was fairly well received by the lower house, and after a few amendments of some importance safe-guarding the rights of the Church, was adopted. It was however, resolved that "it is undesirable to press for immediate legislation;" this being no doubt due to the excited state of the country in regard to Church questions. The secular press looks upon the attempt to revive the spiritual courts with suspicion, and for the most part denounce the bill as playing into the hands of the Catholic party. The leading High Church papers are generously satisfied with it, though conceding that it does not reach their just demands.

THE *Westminster Gazette* announces the death of Dr. Weibel, of Luzerne, an eminent statesman and jurist, and one of the warmest supporters of the Old Catholic movement. He was intended for the priesthood, but he informed the Bishop who was to have ordained him that he could not teach the doctrine of the Immaculate Conception. The prelate, unwilling to lose so promising a candidate, said that he would ordain him if he did not publicly condemn the doctrine. Dr. Weibel refused, however, to be a "Breadbasket Catholic," and he returned to the University of Munich, where he passed a brilliant examination for the degree of D.C.L. He soon had an extensive practice in Luzerne, and was elected a member of the Great Council. He became an important political personage, and his *Civil Code* was a standard book. For five years he had been a member of the Swiss Federal Council; but amidst the many claims of a busy public life he found time for ceaseless advocacy with his tongue, pen, and purse of the Old Catholic movement, of his services to which his *Christuskirche* will remain an abiding memorial.

---

THE death is announced, at the age of seventy, of the Rt. Rev. Dr. Tozer, some time Bishop of Zanzibar, Africa. The See had been founded in 1859, but Bishop Mackenzie, its first head, and nearly all his staff, succumbed within eighteen months of their arrival in Africa. In 1862 the Bishopric was offered to Mr. Tozer, and he was consecrated on the Feast of the Purification, 1863. Bishop Tozer, in the face of some opposition, moved the seat of the episcopate from Central Africa to Zanzibar, but the wisdom of his step was afterwards fully justified. From the first, says *Church Bells*, Bishop Tozer foresaw the necessity for training up a native ministry. The gift of five black slave-boys from the Sultan started the school, and, soon after, British cruisers began to bring in freed slaves. To the founding of the school, which has since grown into the theological college, Bishop Tozer devoted most of his energies. In 1872 the strain of the work, intensified by the cholera and a terrible hurricane, ended in the breaking up of Bishop Tozer's health, and in 1873 he had to resign the See. He subsequently attempted Bishop's work again at Jamaica and at Honduras, but in each case was hardly able to hold on for more than a year. Of late he returned to the haunts of his youth, and led a retired life in lodgings at Dawlish or Exeter.

---

SHOULD news of the Anglican Church in Honolulu be chronicled as Foreign or as Domestic? At any rate, the following account of a recent ordination by Bishop Willis in his Cathedral will not be without interest, even if the diocese is in a somewhat anomolous position. It is taken from a communication to the London *Guardian:* On Trinity Sunday the Rev. Kong Yin Tet, who was admitted to the diaconate four years ago, was ordained priest in the cathedral at 6 A. M. Morning prayer was said in Chinese by Mr. Yin Tet. The Bishop then preached, a young Chinese who learnt English at Islani school acting as interpreter. As the clergy and Bishop proceeded to the sanctuary a Chinese translation of the hymn, "Holy, Holy, Holy," was sung to the tune in *Hymns Ancient and Modern*, the singing being led by a surpliced choir of Chinese men and boys, a Chinese lady being organist. The candidate having been presented, and the Litany said in Chinese, the Bishop proceeded with the Holy Communion. The Epistle and Gospel, after being duly announced from the sanctuary, were read in Chinese from the chancel by a lay-reader. The *Veni Creator* was sung in Chinese. The priests who took part in the laying-on of hands were Canon Kitcat and the Revs. W. Ault and J. F. Lane. As the service proceeded, the Nicene Creed, *Sanctus*, Lord's Prayer, and *Gloria in Excelsis* were said or sung in Chinese. At the Communion, Anglo-Saxons, Chinese, and Hawaiians kneeling side by side, bore witness to the unity of the Church.

THE difficulties attending the union of Church and State in India have been ever a constant source of irritation between the Church and the Protestant bodies of Christians. In the times until recently, when the army was the controlling influence in every district, the Commandant, as the representative of the British Crown, had complete authority, limited only by the orders of the Red Book. Under those conditions the consecrated buildings of the Church of England were regarded by the military authorities as only so many army chapels, and they would loan the use of them to any religious denomination which asked for their use. Of late, things have somewhat changed in the administration of ecclesiastical affairs in India, and the Bishops have become something more than officials of the State. As a consequence the Church in India has made a strong protest against the compulsory "loaning" of their consecrated buildings to every kind of sectarian that came along. The result is that the Bishop of Madras has issued a circular letter to the clergy of his diocese in which he states that the control of these churches is no longer vested in the secular authority. But, he adds, when exceptional circumstances exist, he hopes "the clergy will place no difficulties in the way of allowing them to be used for Presbyterian or Wesleyan services." It is one thing for the Bishop to make such a request, and another for the officer in charge of the station to order their use. But we should like to ask on what grounds the Bishop makes the reservation in favor of the Presbyterians and Wesleyans?

A CERTAIN Protestant association in Ireland, it matters little as to its constituents or whereabouts, has, according to the *Irish Ecclesiastical Gazette*, issued a tabulated list of "innovations," stated to be contrary to the Reformation. This is for the guidance of Protestant Churchmen generally, so that members of any congregation anywhere may at once be able to detect the slightest attempt to introduce the thin end of the wedge of Ritualism, and take immediate steps to protect themselves against any insidious attempt to lead them in the narrow path that makes for Rome. The list ought to be circulated this side of the Atlantic, if it is not too late! The principles at stake include: (1) the rising of the congregation at the entrance and exit of the clergy; (2) the ceremonial turning away from the people after the sermon (must the poor unfortunate preacher crawl backward down the pulpit steps?); (3) turning to the east during the Creed; (4) the wearing of the cassock; (5) the delivery of the Communion Bread into crossed hands; (6) the ceremonial carrying of any of the Communion vessels from or to the vestry by the clergy; (7) the standing for a hymn, or *for any other reason* (italics ours) during the collection of the offertory; (8) the formal placing of it on the Holy Table; and (9) the new ceremonial benediction from the chancel by the clergy with uplifted hands and extended fingers! This last item is truly formidable. It reminds us of the lamentations of a clerical friend who, deprecating the advance of Catholic doctrine and practice in the Anglican Communion, shook his head warningly and said, "Brother, we need a second Reformation!"


## THE CHURCH ECLECTIC.

TERMS: Published monthly, at $3.00 per annum. $5.00 pays for two years. Special rates to the Clergy and Candidates for Holy Orders, $2.00 per annum, in advance.

☞ All business, whether editorial, advertising, or regarding subscriptions, should be addressed to the Publishers,

THE YOUNG CHURCHMAN CO.,
MILWAUKEE, WIS.

THEODORE M. RILEY, D.D.,

ADJUNCT PROFESSOR OF PASTORAL THEOLOGY, GENERAL THEOLOGICAL SEMINARY.

# THE CHURCH ECLECTIC.

VOL. XXVII. SEPTEMBER, 1899. No. 5

## THE SEVEN CHURCHES AND THE SEVEN SACRAMENTS.

A STUDY.

By the Rev. J. A. M. Richey, B.D.

IN many respects, the Book of the Revelation of S. John the Divine is a sealed book; but to a greater or less degree this may be said of many, and, indeed, all portions of Holy Scripture. It means that the fulness of their revelation is not made clear; all the light they contain is not disclosed.

This is not strange.

"The Word of the Lord endureth forever. And this is the Word which by the Gospel is preached unto you."

This Word engrafted on the fleshly table of the heart shall still be our text book when pen, ink and paper are no more. The infinite and eternally increasing Knowledge, Love and Glory of the land of everlasting light, will illumine the Word as "eye hath not seen nor ear heard, neither hath entered the heart of man"—on earth. If the few keys of the organ are capable of unlimited variations, of what must the notes of Holy Scripture, played by the inhabitants of Heaven, be capable?

That much in Holy Scripture and especially in the Apocalypse is hidden, does not bar us from striking such chords of harmony as in our searching and rambling over its keys we may modulate into.

The first three chapters of the Revelation, which was given S. John on the Isle Patmos, concern the things written to the Seven Churches. The Seven stars and golden candlesticks, taken in connection with the letters to the Seven Churches, easily suggest to our minds the Seven Sacraments; more than that, offer corroborating evidence to the other statements made concerning them throughout Holy Scripture.

There is no need of argument as to the number of the Sacraments here. *Sacrament* is a word of human origin, employed for convenience; but the things which it signifies are Divine. That seven ordinances of Christ possess that peculiar nature, there is no doubt in the Catholic Church. The mind of the Church, in whatever direction applied, is "that mind which was also in Christ Jesus." The Holy Spirit, who is the Inspirer and Guide of the Church, receives the things of Christ and shows them unto her. That the Church has from the beginning used Seven Sacraments with outward signs and inward gifts, is manifest. That the intent of the letters to the Seven Churches was to enumerate and define the Sacraments, need not be claimed; but, that these letters are not confined to any one interpretation nor limited to any local revelation, is in accordance with God's Word; and it may be shown, I think, that in some sense the Seven Sacraments are set forth in the letters to the Seven Churches.

It is evident that the provisions and warnings for each of the Churches were to be heeded by all. The words to each conclude:

"He that hath an ear, let him hear what the Spirit saith unto the Churches."

Thus we may take the Seven Churches to represent the Church of Christ scattered throughout the world, and the provisions and warnings applied to them to be a system of Divine dealing with the whole Church throughout the world and down the ages.

Compare the words to the Seven Churches with the numerous portions of Holy Scripture bearing on the several Sacraments:

I—Baptism: "Except a man be born, etc.; "Repent and be Baptized," "and wash away thy sins," etc., etc.

"To the Angel of the Church of Ephesus" it is written: "These things saith He that holdeth the seven stars in His right hand, who walketh in the midst of the seven golden candlesticks."

Here we may see Him, who, having ascended up on high and received gifts for men, holds out to them in His right hand seven gifts through the Sacraments of His Church. To become partakers of these gifts they must be united with Him who holds the seven stars and walks in the midst of the candlesticks, and this is effected by Baptism. He who is Baptized is a member of Christ and an inheritor of the Kingdom of Heaven, with all its gifts.

"To him that overcometh" (to him that is Baptized), it is

said, "will I give to eat of the tree of life, which is in the midst of the Paradise of God."

The tree of life is the Saviour Himself, to whom we are united in Baptism.

Preparatory to Baptism is repentance: "Repent and be Baptized;" and the Angel of Ephesus is bidden to "repent and do the first works." The more important was it for him to do this because he had discerned between truth and lies, between those who were Apostles and those who were not, and only lacked that perfect repentance that would lead him on to the loyal acceptance of his "first love," Holy Baptism; "the first works," without which repentance could not avail, because without it the sins could not be washed away.

II—Penance: "Except ye repent ye shall perish;" "whose sins thou dost forgive they are forgiven;" "confess your faults one to another," etc., etc.

"Unto the Angel of the Church in Smyrna" it is written: "These things saith the first and the last, which was dead, and is alive." The words with which the Lord describes Himself to each Church, describe also the nature of each gift of which He makes the angel of each Church the steward and messenger. He "which was dead" "died for our sins," and He provided "the first and the last" means of forgiveness for us: "The washing of Regeneration" and the absolution of Penance. When after Baptism we sin, we die in our sins; and by Penance he which was dead is alive again, by burying afresh his sins in the Saviour, and partaking of His life. They that have fallen from Baptismal Grace, "which say they are Jews and are not" (because by sin they have broken their covenant and are cut off from God), "are the synagogue of Satan."

"The devil shall cast some of you into prison" (the chains of hell and sin), "that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life."

He who unto death is faithful in using the penances of life, and by them "overcometh" (the evil one) "shall not be hurt of the second death," because being "dead indeed unto sin" he is "alive unto God through Jesus Christ our Lord," who shall raise him from the dead.

III—Holy Communion: "Except ye eat the Flesh of the

Son of Man," etc.; "This is My Body," etc.; "A body hast thou prepared Me;" "He taketh away the first that He may establish the second," etc., etc.

"To the Angel of the Church in Pergamos" it is written: "These things saith He which hath the sharp sword with two edges." The connection here is readily seen by comparison. The sharp sword with two edges is "The Word made Flesh," with two natures. "The Word of God is quick and powerful and sharper than any two-edged sword," etc. The Sharp Sword manifestly refers to "the Word made Flesh," who thus had a body prepared for Him, for Sacrifice and Heavenly food. The chief fault found with the people of Pergamos is that they hold the doctrine of Balaam and eat things sacrificed unto idols. It was on this account that the Prophet Elijah put the false prophets to shame by sacrificing to the true God. The people of Pergamos are bidden to repent, evidently to leave off mingling with the heathen and partaking of their Sacrifices, and to offer the One Sacrifice acceptable to the Father. As the result of this repentance it is promised:

"To him that overcometh will I give to eat of the hidden manna" (the Bread come down from Heaven; hidden beneath the outward sign) "and . . . a white stone" (a clean heart), "and in the stone a new name written" (the Word engrafted more deeply and indelibly upon the heart by frequent and good Communions), "which no man knoweth saving he which receiveth it;" because only the individual can know all the vices overcome and all the virtues acquired in the strength of the "Bread of Life."

IV—Holy Matrimony: "From the beginning of the creation God made them male and female . . . they twain shall be one flesh . . . What, therefore, God hath joined together, let not man put asunder." "And God blessed them and God said unto them, Be fruitful and multiply, and replenish the earth, and subdue it." This earthly relationship, typical of Christ and His Church, is blessed and elevated by Him through His Church.

"Unto the Angel of the Church in Thyatira" it is written: "These things saith the Son of God." He is the fruit—to us—of a Holy Wedlock, the union of man with God; "conceived by the Holy Ghost, born of the Virgin Mary;" the only begotten Son of God and the Son of the most highly favored among women, the

holy and ever Virgin Mary. The few things He has against the Church in Thyatira, notwithstanding their faith, patience, charity and works, are the sins of fornication and adultery. He promises great tribulation unless they repent; and this is undoubtedly to teach the Sanctity of Marriage. The blessing promised to those who thus overcome, is power over the nations, evidently by bringing up children in the Lord, by whom their name and power shall be extended and multiplied from generation to generation.

V—Confirmation: "The laying on of hands;" "Simon Magus saw that through laying on of the Apostles' hands the Holy Ghost was given;" "Have ye received the Holy Ghost since ye believed?" etc., etc.

"To the Angel of the Church in Sardis" it is written: "These things saith He that hath the Seven Spirits of God." The "Seven Spirits" we take to represent the sevenfold gift of the Holy Spirit in Confirmation. This is the gift given the Christian to strengthen and lead him on to perfection. The words to the Church in Sardis describe the deficiencies of some of her members, thus: "I know thy works that thou hast a name, that thou livest" (the Baptismal name written in the book of life), "and art dead." Evidently "dead" signifies the withering of that life begun in the Regeneration of Baptism, but which is "ready to die" through lack of the strengthening of God's Holy Spirit, like the plant struggling above the earth, but perishing for want of the gracious rain from Heaven. Wherefore the unfaithful of Sardis, who had apparently "received and heard" the message of this strengthening of the Holy Spirit, are bidden: "Remember how thou hast received and heard, and hold fast and repent." "Be watchful and strengthen the things that remain." "He that overcometh" (thus) "the same shall be clothed in white raiment" (the "wedding garment" of righteousness and true godliness, by the guidance and sanctifying of the Holy Spirit), "and I will not blot out his name out of the book of life, but I will confess his name before My Father and before His Angels."

VI—Holy Orders: "All power is given unto Me . . . Go ye, therefore;" "I will give unto thee the keys of the Kingdom of Heaven;" "Whatsoever ye shall bind on earth shall be bound in Heaven," etc., etc.

"To the Angel of the Church in Philadelphia" it is written: "These things saith He that is holy, He that is true, He

that hath the key of David, He that openeth and no man shutteth; and shutteth and no man openeth." Here, as in the words to the other Churches, He that possesses all power and gifts in Himself, describes Himself with that gift or power in Heaven which He has given to and bids His Church rightly use on earth. "He that is holy" says: "Be ye holy, ye that bear the vessels of the Lord." "He that is true" says: "Go, teach all nations." "He that hath the key of David . . . that openeth . . . and shutteth," saith: "Whatsoever ye shall bind . . . and loose on earth" "shall be bound . . . and loosed in Heaven." Of "them of the Synagogue of Satan which say they are Jews and are not, but do lie," it is said: "I will make them to come and worship before thy feet, and to know that I have loved thee." This shows the priests of the Christian Altar to be superior to those of the Sacrifices of the Law. He promises to keep them "from the hour of temptation" that keep "the word of My patience." He bids them: "Hold that fast which thou hast, that no man take thy crown." He promises: "Him that overcometh will I make a pillar in the Temple of My God" (which every steward bearing His Mysteries is), "and I will write upon him the name of My God" ("He that heareth you heareth Me") "and the name of the city of My God, which is New Jerusalem, which cometh down out of Heaven from My God"—which is "the Church of the living God, the pillar and ground of the truth."

VII—Extreme Unction: The inward Grace of this Sacrament is restoration to bodily health ("the Lord shall raise him up"); pardon of sin ("if he have committed sins they shall be forgiven him"); and strength to bear suffering and pass through the valley of the shadow of death ("for in that she hath poured this ointment on My body, she did it for My burial").

"Unto the Angel of the Church of the Laodiceans" it is written: "These things saith the Amen" (denoting perfection, completion, the seal to all that has gone before), "the faithful and true witness" (the promise of the full assurance to the soul that shall awake up after His likeness and see, face to face,), "the beginning of the creation of God" (the beginning of the Resurrection life, the New Creation, which the soul shall possess in Jesus Christ). It is manifest that the anointing of the sick is not exclusively nor chiefly intended as a means of restoration to this life, for raising a man from each malady that might come upon

him and keeping him perpetually alive upon earth, though a temporal restoration may often be according to the will of God. It must, in its deepest meaning and with its greatest and fullest blessing, refer to that joyful Resurrection ("the Lord shall raise him up") when all sickness, sorrow and weeping shall be done away, and the body endued with extraordinary and everlasting powers. The Laodiceans, lukewarm and not fit for the presence of God, wretched, miserable, poor, blind and naked, relying on their earthly riches and increased goods, were in constant peril of the summons, "Thou fool, this night shall thy soul be required of thee." The counsel given them is:

"Buy of Me gold tried in the fire" (of affliction and sickness preceding death), "and white raiment" (of forgiveness), "that the shame of thy nakedness do not appear; and anoint thine eyes with eye salve that thou mayest see" (beyond the delusions of this life, to the glories and joys of that to come). "As many as I love I rebuke and chasten: be zealous, therefore, and repent" ("prepare to meet thy God").

Of Extreme Unction it would thus seem true:

"Behold, I stand at the door, and knock: if any man hear My voice, and open the door" (use faithfully and worthily this Sacrament), "I will come in to him, and will sup with him and he with Me" (the Viaticum). The promise is: "To him that overcometh" ("that endureth to the end") "will I grant to sit with Me in My throne, even as I also overcame and am set down with My Father in His throne."

"He that hath an ear let him hear what the Spirit saith unto the Churches."

---

## MARGINAL READINGS—GREEK TEXT.

### Matt. xviii. 11; xix. 9.

By the Rev. Edward P. Gray.

IN the Gospel of S. Matthew xviii. 10, 11, our Saviour, in discoursing of the regard due to humble believers, or "these little ones that believe in Me," has these words:

10. "Take heed that ye despise not one of these little ones; for I say to you, that in heaven their angels do always behold the face of My Father which is in heaven. 11. For the Son of man is come to save that which was lost."

These last weighty words of verse 11 are omitted in the Revised Version, and by many modern critics, being supposed to have been taken from a later utterance of our Lord given in S. Luke xix. 10. Accordingly, the Joint Commission proposes to sanction its omission in reading the Lessons, by inserting in the margin this note, referring to R.V.: *"Many ancient authorities omit this verse here."* This brief critical note is utterly inadequate, and misleading to the unlearned reader, because it does not tell him that very many more authorities, among them the most ancient of all, contain the verse.

Let us compare the weight of these authorities. Those for the omission of the verse are: the Coptic versions of Century II or III, Origen (III), codd. Sin. and Vat., Euseb. can., Juvencus, Hilary, Jerome (IV), Syr. Jerus (V), cod. L (VIII), cursives 1 (X), 33 (XI), 13 (XII).

The witnesses for the verse are the old Latin and Syriac versions, Tertullian twice (II), Origen twice (III), other Syriac vrs. (IV-VII), Vulgate, Chrysostom, Ambrose (IV), Ethiopic, Armenian (V), codd. D I (VI), E (VII), V (VIII), F G H K MXΓΔΠ (IX), S U (X), and numberless cursives.

The internal evidence confirms the documentary; for these words were not likely to have been interpolated here, having no obvious connection, as Origen himself remarks; and so, once accidentally omitted, would be more likely to be passed over in some copies. Further, if they had been taken from Luke xix. 10, the word "to seek," so appropriate to the mention of "seeking" the lost sheep in the next verse, would not have been omitted. On the present occasion, our Lord urges that men should not despise child-like believers in Him, not only because the angels are appointed by God to care for them, but the Son of man also came "to save that which was lost." On the subsequent occasion, in the house of Zaccheus, He urged the same truth in behalf of the despised publicans, and emphasized it by adding that He came *"to seek* and to save that which was lost."

Without doubt, it is the testimony of the Vatican and Sinaitic codices that has led so many of the modern critics to reject these words in this place. But I have already shown, on the Last Twelve Verses of S. Mark, that their testimony was discredited in a very marked manner by previous and contemporary authorities, where there was more scope for testimonies. Those abundant

testimonies showed that these two codices gave their sanction to the very grave omission of twelve verses of the most weighty character, which were overwhelmingly sustained by primitive and by apostolic authority. In the light of this fact, their testimony here can add but little to the scanty adverse testimony to this verse, which has abundant evidence in its favor, both external and internal.

This saying of the Saviour of men is thus a twin gem of the one recorded by S. Luke, and by no means ought to be considered doubtful, or allowed to be omitted in reading the Lessons. The Joint Commission's note on Matt. xviii. 11, should therefore be stricken out.

II. On Matt. xix. 9, the Joint Commission proposes this marginal note: *"The text of this verse is very doubtful."* A strange sort of guide for the unlearned reader, who wishes to know what our Saviour actually said, and an assertion calculated to dissolve the authority of the verse. Yet there is very little reason for such a sweeping statement in the original authorities, and all the critical authorities are agreed upon the text, except the last clause, which is of less moment, as it is found substantially in two parallel passages.

The first variation, not clearly limited by the Commission, may have been caused by the substitution of the words of our Lord in the Sermon on the Mount for the words given here, a frequent unskilful expedient for producing uniformity; or it may have been occasioned or promoted by extreme ascetic views, like those of Hermas, Athenagoras, and Tertullian, who disfavored or condemned all second marriages. Instead of "except it be for fornication, and shall marry another, committeth adultery," the proposed reading is, "Saving for the cause of fornication (maketh her an adulteress)"—"causeth her to commit adultery," A.V., as Matt. v. 32. The chief authority is the Vatican codex, sustained by Origen (III), Coptic (IV), Cyril Alex. (V), 1 (X); and in separate clauses, by Old Latin (II), Syriac of Cureton (IV?), C (V), D N (VI), and a few minor authorities. All others, including the chief early versions (II-VII), the Sinaitic codex (IV), and all the rest of the Uncials (V-X), and the multitude of cursives (X-XVI), testify to our Received Text. Also all the critical editions adopt it in their text (with a slight exception in Lachmann), and even Westcott and Hort, who greatly magnify the Vatican, only give the variation in the margin.

There is, therefore, no sufficient reason to warrant a doubt of the genuineness of this part of our text.

The second proposition on this verse relates to the last clause: "and whoso marrieth her which is put away doth commit adultery," and says, referring to Revised Version, "*These words . . . are omitted by some ancient authorities.*" If adopted, it would authorize the minister to omit the clause in reading the Lessons, if he should see fit.

The omission is sanctioned by the old Latin and Sahidic versions (II), Origen (III), Syriac of Cureton (IV?), Chrysostom (IV), Cyril Alex. (V), Sinaitic codex (IV), C 3d hand, D (VI), L (VIII), S (X), 69 (XIV), and fifteen other cursives. It is omitted by Tischendorf in his eighth edition, Westcott and Hort, and Weiss; bracketed by Tregelles, noted in margin by the Revisers.

But the clause is found in old Syriac (II) and later editions, Coptic (III), Vulgate (IV), Armenian, Ethiopic (V), Vatican codex (IV), C (V), I N Z (VI), E (VII), V (VIII), F G K ΓΔΜ (IX), G S U (X), and numberless cursives. It is adopted in the text by Lachmann, Tischendorf in seventh edition, Alford, and Revised Version; noted in margin of the Basle edition and Westcott and Hort's. The weight of external evidence this time is strongly in favor of codex B against its rival, the Sinaitic; and Tischendorf had decided for it in his seventh edition, but after his discovery of the Sinaitic codex, he changed to the side of his favorite MS., as in hundreds of other instances. In many such cases his partiality overrode his usual critical instinct, so that his seventh edition presents a purer text than his eighth.

As to the internal evidence, Tischendorf says that the insertion of the passage is to be attributed to the parallel places, Matt. v. 32, and Luke xvi. 18. But the wording of each of these is different, and would hardly have been altered, if borrowed. The true cause of the omission is easily seen, as pointed out by Alford. Some early copyist's eye, as he was at work, hastily caught the second of the two μοιχᾶται in the verse, and inadvertently passed over the intervening words. This copy, with its serious omission, became the model for later scribes, who, of course ignorantly, perpetuated the mistake in their copies. This careless transcription is a frequent source of error in nearly all manuscripts, and is but too often the fault in Codex B itself.

Thus the internal evidence corroborates the external, and leaves no reasonable ground to doubt the genuineness of the clause here, as well as elsewhere.

So far, then, is the text of this verse from being "very doubtful," that, as to the first variation, the Received Text is sustained by the great preponderance of the original authorities, and in effect unanimously edited in the text of the critical editions; and the last clause is fully sustained by the ancient authorities, and strongly corroborated by the internal evidence. The whole note of the Commission on Matt. xix. 9, should therefore be left out.

---

## Η ΠΙΣΤΙΣ—FAITH AND THE FAITH.

By the Rev. D. D. Chapin.

MANY years ago, when engaged in editorial work upon a religious paper, the writer hereof dropped a paragraph, perhaps a finger long, into the editorial columns, calling attention to what was supposed a common-place in theology, *viz.*, the distinction betwixt *Faith* as a subjective matter, and *The Faith* as objective; *i. e.,* Faith as the believing principle or act in man, and The Faith as the thing outside ourselves to be laid hold on or believed.

To my amazement, as the exchanges came in, in the weeks following, the idea and position taken were objected to and denied in every possible way. The ground was taken that there was no warrant in the Scriptures for any such distinction; in fact, that there was no such thing as an objective Faith—that there was warrant only for Faith as a subjective matter, and that "The Faith" as a positive thing in Revelation did not exist. This, I think a brief but fair statement of the general run of criticism upon a position which was supposed an axiom of universal acceptance in religious and theological thought.

Of course, this led to a study of the subject, both in Scripture and theological literature. As to the latter it was found the distinction had been clearly recognized by the Fathers as matter of course, and, so far as it came in their way, by all theologians down to, say, the seventeenth century; but that since that time, among ultra-Protestants, owing to solifidian and other kindred influences, there has been a tendency to deny the distinction, and to assert that Scripture does not teach anything concerning an objective Faith;

that all references to Faith, as such, make it purely a subjective thing.

It is a question of real interest, and in this paper it is proposed to examine the Scriptures, as may be done in a limited space, and see what is the result.

The noun πίστις occurs in the New Testament about 250 times, and the verb πιστέυω about the same number. The verb, in King James, is uniformly—I think always—rendered "believe," in its proper mood and tense. The adjective πιστός is used about seventy times, and is commonly translated "faithful," but sometimes "believing," and again "true." Both in the verb and adjective, of course, the reference is chiefly to the act of Faith in a subjective sense; the action of the believing faculty, express it as we may; we all know what we mean by "I believe;" no words of explanation can further explain.

By "Faith" I suppose we mean both process and result of this believing faculty in action, so to say, as sight or vision is the process and result of the seeing faculty in action; or as thought is the process and result of the thinking faculty in the same way. I do not unreservedly pledge myself to these definitions, in all respects, for I am not unmindful of the definition of Faith by S. Paul as the "substance"—ὑπόστασις—"of things hoped for;" but of this further on.

Neither am I unmindful of attempting subtle distinctions in regard to Faith, remembering the old Scotch preacher who defined sixteen kinds of faith, and then said, "Brethren, you may have all these kinds of faith, but none of them is justifyin' and savin' faith, and *that* you must have or you will all be damned!" and then, to his own satisfaction, perhaps, but certainly to the confusion of his hearers, he gave *his* definition of "justifying faith." It is better simply to say "I believe," making the noun to correspond to the verb in meaning. "Faith" and "Belief" are synonymous terms.

But, if we believe, we must have something to believe: believe in something. Belief is not a mere abstraction; it must have a concrete something to lay hold on. "The substance of things hoped for—the evidence," ἔλεγχος, "of things not seen." One implies the other. The eye is the organ of vision, and vision implies seeing and something to see. The system of correspondence of things within and without runs through both the kingdoms of nature and of grace. "Meats for the belly, and the belly for meats."

If I have faith there must be something definite for that faith to reach out after and fasten upon. God makes no faculty of perception without something to be perceived. He gives us not only the ability to believe, but the thing to be believed. In fact, He first makes the objective things to be believed and then makes the faculty of believing to correspond. God did not make the eye first, and then the world that the eye may see it, but He made the world and then the eye to take it in. So the great objective facts of Revelation were first, and man was then made with the subjective faculty of faith that he may apprehend, lay hold on, these eternal things, such as the Being of God, and the Mysteries pertaining to the Kingdom of Christ.

If this position is true, we shall expect to find it verified by reference to the study of πίστις in the New Testament.

Bishop Lightfoot, probably the foremost Biblical scholar of the nineteenth century, says:

"In the New Testament πίστις is found in both its passive and its active sense. As faith, belief, it assumes in the teaching of our Lord, the foremost place. From this latter are derived all those shades of meaning by which it passes from the abstract to the concrete; from faith the subjective to *the* faith, the object of faith, the Gospel."[1]

A somewhat careful study of the word as used in the New Testament confirms this statement.

I do not lay too much stress upon the article ἡ πίστις as determining whether the word has an abstract or concrete sense, as the different writers in the New Testament vary in their use of the article, some using it sparingly, others almost constantly; but where we find the article we may carefully observe what meaning is best indicated by the text taken as a whole.

S. Matthew uses the word eight times—without the article, except once: "Judgment, mercy and the Faith" (references omitted); every time, except one, quoting the Lord's words. Besides this, the article is used only once in the Gospels—by S. Luke: "Shall He find the faith upon the earth?" In both these places it may carry either or both a subjective or objective sense. In other places in the Gospels it is generally subjective, and we should expect to find it so to be, for the Kingdom in its fulness was not yet come; the Holy Ghost, who should guide them into all the truth, not yet given.

[1]Notes on Galatians..

It would take too much time and space to follow the New Testament through, and examine every one of the 250 times πίστις is used to determine its force; but we find it with the article about seventy-five times, as I count, and all these places carry with them, as Bishop Lightfoot says, a varying shade of meaning, all the way from the wholly abstract to the wholly concrete; both meanings often and clearly by the writers held in view.

In the Acts of the Apostles πίστις is used sixteen times, with the article eight times—just one-half; and in these an objective sense is found greatly to clarify the meaning. We should expect this use of the word now because already at Pentecost the promised Comforter, who should "guide into all the truth," had come; and hence we read, "a great company of the priests were obedient to the faith;" "to continue in the faith;" "purifying their hearts by the faith;" "established in the faith;" "obedience to the faith." We cannot understand these passages in any intelligent sense unless we assume that "The Faith" had already been "delivered to the saints," and that it was now possessed by the Church in a clear and definite form.

In the Epistle to the Romans S. Paul uses πίστις, as I count, forty times; of these, sixteen are preceded by the article, which as otherwise in King James' version is sometimes translated, oftener not. The Revised Version is more careful in this regard, and consequently usually more correct, bringing out the meaning more fully. I quote only a few passages: "Make void the law through the faith." "The faith is made void." "Not weak in the faith." "Strong in the faith." "Access by the faith." "The faith (R.V., *belief*) cometh by hearing." "Standest by the faith." "Proportion (ἀναλογία) of the faith." "Weak in the faith," etc. By reading these passages, and many others, with the article, as S. Paul uses it, the sense, in most places at least, is greatly clarified. Let any one try it and see. We shall be helped also, in reading other passages where the article is not used, if we understand an objective as well as a subjective sense, the latter leading to the former.

In the two Epistles to the Corinthians πίστις is used only fourteen times, the subject matter not calling up the idea of Faith as in Romans; but the writer here uses the article four times: "Stand fast by the faith." "By the faith ye stand." "The same spirit of the faith," and, emphatically, "Examine yourselves whether ye be in the faith."

We note, as we go on, that in the later Epistles, *i. e.*, those written later in life, as that to the Ephesians and the Pastoral Epistles—and it helps greatly to read them in this order rather than in that usual in our Bibles—the objective use of the word increases; seemingly the great objective fact of The Faith grows (if we may say so) upon the Apostle. We seem to see as he saw how necessary it is that we should have faith—not in any or no faith—but in *the* Faith, and so, often where the word is used without the article, even King James' translators have been impelled to insert one; as in Gal. 2-16, "By the faith of Christ," and again, "Justified by the faith of Christ."

Instances of the use of the article in the Galatians are these: "Preacheth the faith." "After that the faith is come." "Children of God by the faith in Christ." "Household of the faith."

In the Ephesians we read: "Saved through the faith." "Confidence by the faith of him." "Dwell in your hearts by the faith." "Unity of the faith." "Shield of the faith." "One Lord, One Faith, one Baptism."

In Philippians we have: "Joy of the faith." "The faith of the Gospel." "The faith of Christ."

In the Colossians we read: "If ye continue in the faith." "Stablished in the faith," etc.

In the Thessalonians, being probably S. Paul's earliest Epistles, we find the article used only once: "All men have not the faith."

In the Epistles to Timothy, among the last, we find the word twenty-seven times, with the article eleven times: "Concerning the faith have made shipwreck." "Some shall depart from the faith." "Good fight of the faith." "The unfeigned faith which is in thee." "Reprobate concerning the faith." "I have kept the faith," etc. A careful study of the places where the article is not used shows that at least seven yield an objective rather than a subjective sense—probably the two together, as is wont to be the case when used by S. Paul.

In Titus the word is used six times; in all, except one, in an objective sense: "The faith of God," *i. e.*, "from God." "My son after the faith." "Sound in the faith." "Love us in the faith."

In the Hebrews the word is used thirty-two times, the article only twice, an argument, almost, that S. Paul was not the writer, unless in the earlier part of his life; but very likely the argument led the writer—whoever he was—to the consideration of faith

chiefly in a subjective sense. But that the objective sense is not absent is shown by the famous definition, "the substance of things hoped for"—which looks to something away from self, to be obtained, to be furnished by God. Moreover, the writer speaks of Christ as the "Author and finisher of our faith."

S. James uses the word seventeen times, and the article eight times. We need not quote.

S. Peter uses πίστις seven times, the article once: "Steadfast in the faith."

In S. Jude we have: "Earnestly contend for the faith once for all delivered to the saints," and again, "Your most holy faith" —both having a most positive objective sense.

In the Revelation the word occurs four times, in all, apparently, with an objective sense; twice with and twice without the article.

As has been said, the use or disuse of the article does not carry with it, of necessity, an objective or subjective sense. The Greek has its own idiom. Yet we shall find that, for the most part, its use, if not always definitely and distinctly meaning "the faith," yet carries the thought that way, from the abstract to the concrete, implying both. We can never, in fact, separate the two.

Besides the article, we have other uses, as the pronouns, my, thy, our, his, as distinctly carrying a concrete sense; also the numeral one, as in the emphatic passage in the Ephesians, "One Lord, One Faith," etc.

It is believed that a careful examination and weighing of the use of the word in all cases would show that at least in one-third—perhaps one-half—it carries more or less of a concrete sense.

From this cursory review we may infer how much of truth is in the assertion of a recent Protestant commentator, who says: "It is a solecism, as all good writers allow ( ?) this use of πίστις for the body of doctrine;" this represents fairly the position of the critics mentioned at the beginning of this paper.

It is beyond the purpose of this article to define what this objective faith is, where it is to be found. What forms of expression it has assumed—no intelligent Churchman, no child of the Church, needs to be told this. We are expressly told that it was "once for all delivered to the saints," and we believe it has not been, never shall be, lost; that they who seek shall find. Moreover, that it is *one*, not many: "One Lord, One Faith." That men cannot make, they must find, receive this Faith, and that by Faith.

There is one thought more, as a corollary, perhaps. All Christian men accept the doctrine of "justification by faith"—whether they understand it or not. I take it by this we are justified, if at all, "by Faith in The Faith," by "Belief in The Belief;" not by faith nakedly. I do not see how there can be any such thing; nor by faith in any faith we may make or choose to suit ourselves; but by Faith in One sure Faith, given by the Holy Ghost. "Other foundation can no man lay."

The writer owes it to himself, perhaps, to say that this paper was first written several years ago, and, like Moreland's *"What is Christianity,"* read before a club mainly composed of ministers of the denominations. To most of them it was of the nature of a revelation. At that time the only specific thing the writer remembers to have met with on the subject was the note of Lightfoot quoted in the paper. Since then he has read Sadler's note appended to his Com. on Galatians, and also has noted with pleasure that recent Church writers have observed the distinction betwixt Faith and The Faith, although he has not seen any extended study of the New Testament on the subject.

---

## THE ARCHBISHOPS' OPINION ON THE CEREMONIAL USE OF INCENSE AND PROCESSIONAL LIGHTS.

### FULL TEXT.

THE questions put before us at the present time are two—the lawfulness of the liturgical use of incense, and the lawfulness of carrying lights in procession, in the public worship of the Church of England.

### THE ORNAMENTS RUBRIC.

There is no direction in the Book of Common Prayer either enjoining or authorizing either of these practices. But it is argued that they are practically sanctioned by the Ornaments rubric prefixed to the Order for Morning Prayer. And it is, consequently, this rubric that we have to interpret. It seems most convenient first to interpret it as it stands, and then to consider whether any circumstances tend to contravene or modify this interpretation. The Ornaments of which it speaks are limited by two phrases—they are the ornaments to be used by the ministers "at

all times of their ministration;" and they are to be such as were in use in the Church of England by the authority of Parliament in the second year of the reign of King Edward VI. Ornaments which do not fall within both these limitations are outside the purview of the rubric altogether. Any ornament which is not required at any time of the ministration of the ministers, and any ornament which was not in use by authority of Parliament in the second year of the reign of King Edward VI. is not an ornament to which the rubric applies. To deal, therefore, with the first of these limitations, it is necessary to examine the meaning of the word "ministration." The ministration of the ministers is contained in and prescribed by the Book of Common Prayer. It is there that we find what is the form to be observed in all the offices of public worship. Every clergyman is required by the 36th canon to use the form in the Book of Common Prayer prescribed, and none other. This prevents the insertion of any additional prayer or ceremony without special authority. And the only authority which can bind or authorize the clergyman to make any variation whatever from what is contained in the Book is either an Act of Convocation, legalized where necessary by Parliament, or the order of the Crown, issued with the advice and consent of the Metropolitan under the Act of 1559, or a direction of the ordinary under the Uniformity Act Amendment Act of 1872. Against this it is contended that the Prayer Book of 1549 contains ceremonies which are not in the Prayer Book of 1552, and that, since omission is not prohibition, these omitted ceremonies are still lawful under the later Act. Whether omission is prohibition it is not necessary for us to consider. But prohibition is prohibition; and nothing can be clearer than the words used in the Act of 1559 prohibiting the use of any ceremony not ordered in the Book.

"And further be it enacted by the Queen's Highness, with the assent of the Lords and Commons in this present Parliament assembled, and by authority of the same, that all and singular ministers in any cathedral or parish church, or other place within this realm of England, Wales, and the marches of the same, or other the Queen's dominions, shall, from and after the Feast of the Nativity of S. John Baptist next coming, be bounden to say and use the Mattins, Evensong, celebration of the Lord's Supper, and administration of each of the Sacraments, and all their common and open prayer, in such order and form as is mentioned in the said Book, so authorized by Parliament, in the said fifth and sixth year of the reign of King Edward VI., with one alteration or addi-

tion of certain lessons to be used on every Sunday in the year, and the form of the Litany altered and corrected, and two sentences only added in the delivery of the Sacrament to the communicants, and none other or otherwise."

And the closing section of the Act still further confirms this by saying:

"And be it further enacted by the authority aforesaid, that all laws, statutes, and ordinances, wherein or whereby any other service, administration of Sacraments, or common prayer is limited, established, or set forth to be used within this realm or any other, the Queen's dominions or countries, shall from henceforth be utterly void and of none effect."

The words "none other or otherwise," in the first of these quotations, are clearly meant to exclude all variations. It is sometimes urged that the Act of 1559, not having previously received the assent of the Convocations, has no authority from the Church, and is, therefore, not binding on the consciences of the clergy. But, though it was not possible at the moment to give the Convocations their proper place, yet the Church fully accepted the Act at the time, and its authority was never questioned. In regard to the particular matter now under consideration, the 36th Canon required from every clergyman, and every clergyman has ever since made, and still makes, a solemn promise containing the same words, that he will use the form in the said Book prescribed, and none other. And in the manuscript Prayer Book, signed by Convocation on December 20, 1661, and then presented to the king, the Act of 1559 is set forth at full length in the beginning, and is thus formally adopted by the authority of the Church.

### PERMISSIBLE VARIATIONS.

It is quite true that there may be variations which are so brief, so long in use, so unimportant, that a Bishop would be justified in refusing to allow a clergyman to be prosecuted because of his use of them. No authority has been found for the short sentences which in many churches the people are accustomed to say or sing immediately before and after the reading of the Gospel in the Communion office. There is no authority for the practice of the people saying the general thanksgiving aloud with the minister. There is no authority for shortening the exhortation which the minister is to read when giving notice of the Holy Communion. These practices are probably in strictness all illegal; but no Bishop would

be wise in allowing a prosecution for such unimportant deviations from the strict letter of the law. This, however, cannot be said of the introduction of any ceremony which is conspicuous, not sanctioned by long continued custom in our Church, and of such a nature as to change the general character and aspect of the service. It is urged that the Act was not really and generally obeyed at the time when it was passed, and was probably never intended to be so obeyed; and instances are given of the use of incense in worship at the time and for long afterwards. With regard to such instances, it is to be remarked that the time was a time of great excitement and unsettlement. The whole country was in a feverish condition. Elizabeth and her advisers could not be sure that insurrection and civil war might not begin at any moment. It was necessary to act without delay. Elizabeth herself would have preferred to bring back the First Prayer Book of Edward VI.; but she did not feel sure that the country would bear this, and all through her reign, in spite of her despotic character, she showed herself steadily determined to have her people with her. It was impossible to consult the Convocations; the reign of Mary had made them, and especially their leaders, the Bishops, untrustworthy for the purpose in hand. The end was, as usual in England, a compromise. The Second Book of Edward VI. slightly modified, was taken as the Book of Common Prayer. The ornaments of an earlier period were revived, but only until the Sovereign might make some different order. And the Crown was empowered with the consent of the then Ecclesiastical Commissioners, or of the Archbishop of Canterbury, to order additional rites and ceremonies at discretion. The English are almost always ready to settle agitating disputes by a compromise. But they are not always quick to see what the compromise means. There can be no doubt that the Act was imperfectly obeyed; practices which were no longer lawful under its provisions were still maintained here and there. Archbishop Sandys, in his well-known letter, goes so far as to say that he interprets the Act as one that would not be really enforced. There seems to have been a certain amount of conscious, and still more unconscious, disobedience. But, in spite of all this, the precise and clear statements of the Act gradually prevailed, and forbidden ceremonies gradually disappeared. In its application to the use of incense the law was obscured by the fact that, side by side with the liturgical use, another use had

always been common which it was not the intention of the rulers of the Legislature to interfere with.

THE FUMIGATORY USE OF INCENSE.

There was nothing to prevent the use of incense for the purpose of sweetening the atmosphere of a church wherever and whenever such sweetening was needed. And instances of this use can be found long after the Act of Elizabeth, and were produced before us at the hearing of the case. But such instances have no bearing whatever on the lawfulness of the liturgical use. But they explain why, in the case of incense, the law was more slowly understood because it was so natural to confuse the two uses with one another. There are many instances of what is called the fumigatory, as distinguished from the liturgical, use. George Herbert used incense to sweeten his church. There is no liturgical use in this. And yet he is very frequently quoted as one of those who used incense in worship. When all these instances are struck out the number of cases in which incense was used in worship is utterly insufficient as evidence to show any widespread interpretation of the law as permitting the retention of the old usage in spite of the plain words of the statute. Further, it must be remembered that the Church has never spoken of incense as an evil thing. There are some expressions in the homilies which have that character. But the homilies are hortatory rather than imperative, and have never been taken as having high authority on points of doctrine or of ritual. Incense was excluded from public worship, not as an evil thing, but as unsuited to the needs of the day. There were clearly three reasons present to the minds of the then Church authorities for its exclusion. First they felt the need of greater simplicity. The services were too complicated. The rule that the services should be understanded by the people required that they should not only be in English, but that they should not be overloaded with symbolism, making a complete understanding difficult. Symbolism kept within strict limits helps the understanding. But symbolism may easily be pushed to lengths which divert the attention from what the symbolism is intended to teach to the symbolism itself. The liturgical use of incense was described on the part of those who advocated it before us as very complicated in its detail. It might have been well under quite other circumstances to have simplified the ceremonial while still retaining it. But it is generally found

easier and more effective to get rid of the danger contained in anything of this kind by disuse than by modification.

INCENSE AT HOLY COMMUNION.

Secondly, the liturgical use of incense was specially connected with the office for the Holy Communion, in relation to which many serious errors had arisen, and the authorities had a strong desire to make that whole office, as nearly as it could suitably be made, a precise repetition of the original institution. It was the main purpose of the then rulers of the Church to put prominently forward the supremacy of the Bible. It is clear that the more closely the ceremonial of the Eucharist was modelled on the Biblical account of the original institution the more fully was the authority of the Bible recognized. The difference between the time when the Bridegroom was with His disciples and the time when He had departed to share His Father's throne was enough to account for the preference of kneeling over sitting when receiving the mysterious gift; but in other respects the Ritual was as nearly as it could be made a repetition of the original Feast. Even the mixing of water with the wine was dropped for the same reason. For, though our Lord used the wine of the Passover, which was a mixed cup, there is no record of His having mixed it afresh for the purpose of His Sacrament, nor is there any reason to believe that He did so. The mixing of the chalice as part of the ceremonial was therefore omitted, though nothing was said to prevent its being mixed beforehand. And, thirdly, and lastly, they had the less hesitation in omitting incense because it was certainly not in use in the Church for at least 300 years from the Apostolic times. To get back to the earlier and purer days of Christianity, to make the primitive Church the model for the Church of England, was certainly part of the purpose which our Reformers cherished. It would have been a very strong reason for keeping incense in use could it have been shown that this use dated from Apostolic times, and had passed directly from the Jewish to the Christian Ritual. But the history pointed in quite another direction. And so the three chief reasons for omitting the use of incense—*viz.*, the desire for greater simplicity, the desire for conformity with the New Testament account of the original institution of the great Sacrament, and the desire for reviving the ways of the primitive Church—converged to recommend the action which was finally taken.

NO PERMANENT EXCLUSION.

Yet it is right to observe that even now the liturgical use of incense is not by law permanently excluded from the Church's Ritual. The section in Elizabeth's Act which allows the Crown, with the consent of the Archbishop of Canterbury, to order new ceremonies, does not forbid the inclusion of the use of incense in such new ceremonies if such are ordered. It would always be possible, if some great occasion made it suitable, for the Sovereign, with the advice of the Primate, to order a great ceremonial in which the use of incense should form a part. The question of probability need not now be raised. Many things might become probable when our toleration of one another has risen to a higher level which are not probable at present. But, meanwhile, the law requires that the clergy should wait for the action of lawful authority before bringing any additional ceremonial to form a part of public worship. The rubric is often carelessly interpreted as if the order to use the Ornaments was *per se* an order to use the appropriate ceremonies. But, in the first place, this interpretation makes the Act of Elizabeth contradict itself by ordering a strict adherence to the form of ceremonial prescribed in the Book, and, at the same time, ordering the revival of a number of ceremonies of which the Book says nothing. In the second place, it inverts the relation between a ceremony and an ornament, by making the ceremony subordinate to the ornament, instead of the ornament being subordinate to the ceremony. The very meaning of an ornament is that it is a thing to be used for the fitting performance of a ceremony, and if no ceremony be prescribed, the so-called ornament has no place. In the third place, to order a ceremony not directly, but by ordering the use of an ornament connected with it, is without any precedent in the history of the Church. And, lastly, this interpretation makes the words "at all times of their ministrations" not merely unmeaning, but misleading. They would be better away. Such an interpretation we are quite unable to adopt. In conclusion, we are far from saying that incense in itself is an unsuitable or undesirable accompaniment to Divine worship. The injunction for its use by Divine authority in the Jewish Church would alone forbid such a conclusion. But this is not the question before us.

INCENSE NOT PERMISSIBLE AS PART OF WORSHIP.

We are not to determine what might be fitting or permissible at some future time; but whether, under the present directions of the Book of Common Prayer, the liturgical use of incense is lawful or unlawful in the Church of England. And we are obliged to come to the conclusion that the use of incense in the public worship, and as a part of that worship, is not at present enjoined nor permitted by the law of the Church of England; and it is our duty to request the clergy who so use it to discontinue that use. If used at all, it must be used (in George Herbert's language) to sweeten the church, and outside the worship altogether.

PROCESSIONAL LIGHTS.

It is obvious at once that precisely the same line of reasoning is applicable to the case of carrying lights in procession as we have applied to the case of incense. There is no authority for such processions, and they are therefore neither enjoined nor permitted. To light up the church for the purpose of adding to its beauty or its dignity stands on the same footing with hanging up banners, decorating with flowers or with holly, or the like. The ceremonies of carrying lights about have a different character. And in this case, as in that of incense, we are obliged to request the clergy to discontinue what the law of the Church of England does not permit —the carrying of lights in procession. And in this decision we have the support of the late Archbishop Benson in his judgment in the case of the Bishop of Lincoln. We began by pointing out that the Ornaments rubric limited the ornaments of which it speaks by two phrases—namely, the words "at all times of their ministrations," and the words "as were in use by authority of Parliament in the second year of the reign of King Edward VI." We have examined the first of these limitations and have concluded that it forbids the use of incense and of lights carried in procession in public worship. It is obvious that this conclusion makes it unnecessary to examine at any length the second limitation. Whether, as seems most probable, the authority of Parliament in the second year of the reign of King Edward VI. means the first Act of Uniformity, and therefore the Prayer Book of 1549, or means the immediately preceding state of the law, does not affect the arguments which we have used. The question is undeniably difficult to answer, because of the anomalous rule at that time in force,

whereby the operation of every Act of Parliament was made to date from the first day of the Session in which it was passed, and consequently some time previously to the Royal Assent. This strange rule continued till 1792, and was then abolished. And this rule would appear to carry back the first Act of Uniformity into the above-named second year of King Edward. But it is not necessary for us to enter into this matter now, as the questions before us are sufficiently determined without reference to the point.

THE DUTY OF SUBMISSION.

In conclusion, we think it our duty to press, not only on the clergy that have appeared before us, but also on all the clergy alike, to submit to Episcopal authority in all such matters as these. All alike have consented to the Book of Common Prayer; and the Book of Common Prayer requires all persons, not only if they doubt, but if they find that others disagree with them concerning the meaning of the directions contained in the Book, to resort to the Bishop of the diocese, who may, if he thinks fit, send the question to the Archbishop for his decision. In order to give the fullest opportunity to any who diversely take any question of this kind to give reasons for their opinion, we have suspended our decision until we had heard the matter fully and learnedly argued before us; and we have now given our decision as the Prayer Book requires us to do. We entreat the clergy, for the sake of the peace of the Church, which we all so much desire, to accept our decision thus conscientiously given in the name of our common Master, the Supreme Head of the Church, the Lord whose commission we bear.

---

## THE ENGLISH PRESS ON THE ARCHBISHOPS' OPINION.

### The Guardian.

WE will begin what we have to say on the judgment delivered on Monday by the Archbishop of Canterbury with the admission that we wish it could have been different. Had his Grace been able to say that, in the absence of any direct prohibition of incense, he did not think it necessary to make any order in regard to the cases submitted to him, we should have been thankful. Such a conclusion would in the end, we think, have promoted the peace of the Church and would certainly have spared individual clergy and, still more, individual congregations, some real suffer-

ing. But when we have said this we are bound, in justice to the Archbishop, to add that we can quite understand his Grace's inability to take this view. The distinction between "ceremony" and "ornament" is one that is very hard to get over. . . . . .

It is not, however, either our place or our intention to criticise the judgment. Our one desire is to do what in us lies to secure that it shall be obeyed. It might conceivably have been expressed in terms which would have made the duty of obedience one of great, perhaps of insuperable, difficulty. It might, for example, have appealed, not to the Prayer Book, but to the interpretation placed on the Prayer Book by a civil court. It might have said—Archbishop Tait in the same circumstances certainly would have said—that in view of the decision of the Final Court of Appeals in ecclesiastical causes the unlawfulness of incense must be taken as established. It might have said that incense symbolised this or that doctrine, and as this doctrine was unknown to the Church of England, any ceremony which set it forth is forbidden. All the nice casuistry which surrounds decisions based upon wrong reasons would thus have been brought into play and the issue submitted to the clergy would not have been, as it is now, between obedience or disobedience to lawful authority, but between obedience or disobedience to lawful authority which had made itself the mere mouthpiece of a secular court, or sought unduly to limit the "liberty of prophesying" in the Church of England. Happily— Providentially, we should rather say—we have a pilot who has steered clear of both these rocks. Archbishop Temple has approached the question with entire independence, has heard it argued as though it had never been argued before, has decided it in accordance with the conclusions of a singularly acute and practical mind. The clergy concerned have had everything that they could have desired —except a judgment in accordance with their wishes.

Is there, then, any ground on which disobedience to this judgment can possibly be justified? We can conceive of three pleas on which such a justification might be attempted, and we submit that there is not one of them that can hold water for a moment. It might be said (1) that this is not a spiritual court; or (2) that the judgment contravenes the Book of Common Prayer; or (3) that the prohibition of incense is *ultra vires* in a National Church. Where in the Church of England can we find a tribunal of higher spiritual authority than the Archbishop of one Province sitting

with the Archbishop of the other Province as his assessor? No doubt it is a spiritual authority, and nothing more. Its decrees cannot be enforced; it can neither deprive nor imprison for disobedience to them. But it is not for Churchmen, least of all for High Churchmen, to contend that the decree of a spiritual court has no binding force except when it has behind it the sanction of the civil power. They must, if they wish to be consistent, refuse to obey the Archbishop because he is not the Episcopal synod. But to take this line would be to avail themselves of a mere technicality. No doubt, if we were making a new court, we should seek to invest the Archbishop with the authority of his comprovincial Bishop as well as of that inherent in his own office. But no such court is within our reach at the present time, and the question that the clergy have to put to themselves is, has not the Archbishop's court all the essentials that a court composed of the Bishops of the province would have, or at least so much of those essentials as it is possible to obtain at this moment? If they refuse obedience to the Archbishop on the plea of insufficient jurisdiction in spiritual causes they must continue a law unto themselves. Nor can they plead that the judgment contravenes the letter of the Prayer Book. The letter, it is admitted, is absolutely silent. The most subtle lawyer would be puzzled to produce a single syllable between the two covers that has the most remote reference to the use of incense. Granting that the omission of any such reference is not prohibitive, it is at all events equally far remote from direct command. There remains the argument that incense is so much a part of the law of the universal Church that no provincial or national Church can abrogate or suspend it. We can only advise those who argue in this way, if any such there be, to read over again the Preface "Of Ceremonies," and to ask themselves whether there is anything that differentiates incense from the ceremonies which the Church of England there claims for herself as for others of using as she shall think best to the setting forth of God's honor and glory. She may have been mistaken in leaving incense out of the list. She might be well-advised in restoring it to its place there. But until she takes this latter step we do not see how it is open to the clergy to deny that when her meaning has been ascertained and declared by lawful authority it should be the rule for her ministers until she shall take further order.

### Church Times.

Writing with a grave sense of responsibility, and treating the matter as quite apart from the question of submission, we feel bound to say that the opinion pronounced by the Archbishop on the legality of Incense and Processional Lights is simply astounding. For reasons entirely unconvincing, their Graces fixed upon the Act of 1559, which never received Synodical sanction, and a period of Church history which they themselves admit to have been one of unsettlement, of uncertainty what to do, of absolute panic, and held that the whole of the liturgical use of the Church of England was then and there determined; that all that happened before or has happened since that solitary date is without meaning or purpose for us. In that case what becomes of the Revision of 1661, and the deliberate return then authorized to the ceremonial usages of the Second Year? Their Graces would limit the revival of the Ornaments to those which are expressly required by the rubrics and formularies of the Prayer Book, taking no account of the continuous tradition which regulates the manner of performing the services. For there is quite a multitude of acts performed which are nowhere expressly directed in the Prayer Book, but rest upon traditional usage. Their Graces have boldly abandoned the foolish *dictum* that omission is prohibition, but have substituted a new formula that prohibition is prohibition. Against which a third formula might be applied, that command is command. And such command we find in the Ornaments Rubric. Their Graces, however, hold that unless the ceremonies are provided, the appropriate ornaments cannot be revived. We contend, and their own practice overwhelmingly proves the strength of our contention, that the ornaments carry with them the appropriate ceremonies provided that the services exist in which they can be used. Their own revival of the crozier and the archiepiscopal cross is a case in point. The crozier is there and the cross is there, and, as they could not be used without ceremonial, they have brought their own ceremonial with them. Even in their Graces' opinion the liturgical use of incense might be authorized by the Archbishop of Canterbury and the Crown conjointly. In that case, we presume, the ceremonial would be in accordance with the usage associated with incense. That incense is perfectly legal at this present moment we believe even more firmly than we believed in its legality a week ago, notwithstanding that the Archbishops hold a contrary opinion;

for, with all respect, they have based theirs upon such a poor foundation as the ill-considered Act of 1559, and the disorderly and indecent usages of, perhaps, the worst period in the history of the English Church.

### Church Review.

Thus the only weight that can attach to the Archbishop's opinion is a moral weight, and must come either from the personality of the man and from his office, or from the character of the pronouncement he has delivered. With regard to the former point, we say frankly that in any matter in which loyalty to the Catholic Church permitted them, Catholics would go far in the direction of self-denial—much farther than Protestants have ever shown signs of going. But this is not such a case. Principles and not personal considerations, vital issues and not questions of expediency, are in debate, and no desire for an outward truce or respect for the personality of the Primate can influence Catholics in the attitude they may be obliged to take.

If ever a conclusion was based on the narrowest principles of legal interpretation, it is the one before us. And yet in the course of his remarks the Primate definitely declared that practices like the recitation of the General Thanksgiving by the whole congregation are illegal, "but no Bishop would be so unwise as to sanction a prosecution on account of them." It would, therefore, appear that the Primate, in calling upon the clergy to relinquish the use of incense, has done so, not on the ground of its illegality, but for reasons of "wisdom," or, in other words, of expediency. The inference is irresistible from His Grace's own words—words which must deprive a decision which never could have had spiritual or coercive authority, of any moral weight it might otherwise have borne.

### The Times.

The real interest of this Archiepiscopal hearing and decision lies deeper than the comparatively uninteresting, not to say trivial, matters which have occasioned it. Will it be accepted and obeyed, if not by all, at least by the great majority of those clergy whose mistaken zeal has led them to adopt usages and ceremonies not allowed by the authority which they have solemnly promised to respect? . . . . It is true that their decision has no legal force. No allusion, we may note, is made in it to any

legal decisions by the courts or the Privy Council. The proceedings before them have been a hearing, not a trial; and the result is not a verdict or a judgment, but a decision. But it is a decision which ought to carry great moral weight; and it is hard to see how those who make a strong point of having spiritual matters tried only by spiritual persons can refuse to recognize it.

THE STANDARD.

If this last attempt to reconcile the Extremists to the *via media* by methods in harmony with their own principles turns out to be a failure, we hardly see what other course will be open to those who are resolved to maintain the Anglican system in its purity than to fall back upon measures which, if successful for the immediate purpose, are likely to be disastrous in the long run, and to pave the way for constitutional changes such as Churchmen of all shades of opinions, except the small knot of irreconcilables, most earnestly deprecate.

DAILY CHRONICLE.

The "decision" is not a judgment, has no force of law, and carries with it no operative sanction. . . . . If we read the deliverance aright, Dr. Temple and his brother of York consider that even prosecutions would be appropriate, if disobedience were maintained. . . . . We await the answer of the English Church Union, and . . . . we fancy the answer will not be very long delayed. Until we see what it is, we cannot forecast the effect of this new departure in ecclesiastical law.

THE DAILY NEWS.

That the Archbishop of Canterbury "gave judgment" is an entire mistake. He had no authority to do anything of the kind. He frankly admitted at the outset of these singular proceedings that he was not holding anything which could be called a court. As his views are in accordance with the law of the land, they are harmless and superfluous. . . . . We do not quite see whose conscience this archiepiscopal deliverance is supposed to bind. Putting it at its highest it is an arbitrator's award, and the award of arbitrators, as everybody knows, affects only the parties concerned. . . . . But whatever Mr. Westall and Mr. Ram may do, the rest of the clergy are perfectly free in law and in honor to disregard the lecture of the Archbishops.

### Daily Graphic.

They altogether reject the view of the Ornaments Rubric upon which the Anglican extremists rely, and their interpretation must be fatal to the case for some other usages to which moderate Churchmen object. . . . . The outstanding fact is that a purely spiritual tribunal has decided in the sense for which moderate Churchmen have always contended. It only remains for the clergy in question to do their best to restore peace to the Church by a prompt and loyal obedience.

### Daily Telegraph.

Alike in substance and in tone the judgment was all that could be desired. . . . . The Archbishops have done their duty; it is for the clergy to do theirs, and if they wish to save the Church of England from disruption they will lose no time in falling into line.

### Morning Leader.

To the mere layman it may perhaps seem odd that, though one may use incense to "sweeten the church," and lights to beautify the church, one may not use lights to beautify a procession. But that only illustrates the importance of having a theological mind. . . . . Their Graces are doubtless to be congratulated upon doing their best to interpret and enforce the law, though their pathetic appeal that they may not be disobeyed does not sound exactly hopeful.

### Manchester Guardian.

Ritualistic feeling as to the Lambeth decision is, of course, one of disappointment. The vexation is accentuated by the fact that the Archbishop has based his decision on the Elizabethan Act of Uniformity, which, as is well known, was carried in opposition to the whole Episcopal bench of the day. The decision is therefore looked upon by the High Anglicans as a piece of Erastianism —as a sacrifice of the practice of the Catholic Church to an obsolete Act of a Tudor Parliament.

### Yorkshire Post.

It will be seen by the terms of the judgment that the position for which the two Archbishops are responsible is, controversially speaking, a very serious one. They do not accept the interpretation of the Ornaments Rubric which the High

Churchmen have very largely relied upon. By inference, therefore, they take up a position of hostility towards certain practices which have not yet been brought before them.

WESTMINSTER GAZETTE.

This policy is obviously well thought out, and has only one weak place, so far as its immediate success is concerned. This is that a certain number of clergy should fight hard enough and long enough to revive the old scandals under the Public Worship Regulation Act. So long as the penalty is the last resort—the foolish one of imprisonment—a handful of clergy may, if they choose, wreck all schemes by forcing their opponents to make martyrs of them. Apart from that, we anticipate complete success for the Bishops for the time being, and with it complete impunity for all except a few excrescences of Ritualism.

THE PALL MALL GAZETTE.

The Archbishops voluntarily consented to act as the best form of non-official spiritual court possible in the circumstances. To whom is it feasible to appeal from them? An Œcumenical Council is an impossibility, and the only alternative is for each Churchman to act according to his own view of the principles of the Catholic Church and the law of the Church of England—surely the extremest form of "private judgment" conceivable. And when the individual Churchman, or union of individual Churchmen, is thus engaged, what of the repudiated secular arm in the meanwhile?

ST. JAMES GAZETTE.

Supposing now that Lord Halifax, and the other members of the English Church Union, who have announced beforehand in so many words that they will obey only what is completely agreeable to themselves, do prove contumacious, what then? The prospect is a most unpleasant one for the Archbishops and Bishops, for it puts them in the painful dilemma of having to tolerate disorder in the Church, or to make that very appeal to the secular arm which they have desired to avoid. We hope they will not be called upon to make the choice, but if it is put before them we have no doubt as to what course they ought to follow. Their natural reluctance to promote litigation has been abused by men who have introduced usages which either symbolize

something alien to the Church or are meaningless. In the first case they are traitors, in the second they are play-actors, and in neither character are they entitled to tender handling.

### The Rev. Dr. Cobb.

Rev. Dr. Cobb, the assistant secretary of the English Church Union, seen by a *Central News* representative, said the terms of the decision were stronger than he had expected. He did not, however, think the English Church Union would take any joint action in the matter. He was not in a position to say what the priests concerned might do. Some might assume the position that technically the decision affected only the three clergymen who appeared before the Archbishops. They possibly might say that they had no doubts as to the legality of the use of incense and portable lights. Some might refuse to throw overboard ceremonies they conscientiously believed to be binding, because of their Catholic character; while others might accept the position that the action of the Archbishops was the nearest approach to a court they had in the Church of England for many years, and would conform to the Archbishops' appeal for obedience. Whatever might be done, he was quite sure there would be no open revolt of the clergy; nor did he think that, rather than conform to the Archbishops' interpretation of the ceremonies in the Book of Common Prayer, those clergymen would go over to the Church of Rome. He did not believe that a single clergyman would be in the least shaken in his allegiance to the Church of England by the Archbishops' ruling.

---

## "RESERVATION" BEFORE THE ARCHBISHOPS.

CONDENSED FOR THE CHURCH ECLECTIC.

THE Archbishops of Canterbury and York held another informal tribunal in July, in which the subject of Reservation of the Holy Communion for the purpose of communicating the sick was argued before them under the provision in the Preface of the Book of Common Prayer.

The case came before them for informal hearing on the appeal of the Rev. T. E. Hill, from the Bishop of S. Albans; the Rev. A. S. Altham, appealing from the Bishop of Peterborough, and the Rev. Edgar Lee, appealing from the Archbishop of York, all of

which Bishops had forbidden Reservation. The Archbishop of Canterbury was, therefore, the principal in the cases appealed from two dioceses of his province, and the Archbishop of York his assessor, while the Archbishop of York sat as Archbishop to hear an appeal from his own decision as diocesan, and in this case the Archbishop of Canterbury sat as his assessor. The appellant clergymen were represented by Mr. E. W. Hansell, Mr. A. R. Macklin and Mr. Digby Thurnam as counsel. On the other side, Mr. Dibdin appeared for the Archbishop of York, assisted by Mr. J. S. Franey and Mr. C. Y. Sturge. For the Bishops of S. Albans and Peterborough there appeared Messrs. Kempe, Dibdin and G. J. Talbot.

THE CASE FOR RESERVATION.

Mr. Hansell, opening the case for the appellants, explained that the Reservation practised by Mr. Altham was by reserving the elements only during the day, or such part of the day as might be necessary to communicate sick or infirm persons, of which he had been apprised beforehand. Mr. Lee, on the other hand, reserved continuously so as to be ready for emergencies. He considered the difference to be one of degree rather than one of principle. He called attention to the great importance of the subject, expressing the opinion that if it should be held that Reservation was forbidden in the Church of England there would be a very great departure from the custom of the universal Church. There might be differences in regard to ritual in different branches of the Church, but this would involve a departure from all primitive and Catholic custom, which might make a separation of very great importance. Moreover, with regard to individual members of the Church, if Reservation was forbidden, many of them would suffer deprivation of the help which the Holy Communion would afford them at a most anxious time and at a time of their greatest need. He did not claim that continuous Reservation was necessary in all cases, but that it was necessary in many parishes and in an increasing number. He submitted that the incumbent of the parish was the person who, by his position, had the right to decide whether Reservation should be simply for the day, or should be continuous. He felt very strongly, however, that the Bishops should also regulate the mode of Reservation, so that on the one hand there should not be undue ostentation or the revival of obsolete ceremonies, or irreverence on the other hand. He was not there to defend Reser-

vation for any such purpose as exposition or benediction or procession, or otherwise than for the *bona fide* purpose of communicating the sick and infirm. He would endeavor to show that Reservation for the sick was in accordance with the law of the Church at the present time, and would start with the question as to whether it was primitive. He asserted that Reservation for the sick was both primitive and useful, and a custom of immemorial antiquity reaching back to the earliest times. He made various quotations in support of this statement from Bingham and from ancient authors. Justin Martyr in 133 referred to the practice of Reservation as having existed for a long time. This statement being disputed by the Archbishop of York, Mr. Hansell replied that though Reservation was not mentioned in the passage quoted, he thought it must be included. He mentioned also the account of Serapion, A. D. 250, as told by Eusebius, in which there appeared to be continuous Reservation. He mentioned also the thirteenth canon of the First Council of Nicea, A. D. 325, which ordered that provision should be made in such a way as might be thought best, that there should be no risk of the Church failing in any case to have in readiness a viaticum for such of her children as might desire it. Bede also mentioned cases, though again the Archbishop of York questioned their application, and Mr. Hansell was not able to declare positively that the cases referred to Reservation. He maintained that Reservation was recognized over and over again and enforced by the different English constitutions. He believed these to be strictly binding in law by virtue of the Statute 25 Henry VIII., c. 19, s. 7, though he should not use these constitutions in his argument as being the foundation of the right of Reservation. He cited them more as evidence of the continuous use in the Church of England. He traced the history of Reservation through the different centuries in England. Reservation had also been practised in the Greek Church from the beginning to the present day, and in the Episcopal Church of Scotland, from the time when Laud put forth the Prayer Book of 1637, it continued to be practised on the authority and tradition of the Church at large. If Reservation for the purpose of communicating the sick was held to be unlawful, being both primitive and universal, the burden of proving it unlawful rested upon those who asserted it. The formularies should be construed in the light of history. He quoted the rubric after the Nicene Creed: "Then shall follow the sermon," which was not generally construed as imperative or as forbidding a celebration

without a sermon. As to the sixth post-Communion rubric, "And if any of the bread and wine remain unconsecrated," etc., it was clearly aimed at a definite abuse, against which Bishop Cosin had set his face, the conversion of the surplus of the consecrated species to profane uses by the curate, who supposed that he was justified in the practice by the rubric of 1552. The rubrics were to be construed with the aid of history. In that light it was clear that the rubric was not intended to prevent Reservation, since Reservation would have already taken place according to practice at an earlier period of the service. It would be a curious and unusual way of forbidding Reservation for the sick by means of such a rubric. Ceremonies which had been discontinued had been forbidden in specific terms. With regard to the Twenty-eighth Article, he contended that its meaning was that reserving, carrying about, lifting up or worshipping, was not a necessary part of the ordinance. That had also been the view of Bishop Forbes. The Latin Prayer Book of 1560 authorized and set forth by the same people who had set forth the English Book, allowed Reservation. He admitted that the practice had largely fallen into disuse during the Elizabethan age, but accounted for it by the fact that the celebration of the Holy Communion itself had also fallen largely into disuse, and become infrequent. He maintained that Reservation had been considered legal after the revision of 1662.

He then dwelt upon the necessity of Reservation if people, in many circumstances, were to be communicated. He alluded to testimony to this effect by medical men and by clergymen of large experience. There were also a great many people, both among the clergy and the laity, who believed that unless it was practically impossible, owing to a state of sickness or other cause of that sort, the Holy Communion should be received fasting. He did not argue as to whether this belief was right or wrong, but held that as a great many considered themselves so bound, it was a great hardship to them to be compelled to celebrate and receive the Holy Communion otherwise. If, however, a priest could not use the reserved Sacrament, he must often break his rule as to fasting. He took Easter as an example, and the desire that all communicants should receive during Easter Week, together with the impossibility of communicating many of them except by Reservation. He alluded also to the evil of having people communicate with a sick person for no other reason than to make up a rubrical number when apparently they were not fitted to receive at that time. He

called attention then to the poorer parishes in the east and south of London, and other great towns, where it was absolutely impossible to comply with conditions of reverence which would make a clinical celebration in a sick room practicable. There were also cases in which sick persons were mentally or physically unable to stand the strain of the full service, where they would be able to receive from the reserved Sacrament. In wards of large hospitals it was very undesirable at times to use the full service. It was unjust to put a burden upon the English clergy that was not borne, for instance, by those of the Roman Church. The true view of the Office for the Communion of the Sick was that it was an enabling service and not a disabling service. It gave to the communicant the right to have it, but did not make it compulsory. He spoke also of the danger of fasting communion on the part of the celebrant in case of infectious disease, when the danger of infection was much greater to one fasting.

Mr. Macklin, following on the same side, thought the most important argument against Reservation was that, though Reservation had been authorized in the Prayer Book of 1549, the provision had been dropped in subsequent revisions. He thought it impossible to maintain that if Reservation was not unlawful in 1552, it became so by the revision of 1662. He maintained that the rubric of 1552 was cumulative and not intended as a substitute for the rubric of 1549. He then summarized the history of Reservation through the ages, maintaining that the Council of Nicea had given its authority to the practice of continuous Reservation.

The Archbishop of York expressed doubt at this, saying that the Council ordered that every person should be communicated in some way.

Mr. Macklin replied that this must include Reservation in certain cases. He did not find that during the Reformation anyone had thrown doubt upon the legality of the practice, and held that it was now legal by the same statute quoted by his colleague. He did not deny the right of the sick man to a clinical celebration, but held that it was optional with him whether to have the full Communion service, or Communion from the reserved Sacrament. He quoted the case of Mastin *vs.* Escott, which was a case in which a clergyman had refused to bury a child on the ground that it was unbaptized, holding that its baptism by a Wesleyan Methodist minister was not recognized by the English Church, and

that therefore he was forbidden to bury the child. The judgment had been that, though there was no provision in the Prayer Book for lay baptism, yet omission was not to be held as prohibition, and the court held that the child was duly baptized. If Reservation was not illegal under the Prayer Book of 1552, he maintained that it certainly was not made illegal by the new Prayer Book of 1662, and that Cosin and contemporaries held this to be the case. He maintained that that rubric was intended only to prevent the irreverence in the disposition of the consecrated elements remaining, that resulted from the rubric of 1552. Lest it should be held that there was a disuse of Reservation between 1552 and 1661, he replied that such disuse would not make the practice illegal, and quoted the decision of Archbishop Benson in the Lincoln case. Here, however, the other side were in a dilemma; if there were disuse between 1552 and 1662, then there could be no need to insert a prohibitory rubric in 1662. On the other hand, if there were not such disuse, then Cosin and the other revisers of the orthodox party would certainly be the last ones to prohibit Reservation for the first time.

Mr. Thurnam, on the same side, quoted the provision for Reservation in the Scottish Communion Office, and declared that the practice was quite general in Scotland.

The Rev. Mr. Altham, one of the appellants, then made a statement explaining the details of his own practice of Reservation, and his own opinions on the subject. On cross-examination, it developed that he reserved both elements, which had once been kept in a tabernacle over the altar, but the Bishop had forbidden that, and since then they had been kept in the vestry. He removed the elements for Reservation immediately after consecration. The reserved Sacrament was carried away from the altar directly after the service. There was no lamp in front of the tabernacle, and people were not informed of the presence of the elements. He declined to answer whether persons were encouraged to use acts of outward devotion to the consecrated elements, but afterward explained that the outward act of bending the knee was usual. The reserved Sacrament was conveyed to the sick by himself with surplice and stole on under his cloak, in such way that passers would not know what he was carrying. He did not communicate personally when carrying the Sacrament to the sick. He did not carry it about on *Corpus Christi,* or for purposes of benediction. He

sometimes celebrated in the sick room, and did so about three weeks previous to the time of his statement. He objected very strongly to celebrating in the afternoon, though he was always ready to celebrate in the sick room if proper conditions were fulfilled. He did not think that he should suggest such celebration to those who asked to be communicated from the reserved Sacrament. He could not say how often he reserved.

Other priests and medical practitioners were examined in regard to the manner of Reservation practised and the necessity for it.

Viscount Halifax testified to three cases in his own family in which persons had died without receiving the Holy Communion, which they had desired, and might have received if the reserved Sacrament had been available.

### THE CASE AGAINST RESERVATION.

Mr. Kempe, for the Bishops, began by considering the authority of the Archbishops in this hearing, in which he was interrupted by the Archbishop of Canterbury, who made the direct statement that they were sitting under the provision of the Preface of the Prayer Book directing such appeals. He felt that the evidence submitted to their Graces did not represent the general view of the parochial clergy, and called attention to the fact that the demand came from one particular school of thought in the Church. Of course, in exceptional cases, in cases of great necessity, it might be necessary to depart from the ordinary and strict legal order, for necessity knew no law. One would not argue that a prisoner in jail for felony, who broke out of jail because the jail was on fire, would constitute a sufficient precedent to justify other prisoners in breaking out of jail as a regular practice. He did not suggest that the law in the matter could run counter to the mind of the Church of England and the uses of the primitive Church, and was to be obeyed merely as law. He agreed that the purpose of the framers of the Prayer Book should be consulted. The Church of England claimed, in the Thirty-fourth Article, the right belonging to every national Church to alter its uses, and at the Reformation she deliberately exercised this right for good reasons. She must enforce discipline and obedience to the law. He admitted that Reservation was practised in very early days, and declared that Reservation, except for the sick, seems to have ceased about the end of the

fourth century. The latter continued, but after the advent of the doctrine of transubstantiation in the ninth to the thirteenth centuries, it was abused, and the reserved Host in England was kept in a pyx suspended over the altar. If the mediæval English constitutions and canons were in force to-day they must be in force *in toto,* and not in parts only. He referred then to the Acts of Uniformity, which he declared had been ignored by the other side. After the passing of the first Act of Uniformity, it would be unlawful to reserve beyond the day on which notice had been given by the sick man to request the Holy Communion. It would not be lawful to carry the Host about or to hang it up in the Church. After that there was controversy on the subject among the reformers. The Council of Trent, 1551, had passed their seventh canon with an anathema against all who declared that Reservation for the sick was unlawful. In the same year Cranmer had drafted the Forty-two Articles, the Twenty-ninth of which refers to Reservation. He expressed the belief that the Article was intended to declare that Reservation and adoration were not to be suffered. The Privy Council had held the same. He declared that the Article was not an historical statement, but an injunction. He maintained that with the passage of the second Act of Uniformity and the Prayer Book of 1552, Reservation had been entirely swept away. He could not say what were the exact motives of the framers of the Book and the reformers for thus sweeping it away, but maintained that it had been accomplished. He maintained that this second Act of Uniformity and Prayer Book of 1552, by making a definite order for Communion of the Sick, made any other mode of communicating the sick unlawful. The Act of Uniformity declared that no other form than that contained in the Prayer Book should be employed, and that form did not permit of Reservation. Everything pointed to an intentional omission. The inference was irresistible, that the deliberate suspension of the practice was intended. Would it be maintained that Reservation under the Second Prayer Book was compulsory, or that it was left optional? In that day when uniformity was the order of the day, very little was left optional. As for the contention that lay baptism had been held lawful, though not expressly provided for, he thought that the utmost that could be proved was that lay baptism was valid, but not that it was lawful. Efficacy and legality do not necessarily run together. He maintained that failure to follow the prescriptions of a statute may subject the offender to penalties, but does not

affect the validity of the act done in disregard of the statute, and cited instances. Decrees were made under Queen Mary which would have been unnecessary if Reservation had not been previously abolished. The statement of 1559 revived and re-affirmed the second Act of Uniformity and the Second Prayer Book of Edward VI., so that Reservation again became unlawful. It had been held in 1578 that a man ninety years of age and so impotent and lame that he could not go to church, might be communicated by means of the Office for Communion of the Sick.

Coming, then, to the Ornaments Rubric, he expressed the opinion that the pyx was not among the ornaments retained. Moreover, he believed the meaning of the rubric to be that in celebrating the offices of the Church in the manner prescribed in the Prayer Book, such and such ornaments were to be used. He did not believe that the retention of the ornaments justified the continuation of an illegal service. The rubric of 1662 was not necessary to render the practice unlawful, but it re-inforced the provisions of the Act of Uniformity by requiring the consumption of the remainder of the elements in the church, and forbidding their removal. He held that the practice of Reservation was still liable to abuse.

Mr. Dibdin maintained that there were two separate questions; one, whether Reservation when not abused was lawful; the other whether the arrangements of the Prayer Book were adequate, and whether Reservation for the sick was desirable in the Church of England. He declared that it was only the first of these questions that was before the Archbishops, and that the evidence on the second point was irrelevant. He maintained that Reservation for any purpose was forbidden by the Second Prayer Book of Edward VI., and was therefore unlawful. He denied that Reservation was of œcumenical authority, or was included in the canon of Nicea, though he admitted that the practice was very primitive. The Eucharist was reserved in England and elsewhere during the mediæval period, both for the communion of the sick and for adoration. In the First Prayer Book an attempt had been made to prevent Reservation for the purpose of adoration, but yet to retain it for the communion of the sick. The attempt, he declared, was a failure, and thus the practice was abolished by the Second Prayer Book. Four things were obvious in connection with the Second Prayer Book: First, the rubric for Reservation was taken out; second, the condition that others beside the sick man must be

present was made compulsory for the first time; third, the spiritual communion rubric was altered; and fourth, permission was given for solitary communion in the case of the plague and the like. If Reservation for the sick was lawful at that time, why should that rubric have been inserted?

Coming to the Articles, he conceived that the Twenty-eighth Article was intended as an answer to canon seven of Trent, and quoted from Cranmer and others. Writers in the Elizabethan period all treated Reservation as a thing that had passed. The reformers had insisted on adhering very closely to Christ's institution. Bishop Jewell had said, in effect,—

"If you can get rid of the abuses, we will discuss about the Reservation for necessary purposes, such as the communicating of the sick."

He made many references to similar Elizabethan statements showing the disuse of Reservation, and had found none to show that it was used. As to permission for Reservation in the Latin Prayer Book, he denied that the permission was of general application. He maintained that the Latin Prayer Book had fallen into error by following a translation made in 1551, by Aless, for the use of Continental Protestants. He maintained that the Reservation authorized in the Latin Prayer Book, was also different from that in the Book of 1549. He denied that the Latin Prayer Book was a direct translation of the English Prayer Book. When asked by the Archbishop of Canterbury how he accounted for the Letters Patent being given to the Latin Prayer Book, he replied that it was very difficult to account for it, and expressed the personal opinion that those Letters Patent were never issued. He thought there was something very extraordinary about it. He admitted that the Latin Prayer Book was stated to have been issued by authority of the Queen. When the Archbishop suggested that either the Queen herself or her advisers must, on Mr. Dibdin's hypothesis, have been singularly careless, Mr. Dibdin admitted that he thought they were. Colloquy ensued as to the authority of the Queen to issue the Letters Patent authorizing the Latin Prayer Book, which, however, did not clear the matter up.

He then considered the lawfulness of the constitutions of Peckham, declaring that they had been repealed. He proceeded with the examination of the views of sixteenth and seventeenth century reformers. With regard to the present Prayer Book, he was quite willing to admit that it was most probable that the

primary reason for putting in the sixth post-communion rubric, was the irreverence which had been charged against the reformers. It was, no doubt, better to do away with even the possibility of such a charge being made. He held, however, that if there had been an intention to permit the continuous use of Reservation, different language would have been chosen.

He maintained that the same dangers which attended the use of Reservation formerly, were in existence today, and quoted from the practice of various priests who had been examined. He declared that many in the Church of England desired Reservation for other purposes than that of communicating the sick, and held that the difficulty alluded to in the evidence of doctors and clergymen in connection with persons physically unable to hear the whole service, might be met by shortening the service by proper authority. As to the objection from the standpoint of fasting communion, he had nothing to say against that practice, but protested about its being assumed as a matter of obligation and then being made the basis of a demand for Reservation.

Mr. G. J. Talbot, on the same side, took similar ground to that which had been maintained by his colleagues, laying stress upon the fact that the constitutions of Peckham and others, were either in force in their entirety, which would bring in compulsory confession before the communion, the Pyx and Tabernacle, Candle and Bell, etc., or were entirely defunct; though colloquy with the Archbishop of Canterbury brought out the fact that canons were not usually repealed, but portions might fall into disuse without affecting the remainder.

THE REJOINDER FOR THE CASE FOR RESERVATION.

Mr. Hansell, in summing up, did not deny the possibility of abuse in connection with the practice of Reservation, but thought the legality of the practice was not thereby taken away, and that the practice ought to be guarded and regulated. He asserted that the practice was necessary for the better working of parishes in these days. He claimed that Reservation was of œcumenical authority, meaning that it was founded on the authority of the whole Church universal, and that its lawfulness in the Church of England rested upon this basis. The other side had not denied its antiquity. He could see no difference between continuous Reservation and temporary Reservation, or the sort expressly provided for in the Prayer Book of 1549. He declared that Reservation was more

primitive than private celebrations. He showed that it had been sanctioned in the Church of England at least since the eighth century. He denied altogether the proposition that constitutions must either be accepted as a whole or rejected as a whole, holding that a part might fall into disuse. The canons included temporary regulations and also matters of principle. The former might easily be superseded. He was not there to ask permission to revive Archbishop Peckham's regulations, but to suggest the principle of authority which had been laid down by a higher authority; *i. e.,* that of the universal Church. He denied that Reservation had been made unlawful by the Prayer Book of 1552. He maintained that that rubric providing for the communion of the sick was cumulative, and not intended as a substitute for the rubric of 1549 providing for Reservation. As to the legal case involving the lawfulness of lay baptism, he quoted the following from Mr. Justice Phillimore:

"Again, lay baptism, though not sanctioned by the rubrics of the present Prayer Book, has been held lawful from force of ancient usage and of former rubrics which have never expressly been declared unlawful."

He maintained that the same principle applied to Reservation. His understanding of the Acts of Uniformity was that they provide that where a form was set forth that form was to be used, and no other in its place. He did not gather that no form for some other purpose was to be permitted. In administering the reserved Sacrament, they went back to the form in the First Prayer Book and used words which came straight out of the Book now in existence. They took out of the general service for the Celebration of the Holy Communion, that part which especially applied to the reception of the Holy Elements. He laid stress upon the proposition that omission is not to be interpreted as prohibition, and used the lay baptism incident in this connection. It was no breach of the Act of Uniformity to use an appropriate service, especially if taken *verbatim* from the Prayer Book, for purposes not provided for in the Prayer Book. He quoted other authorities to show that during the Elizabethan period, Reservation was not considered unlawful. He laid further stress upon the authority of the Latin Prayer Book, showing that the provision for Reservation therein was not a direct copy of the version of Aless, and must have been purposely drawn up. It was impossible to believe that Reservation would thus have been provided for by the Latin

Prayer Book in 1560, if it had already been made illegal by the Book of 1552, restored in 1559. The Twenty-eighth Article, which had been quoted, should be construed with the twenty-fifth, which said that the Sacraments were not ordained by Christ to be gazed upon or carried about, but that we should duly use them. Reservation was one of the provisions for their due use. He ventured to think that the sixth post-communion rubric would not again be quoted against the practice. Reservation had fallen out of use in the latter part of the reign of Elizabeth, because celebrations themselves had become less frequent. In many churches even the statutory three communions a year had ceased to be the rule. As for the rubrical provision with regard to spiritual communion, it was worth while to point out that the same provision occurred in the Sarum Manual in the Order for Extreme Unction, so that it could not be held to militate against the legality of Reservation. With regard to adoration, he would say that it had no connection whatever with Reservation. Those people who might think it their duty to pay reverence to the Sacrament did so whether it was reserved or not. Gestures were among those things which were left with the individual by the rubric in the First Prayer Book.

He concluded that Reservation for the purpose of communicating the sick, the dying and the infirm, was primitive, universal and according to the law of the universal Church; that it had never been repealed, even if it could be by any enactment of their special branch of the Church, and that it was very necessary in these times. They would welcome regulation if there were irregularities in its use. He concluded with these words from Hooker's *Ecclesiastical Polity:*

"In truth this Reservation which we have taken from such as were before us, is not a thing which belongs to this or that sect, but is an ancient rite and custom of the Church of Christ, whereof ourselves being a part, we have the self-same interest in it which our fathers before us had from whom the same has descended unto us."

The Archbishops expressed their thanks to the Counsel for the assistance given them, and declared their readiness to take the matter into consideration.

## WILL ENGLAND BECOME [ROMAN] CATHOLIC?*

THE Anglican Church is now passing through a crisis which is causing a widespread disturbance in the country and whose echo is to be heard not only in the press, but even in Parliament.[1] Italy is herself concerned in the question, because many persons, especially in the Vatican circle, found on this religious agitation in England the fallacious hope that the English nation may return to the bosom of the Catholic Church.

This hypothesis appears to us to be worthy of close examination, both because the foreign press has lent to the so-called "Catholic movement" a significance which it does not possess, and because I am myself convinced that the English people have never forsaken and will never forsake that strong and robust Protestantism to which it has remained faithful for something like four centuries.

I shall try to present to the readers of this brief article the arguments in support of this conviction of mine, which is for the rest purely objective, as I am myself a Catholic. But first let me crave indulgence for having ventured to make use of a language not my own.

Since the death of the lamented Archbishop of Westminster, Cardinal Manning, there has been a great deal of talk about the extraordinary spread of Catholicism in England. It is worthy of note that, during the life of that illustrious prelate, when the Roman Church was really increasing in favor with the English, one heard very little said about it. Cardinal Manning was thoroughly acquainted with his fellow countrymen, and cherished no illusion about their probable conversion to the Catholic faith. Born a Protestant, educated at a Protestant university, for many years a prominent ecclesiastic of the Established Church, he had enjoyed every opportunity for studying the English character. It is therefore fair to presume that he could clearly distinguish

---

*This paper was written by Mr. Richard Bagot, an English Roman Catholic, for the *Nuova Antologia*, of Rome, Italy, and in its present translated form is taken from *The Living Age*. We should have had our own translation made from the original, but before it had been arranged for, observing this excellent translation in *The Living Age*, we venture, with many obligations to our contemporary, to reprint that instead. It is notable (1), as coming from a staunch English Roman Catholic, and (2), as being prepared especially for Italian readers, and for the constituency of the foremost ecclesiastical journal of Rome.—EDITOR CHURCH ECLECTIC.

[1] *The Crisis in the Church*, by the Rt. Hon. Sir Wm. Vernon Harcourt, M. P. (Letters to the Times, London, 1899. Clarke.)

between that tolerance which the English are wont to accord to every form of religion—believing as they do that each man should be free to choose his own road to Paradise—and a disposition to embrace the Roman Catholic faith.

With the death of Cardinal Manning there died, as well, all true and genuine progress of the Roman Church in England, and there was at the same time inaugurated an epoch of ecclesiastical agitators and demagogues whom Manning would never have encouraged.

The truth is that Roman Catholicism in England, far from being a progressive movement, is and has been for several years quite stationary, if not on the decline.

Yet the Catholic press, both English and foreign, assures us that no month passes without a considerable number of converts being received into the fold of the Roman Church, and every little while their papers publish imposing lists of these conversions.

We also read of new churches built, of the foundation of monasteries and religious houses, in short, of a general stir, which is supposed to signify an extraordinary activity and an increasing development on the part of the Catholic Church of Great Britain.

Now, in point of fact, no one has ever thought of denying the missionary zeal of the Roman Church under all circumstances; but as for the spread of Catholicism among my fellow countrymen, I shall try to show that it has only been a superficial movement, influencing neither the thought nor the real religious sentiment of the Anglo-Saxon race.

Having seen the superb Catholic Churches of London and the other English cities so crowded with devout worshippers of both sexes, while the functions of the Roman faith are performed with a luxury and pomp hardly to be found in Rome itself, what wonder if the foreigner remains impressed and goes away after Mass firmly persuaded that the triumph of Catholicism in England can be the affair of but a few years at most? How is the foreigner to know that of that crowd which he has seen present at the service, three-fourths are probably not Catholics at all and have not the slightest intention of submitting themselves to the spiritual authority of the Pope?

The majority go out of curiosity, to enjoy the music and the spectacle—for few are the diversions of an English Sunday. And if we examine closely the much-vaunted conversions to Catholicism

we shall find that only a very few of the converts are of a calibre which enables them to exercise any strong personal influence over the thought of the people. Among the recruits that the Catholic Church has enlisted in England during the past twenty-five years there are barely a dozen prominent persons. Men of science, of letters, and of politics, one and all, save for the rarest exceptions, are conspicuous by their absence from the list of the converted; it is not among these that Catholicism gains its new adherents.

The majority of the conversions occur among trades people and women of the middle class in the great cities. Now it is perfectly evident that to one who is concerned merely with the form of faith professed by a human being, the soul of a cheese-monger is just as valuable as that of a minister of state. But, from a practical point of view, the value of a conversion depends essentially on the intellectual or social position of the convert.

The public worth of a conversion is in direct ratio to the positive influence which it may exercise over the minds and religious thought of others.

When Newman, Manning, Ward and other scholars of similar distinction left the Anglican Church and made their submission to that of Rome, English Protestantism suffered a heavy blow, and if Pusey had also abandoned Anglicanism and followed the example of his colleagues in the "Oxford Movement," he would have carried with him a great part of the Anglicans. Dr. Pusey, however, never made up his mind to take the final step, and contented himself with rousing the National Church from the lethargy into which it had fallen, and giving it that scheme of a pseudo-Catholicism, without a Pope, which goes to-day by the name of Ritualism. From that on, the recruits of Rome in England have been almost wholly without personal importance, except in case of two or three peers, whose conversions, as they occurred, aroused some talk in the country, and in that of certain Anglican ecclesiastics.

What, then, is the true inwardness of these conversions to Catholicism in England, and why such insistence in declaring that England is to become a Catholic nation for the second time in her history?

Those who have had an opportunity to study the social life and popular sentiment of this nation will have no difficulty in answering these questions. The Catholic party in England, as I

shall endeavor to show, has always been, in a certain sense, extraneous to the social life of the country.

Up to about the middle of the present century the English Catholics still felt the effects of the old penal anti-Catholic laws. The old Catholic families were known only by name, and almost never left their own estates, while they were legally disqualified from taking any part in public affairs. Their sons were always put to school in Catholic colleges conducted by priests, and so grew up in a little world apart, which had nothing in common with the true English world. In fact, it is only within these last years that the Catholic Church has permitted its youth to attend the great public schools and the universities of Oxford and Cambridge, and this only under certain conditions and restrictions; and how was it possible for young Catholics thus hampered to take any part in the life of their native land? They were regarded with coldness, not to say aversion, by the great majority of their countrymen, and almost confined, for this reason, to the society of their co-believers. It is, however, only just to observe that the conditions of Roman Catholic youth in England are now much ameliorated, and it is fair to hope that they will continue to improve with the inevitable progress of liberal ideas.

These observations apply only to the upper classes.

The truth is that it is hard to find among the lower classes any Roman Catholics of pure English race, and this point appears to me to deserve consideration, because upon it hinges one of the most important parts of my argument. Among the lower classes in England and Scotland, the greater part of those who profess the Catholic faith are of Irish descent. That is to say, they are not Anglo-Saxons, but Celts. Those who are acquainted with the the characteristics of the latter race can judge for themselves whether it is likely to prove of great assistance to the Catholic Church in its propaganda among the English.

Let us now proceed to examine more closely such conversions to the Catholic faith as are indubitably made in England. The priests and the Catholic press assure us that such conversions are very frequent, and that the number of English people who abandon Protestantism is continually on the increase.

Let us admit this to be the case, and even that all who become Catholics remain faithful to their new ideas—a supposition not, however, supported by facts. Still, I believe I am correct in affirming that of these converts, among whom the feminine prepon-

derance is overwhelming, about ninety per cent. are advanced in years. Among them are not a few clergymen, already married and fathers of Protestant families, who, with an abnegation worthy of the highest praise, have listened to the voice of their conscience and had the courage to sacrifice the goods of this world for love of that divine truth which they believe they have found in the Roman Communion. A certain number of our male converts have become priests; a few women have entered convents. These naturally belong to the younger recruits; and there remains only a very small proportion likely to become the parents of future Catholics. This fact should be sufficient to convince the impartial observer that the so-called Catholic movement in England is sterile.

Let us now pass to the consideration of Roman Catholicism in England, with reference to national sentiment, and inquire what signs, if any, there may be of willingness on the part of the English to submit themselves to the spiritual authority of the Bishop of Rome.

It is certainly not strange that the Catholic party should be deluded as to its true position in the United Kingdom. We must remember that it is not a hundred years since Catholics were subjected to a system of actual persecution on the part of the English government, for which, also, that government had certainly some excuse.

Under the cloak of religion, the Catholic party never ceased its covert machinations in favor of the restoration of the Stuarts and the ancient faith, and in its anti-patriotic endeavors it was ably seconded by the secret agents of Rome.

The dread felt by the nation lest it should again pass under the foreign rule of the Pope can be gauged by the severity of the Acts of Parliament directed against all Catholics, and especially against their priests.

Now, what have we seen in more recent times? The anti-Catholic persecution has died away like the fires which once consumed the martyrs of the two hostile creeds. The Roman Church is not only free in England, but is even respected; the Crown has no more loyal subjects than the English Catholics, while the Catholic clergy has succeeded in winning the esteem even of those who are strong opponents of the faith they profess.

Is it, then, surprising that the Catholic party, when it com-

pares the present with the past, should cherish a confident hope concerning the future of the Roman Church in England?

The official statistics, however, of the relative position of the religious parties in the United Kingdom are far indeed from bearing out such hopes, and I maintain that the English sentiment toward Roman Catholicism has never really changed.

Permit me also to observe that, in the purely hypothetical case of the Anglican Church becoming Roman to-morrow, the change would not imply that Roman Catholicism had conquered the religious sentiment of England, or that England had actually become a Catholic nation.

It is perfectly natural that any one not English should fancy that in England the religious question is confined to a struggle between Catholicism on the one side, and Anglicanism on the other. If the problem were really thus restricted, its solution would be much less difficult. The Anglican Church already boasts of being not Protestant, but Catholic, and the great High Church party, which now directs the National Church, designates Roman Catholicism as the "Roman Schism," and has never admitted that Catholicism was to be found only in the Roman Church.

The generally proud and dignified remonstrances which the English Episcopate addressed to Leo XIII. after the latter, in his famous letter to the English people, had pronounced against the validity of the Anglican orders, will never be forgotten by any who perused them. The National Church caters to all tastes, and in this fact lies at once its strength and its weakness. Does any one prefer the Catholic ritual? He can find it in one of the many ritualistic churches, where, were it not that the language employed is not Latin, but English, a man might fancy he had strayed by mistake into a Roman Catholic church. Does he prefer the Protestant rite, naked and unadorned? He has but to cross the street, and there, in close proximity to the Ritualistic church, he will find the Protestantism which he desires.

The National Church, it appears, answers every want! But it is not merely against the Anglicans that Roman Catholicism is called on to contend. The Anglican Church may be considered as the Church of the aristocracy and the peasants. There remains the middle class, which is perhaps the most powerful of all in modern democratic England. An enormous proportion of the people in this rank of life hates the Anglican Church almost as much as it does the Catholic, because here, also, it discerns the pro-

foundly antipathetic element of sacerdotalism. When Talleyrand, speaking of the English, cynically exclaimed: *"Quelle drôle de nation! cent-cinquante religions et une seule sauce!"* the great French statesman was perfectly correct. At the present day there are in England two hundred and ninety-six religious sects, while a proportional increase in the number of condiments has unfortunately not been maintained.

Now, setting aside the National Church, the Catholic, and the Hebrew faiths, there still remains the imposing figure of two hundred and ninety-three religions, whose adherents represent an enormous proportion of the middle class.

Roman Catholic propaganda is absolutely powerless in face of this formidable army of real Protestants, which is on the increase, not only in England, but in all parts of the British empire. The true obstacle to the progress of Roman Catholicism in England lies in the fact that it is called on to contend not only against the Established Church, but also against a host of sects, which appear in the first glance mutually hostile, but are firmly united in their implacable hatred for every form of sacerdotalism. These sects are all comprised under the designation of *Nonconformists,* those, that is to say, who are unwilling to conform to the Established Church.

That my readers may more easily understand the relative position of the great religious parties in the United Kingdom, let us turn to statistics and compare the position of the Roman Catholic party with the different forms of traditional English Protestantism. We shall thus be able to decide how much truth there is in the pretended development and progress of the Roman Church among the English.

Let us begin with the Established Church. This has two archiepiscopal sees in England and a clergy estimated at 27,000 persons, while the number of churches in which the Anglican rite is celebrated was more than 14,500, in 1891, and must have increased considerably during the last eight years. The Established Church has an annual income of £7,250,000.

In 1891 the Nonconformist Churches of England and Wales were 27,253, and the number of their ministers reached 10,057. These figures do not include the different Nonconformist faiths of Scotland, which count no less than three million adherents. The annual revenue of these religious bodies reaches an enormous figure, but it is impossible to procure exact statistics.

In 1891 the Roman Catholic Church counted 1,500,000 members in England and Wales, and in December of that same year there were 1,456 Catholic churches and chapels, with 2,686 priests. In Scotland, in 1896, the Roman Catholic Church supported two Archbishops, four Bishops, four hundred and four priests, and three hundred and forty-nine churches, chapels and religious institutions. The Catholic population was estimated at 365,000 souls. It should also be pointed out that the great majority of Catholics in Scotland consists of Irish emigrants. Of the marriages celebrated in 1894 in England 68.6 per cent. were in accordance with the Anglican rite; 11.9 per cent. according to the forms of the different Nonconformist Churches[2]; 14.8 per cent. were civil marriages; 4.2 per cent. in accordance with the Roman Catholic ritual, and 0.5 per cent. by that of the Jewish Church.

My readers will perceive that these matrimonial statistics are of extreme importance, because it is from these that the real growth of a religion in a given community can be accurately determined. The conversion of individuals, who, for one reason or another, are debarred from matrimony, can have no permanent effect on the race, and for this reason cannot fairly be considered as proving the progress of a religion. It is, therefore, evident that of the converts to Catholicism a considerable proportion consists of persons either already of mature years, or such as dedicate themselves to the religious life, and are thus debarred from marriage. The insignificant ratio which Roman Catholic marriages bear to those among the Anglicans and Nonconformists is an irrefutable proof of the weakness of the Roman Catholic religion in England.

One more remark before we leave the subject of Catholic marriages. Till within a few years, when a Catholic married a person of different faith, the Roman Church was content to demand that the children of the same sex as the Catholic parent should be brought up in that religion. Thus, if the father was a Catholic and the mother was a Protestant, the boys were educated in the Catholic faith, and the girls in the religion of their mother, and *vice versa*. At the present day, profitting by the greater tolerance accorded the Catholic religion in England, the Roman Church demands that in the case of a mixed marriage all the children shall be brought up in the Roman Catholic faith!

I leave my readers to judge whether such an example of clerical intolerance is not likely to prove injurious to the interests of the Catholic Church?

Returning to our statistics, we find that the sum total of the Roman Catholic population in Great Britain and Ireland in 1891 was estimated at 5,640,891. Of this quota Ireland furnished 3,547,307. And here we may mention that even in Ireland, a Catholic country, a diminution of 10.4 per cent. in the Roman Catholic population was noted in the ten years between 1881 and 1891. Still, we are not here concerned with Irish statistics, because Catholicism has always been the dominant faith of the Celtic race, and may thus be considered as the hereditary belief of the Irish people. Setting aside, therefore, the Irish Catholics, we have left 2,093,604 souls representing the Catholic population of England, Scotland and Wales in 1891.

Suppose that this total has augmented during the last eight years and that the conversions to Catholicism during this time have amounted to 120,000 souls—an extremely improbable number. We should thus have in Great Britain a population of something like 2,200,000 Roman Catholics. Now, the total population of Great Britain in 1896 was about 35,000,000. The population increases each year in an extraordinary ratio, but statistics show clearly that there is no corresponding increase in the number of Roman Catholics.

I do not myself understand how, in the face of such figures, it is possible for the Roman Catholic hierarchy in England to be so deceived, or why it should endeavor to persuade the Vatican that the Roman Church is making such rapid progress. If we examine closely the slight increase in the numbers of English Catholics which has really taken place during the past eight years, we shall see that the Catholic movement is not only not advancing, but, if anything, retrograding.

This is all the more noteworthy because, of all the religious parties in England, the Catholic is the one most conspicuous for the activity of its propaganda, for the enthusiasm and zeal of its clergy, and for the lavish generosity with which its lay members assist any work calculated to further the interest of the faith. The Catholic clergy and laity of England are united in one sole supreme purpose—that of laboring for the glory and the triumph of the Holy Roman Church. The Catholic laity, poor as they are in comparison with the Protestant, affords us a splendid example of marvellous generosity and benevolence; nor do I believe that in any Catholic country is to be found a clergy so worthy of respect and admiration as that of Great Britain.

Unfortunately, as much cannot be said for the Catholic clergy of Ireland. It is impossible to doubt that, had it not been for the pitiful spectacle presented by that unfortunate island, where the great majority of the population lives under the superstitious and ignorant dominion of its priests, Roman Catholicism would have been able to accomplish much more among the English than has actually been the case.

Rightly to appreciate the true attitude of the majority of my compatriots toward the Roman Church, it is necessary to study the history of England, and this not merely since the Protestant Reformation, in 1532, but ever after the murder of the Archbishop of Canterbury, Thomas à Becket, in his own cathedral, in 1170. But it is impossible to cover, in one brief article, the entire field of combat between the monarchy, the English people, and the Holy See. From the time of the Norman kings down to 1532, English history reveals an ever-growing irritation on the part of the nation toward the intolerable abuses and the arbitrary injustice by means of which the Papacy endeavored to keep the kingdom of England in a state of vassalage. The Protestant movement in Germany gave the final impulse to that profound desire which had for centuries burned in the heart of the English nation to cut itself loose from Rome; and though it is impossible not to blame the so-called Reformers for the acts of sacrilege and barbarism through which they obtained the religious and political liberty so necessary to the intellectual and social progress of the race, it cannot be denied that no sooner had the power of the Papacy come to an end in England than the English nation entered upon that free development which has at last brought it to its present position among the other nations of the world.

The political intrigues and insatiable ambition of the Papacy during the succeeding centuries constituted a perpetual menace to England. Was it merely a coincidence that during the reign of Mary Tudor, a fervent Catholic, bent on eradicating Protestantism from her kingdom, the English nation should have been confronted by the danger of becoming subject to His Catholic Majesty of Spain? and, that, too, immediately after its reconciliation to the Papacy had been accomplished by the fires of Smithfield? And, some years later, when, fortunately for England, the great Elizabeth wore the English crown, was it a mere coincidence that

Spain, with the political and spiritual consent of the Pope, should have directed its fleet against the British coast in the vain hope of dealing a mortal blow to the proud Protestantism of England and to the glorious sovereign who understood its defense so well? Was it again by mere chance that King James II., the creature of the Jesuits, should have made one more attempt to reduce the kingdom to Papal rule, and been obliged to flee the land?

Justly to appreciate the positive loathing which the English entertained for Roman Catholicism at this epoch, I believe one would have to have been born of English race. A foreigner can hardly estimate aright the affection and loyalty which the English felt for the House of Stuart. And yet the fear of Rome and the horror of being once more a prey to the political intrigues of the Papacy exercised so strong an influence on public sentiment that the English did not shrink from driving into exile their legitimate and ancient royal house, and taking to rule over them a foreign prince, who might save the nation from the hated Church.

Is it credible that the English people should easily forget the lessons handed down to it through so many centuries? For my own part I know of no instances of similar fickleness on the part of my race which can justify such a conclusion. And if the lessons of the past are not enough, they can be supplemented by those of our own day.

The English Protestant nation has much to learn from the present condition of Catholic countries. Without entering deeply into questions which are, to say the least, somewhat delicate, every one must admit that England is almost the only nation whose internal situation is free from those politico-religious difficulties and embarrassments which seem to be the heritage not only of those states where Roman Catholicism is the dominant religion, but also of those where this belief, while not the official creed, has yet assumed sufficient proportions to be able to influence political parties. Without following this line of argument further, I will but cite one pertinent example out of England's own history. Is it not true that the sole internal complication of this kind with which England has been called on to deal in recent times, and which has threatened to become an actual rebellion of one section of the United Kingdom against the English crown and constitution, has been furthered by the Catholic clergy in Ireland for purely political ends? Now, every one knows that the Irish population in the centre and south of the island—that is to say, in the "disaffected"

districts—is almost entirely Roman Catholic, while all the north of the island, where the Protestants are in the majority and the Catholic priests have not the control, has always remained loyal and contented.

Some will say that this state of things is due rather to difference of race than to the preponderance of the Roman Catholic religion. But this objection which I have repeatedly heard raised seems to me to have the less weight, since very similar things happen in other states whose population is homogeneous.

Justice demands that we should not forget how the Vatican at last broke its protracted silence and summoned the Catholic clergy to put an end to a condition of things which was certainly not promoting the cause of Catholicism among the English people. All the same, this nation is not likely soon to forget from what source sprang the difficulties and painful episodes of which Ireland has been for many years the theatre, nor that the Catholic clergy of Ireland, whose authority over the masses is boundless, instead of using its influence to allay the general excitement, employed it to foment discord and even encouraged the commission of the most atrocious crimes; and this in spite of the remonstrance of the head of the Church.

Now, while statistics show us that Roman Catholicism in England is stationary, with a tendency to retrograde, the international Catholic press and clergy assure us that it is steadily on the increase. How are we to reconcile these contradictory statements? That the spiritual part of Catholicism has made noteworthy progress during the last fifty years is an undeniable fact. The development of the "Oxford Movement" has led to a reform of the Anglican on the lines of the Catholic Church. There is not a function of the Roman Church which is not imitated by the Ritualists. "But this would seem to show," Italian readers will exclaim, "that Catholicism is really becoming popular among the English!" Not at all! There is no Roman Catholicism without the Pope, and in the Anglican Churches every one is free to be his own Pope. One large section of the Anglican Church has imitated the spiritual and dogmatic stand of the Roman Church, but it has omitted all its political side and has raised up in these last forty years a self-styled Catholic Church which gets on very well without any Pope, and wants nothing to do with one.

The hierarchy of the Roman Church in England, no less than the Vatican, views this pseudo-Catholicism with scorn; but, at the

same time, with a certain satisfaction because they fancy that it is their game which the Ritualists are really playing when they accustom the English public to those dogmas and doctrines which belong in reality to the Holy Roman See. This supposition is, however, another illusion of which they will eventually be disabused. An interesting illustration of English sentiment toward true Catholicism may be observed at this very moment. In 1898 some professional religious agitators protested against the Roman ritual as used in many Anglican Churches, declaring it to be illegal and contrary to the doctrine of the Established Church. Indignation meetings were held on all sides to protest against the Ritualistic priests, who were denounced as traitors and "Romanists" in disguise. The authority of the Anglican Bishops and even of Parliament itself was invoked to suppress these abuses within the National Church.

At the outset this agitation had no other result save that of filling the empty pockets of those who had promoted it. But on a sudden the aspect of the question was entirely altered by its transference into the realm of politics. The leader of the Liberal party, Sir Wm. Vernon Harcourt, wrote to the *Times* certain letters in which he thundered against those ministers of the National Church who preached the doctrines of Rome. This religious outburst on the part of the Liberal leader aroused general astonishment in political circles, and especially among the Liberals themselves, who showed no inclination to follow their chief in a course whose end no one could foresee. No one who was acquainted with the eminent statesman believed him inspired merely by religious zeal, and his action was generally regarded as a means of testing public opinion. Finding himself abandoned by his lieutenants, who wanted nothing to do with such infuriated Protestantism, Harcourt addressed to Morley a letter of resignation and withdrew from the leadership of his political party.

And here comes the interesting point of this anti-Catholic agitation, because we have in it an illustration of the real sentiment of the nation. As soon as the English public realized that the politicians were concerning themselves with Ritualism in the English Church the same cry went up from all parts of the country, not against the Catholic ritual or its doctrine, as preached in Anglican Churches, but against the danger of introducing the confessional. The higher clergy of the Established Church, the Ministers of

State, Peers and Members of Parliament, without distinction of party, the whole Nonconformist body and the English press, all lifted up their voices in angry protest against that system of obligatory confession which the Roman Church requires and which is to-day practised in the Ritualist churches.

The Anglican Church does not forbid its followers to go to confession; on the contrary, in special conditions and to the sick, it distinctly recommends the practice. What the National Church will not tolerate is that confession should be in any sense regarded as compulsory, and that the Sacraments should be refused to one who does not choose to enter the confessional. All English parties and sects are in perfect accord in condemning obligatory confession as an intolerable abuse of the moral and spiritual liberty of the individual and as a usurpation on the part of the priest of powers which belong to God alone.

There is no need of my going into the arguments which the whole nation knows by heart against this exclusively Catholic institution. Suffice it to say, that, with the obvious exception of English-speaking Catholics, the confessional is held in abhorrence as a menace to liberty, a danger to family life, a system which weakens and enervates the moral fibre of the individual, as an act of humiliation; in short, unworthy of man and contrary to the will of God, whose pardon, say the English, can be obtained without the intervention of any priest.

Let me be perfectly sure that I am understood. The right of every man to confess himself is not denied, even by the most fanatical of Protestants, and who would dare to refuse this consolation if it were sought by a soul in anguish? What the English do not propose to tolerate and never will tolerate is that priests should have the right to insist on auricular confession as obligatory. Thus public opinion, apathetic so long as Protestant agitators were inveighing against the Ritualists, became anything but indifferent as soon as it was made known that the Roman system of regular confession was actually in use in not a few Anglican churches and institutions. There has been, as yet, no abatement of the indignation with which the nation, without any distinction of classes, regards this question of the confessional in the Established Church, and government, though extremely averse to any interference in religious questions, may find itself compelled to bring into Parliament some bill on the subject, if only to avoid giving offence to that

powerful political machine known in England as "The Nonconformist Conscience."

Recent events in England show clearly that there is a limit to the tolerance of the Roman Catholic religion which not even the Anglican Church could pass without the traditional Protestantism of the English nation rising in revolt. Unluckily for the hopes of the Roman Catholic party, this robust Protestantism explodes over precisely those doctrines which are integral and essential parts of the Roman faith, as the supremacy of the Pope and compulsory confession.

If the Anglican Church finds itself powerless, as it most certainly does, to introduce the confessional into English religious life, how can Roman Catholics delude themselves with the notion that its introduction will be permitted to them? On the other hand, that the Roman Church should make concessions to English prejudice in the matter of the confessional is simply impossible. The system of obligatory confession is too powerful a weapon, both spiritually and politically, for the Roman Church to be able to abandon it, even at the price of winning schismatic England back into the fold.

There are many other circumstances, social as well as dogmatic and political, which will always present insuperable obstacles to the conversion of my country to Roman Catholicism. To dogmatic questions I have not wished to allude, since my aim in this article has been to make clear to Italian readers the true position of Roman Catholicism in England, and to set before them arguments and official statistics which, to my mind, fairly prove that the international Catholic press and the English Roman Catholics are cherishing illusions which are founded on absolutely erroneous views of the religious and political opinions held by the vast majority of my countrymen.

I leave, therefore, all questions of dogma to theologians; confining myself to the observation that the English have now learned to manufacture Catholicism at home, and that though what they turn out is not precisely the genuine article, it is, at all events, much less costly than the real thing would be.

Before closing this article, I must briefly allude to a question already closed in Italy, but which in England still occupies the ambitious dreams of the higher clergy, the press and the Catholic laity; I allude to the question—dead and buried thirty years since—of the temporal power of the Pope.

As is well known, the English Catholics stand, for the most part, in the front ranks of the *intransigeants,* and are bitter enemies of Italian unity. Their attitude would not deserve mention were it not that here is to be found still another reason why Roman Catholicism will never gain the sympathy and confidence of the English nation.

England hailed the downfall of the temporal power of the Papacy with real enthusiasm, as was but natural, seeing that she had never derived anything but harm from the Papacy as a foreign state, except, perhaps, when Pius VII. refused to join Napoleon Bonaparte in his attempt to crush her by a continental alliance. In the hearts of the English people, especially in the country districts, the traditions are still alive of the time when the Pope was feared not merely as Head of the Church, but still more because in his capacity of foreign Prince he was always to be found in the ranks of England's enemies.

It is hard to understand why the Catholic party should have judged it expedient to seize every opportunity to display its enthusiasm for a defunct sovereignty of which the English as a nation can have no pleasant memories. But the English Catholics continue to regard the Pope as the rightful claimant of a foreign throne, without pausing to consider that the independent position enjoyed by the Roman Church in England is due precisely to the fact that the Head of the Church is no longer the Head of a territorial State, and that therefore the Catholic religion—like the two hundred and ninety-five other religions to be found there—can be freely practised in England without the nation's running any risk of becoming involved thereby in disagreeable diplomatic or political complications.

For the reasons, therefore, which I have given, and for many others into which I have not been able to enter, I feel that the proper answer to the question, "Will England become Catholic?" is comprised in the single word, "Never!"

A second question then presents itself to my mind, whether, namely, it would be for the real good of my country were it to abandon Protestantism for the Holy Roman faith? And my answer to my own question is again interrogatory in form: "Is it not perhaps possible that the Christian faith thrives on a diversity of opinion and that religion, like commerce, needs competition to keep it alive?"—Richard Bagot, *in Nuova Antologia;* translated for *The Living Age.*

# Correspondence.

## THE MARGINAL READINGS ON S. MATTHEW I-III DEFENDED.

*To the Editor of the Church Eclectic:*

THE kindly criticism of the Rev. M. O. Smith, on the suggested Marginal Readings in the first three chapters of S. Matthew, published in your July number, calls for some reply. Of the sixteen changes proposed by the Joint Commission, five meet with more or less approval from Prof. Smith. Two others "virtually leave the text *in statu quo.*" I will therefore confine myself to the consideration of the other nine.

1. Objection is taken to the marginal reading "genealogy" for "generation" in Chap. 1 : 1. The reading is taken from RVm. This is by no means conclusive evidence that the rendering is inferior in value to that in the Revised text, as it is well known that many of the best renderings of the Revisers are to be found in the RVm; the reason for this apparent anomaly being that the Revisers' instructions did not allow them to insert any change from the A.V. in their text, unless it were approved by two-thirds of their number present at the final revision. The choice of a majority of the Revisers, and unquestionably the best readings, are thus often found in RVm. It will be sufficient to point to such instances as S. John 10 : 36, Acts 3 : 15, Romans 2 : 18, Gal. 5 : 23, Eph. 3 : 15; 5 : 16. Indeed, one amongst many reasons for preferring the plan of Marginal Readings to the simple adoption of the Revised Version, is the freedom it gives in the choice of important emendations from the RVm. More stress is laid by Prof. Smith on the occurrence of the phrase *βίβλος γενέσεως* (used by S. Matthew) in the LXX rendering of the constantly recurrent title in the book of Genesis. "These are the generations of . . ." It is doubtful whether the occurrence of the phrase in the Gospel will bear the stress laid upon it by Mr. Smith. The sections introduced in this way in Genesis contain, for the most part, an account of the *children* or *descendants* of the person named in the title. Where the person himself enters into the section, it is in relation

to the history of the children. Compare the generations of Adam, of Terah, or of Jacob. On Mr. Smith's hypothesis we should expect *βίβλος γενέσεως Ἰησοῦ χριστοῦ* as introducing not the first chapter of S. Matthew, but a book like the Acts of the Apostles or the Apocalypse, in which the Lord is revealed as acting by and with *His Church*. Further, the Evangelist himself draws a distinction between the *βίβλος* and the succeeding section by the use of the second heading in v. 18.: *τοῦ δὲ Ἰησοῦ χριστοῦ ἡ γένεσις οὕτως ἦν*. Granted fully, as Prof. Smith says, that the "influence" of the *βίβλος* "extends over the whole chapter," this gives no sufficient reason why the more intelligible word "genealogy" should not be employed in the rendering of the *βίβλος* itself as an alternative to the (to the ordinary reader somewhat meaningless) term "generation." This is one of the numerous cases in which the Commission has had the interests of the ordinary reader at heart, and sought to advance the "instruction of our people" (see Resolution of General Convention appointing the Commission) by the suggestion of an easily intelligible word.

2. Prof. Smith seems to contest the wisdom of reproducing in all cases O. T. proper names in the N. T. in their O. T. form. The gain to the ordinary reader in point of clearness of the normal application of this principle is, of course, incontestable. It will not do to look at this matter too exclusively from the standpoint of the scholar or the priest. The layman is the person primarily to be regarded, and especially the less instructed layman. Such persons do not possess the "aids" furnished by "publishers" to which Mr. Smith refers. So far as practicable in a version, it is therefore most desirable to reduce the points needing explanation to a minimum. It is possible that in such a case as S. Matthew 27: 47, and parallels, the substitution of "Elijah" for "Elias" may have strong counterbalancing reasons against it, although the fear that on account of the difference of rendering in the Gospel lections, the Holy Communion Office would tend to grow apart from the Daily Offices seems to have the weight of experience against it. We have already another version in use in the Comfortable Words and the Offertory Sentences. So far from any baneful consequences of the kind dreaded by Mr. Smith resulting, the very fact of the difference of Version seems itself to be forgotten. The omission of the Commission to correct "Jonas" into "Jonah" was undoubtedly an error in editing.

3. On 1:18, Mr. Smith objects to the substitution of "betrothed" for "espoused" mainly on the ground that the word "betrothed" does not now convey to the reader *all* the conceptions which were connected with the Jewish Espousals. It is sufficient to reply that it does undoubtedly convey the one *central* conception which it is necessary to emphasize in the passage, viz., that S. Joseph and the Blessed Virgin were solemnly engaged, but that their marriage had not taken place. Mr. Smith refers to Deut. 20:7, where "the LXX, and the Vulgate as well, use almost exactly the same expressions as here have been employed by S. Matthew." The example cited goes, however, directly in the teeth of Mr. Smith's contention, as the A.V. renders the passage: "And what man is there that hath *betrothed* (not espoused) a wife, and hath not taken her?" The passage from Deuteronomy exactly expresses the point intended by the Evangelist, and renders the same expression in the LXX just as the Commission suggests. Mr. Smith's argument has thus got the authority of the Authorized Version against it. There I am quite content to leave the matter, simply premising that "betrothed" does and "espoused" does not so clearly for modern readers bring out the *main point* in question.

4. On 2:22, Mr. Smith objects to the substitution of "and" for the "nevertheless" of the A.V. on the ground that δὲ is "but" rather than "and." He seems, however, to overlook the fact that we have here not the simple δὲ, but the double δὲ—δὲ. Thus the adversative force is sufficiently expressed in the rendering of the first δὲ. Its strong reduplication in the A.V. was therefore a blemish in that Version, and a source of unnecessary difficulty to every reader.

5. The rendering proposed by the Commission in chap. 3:7, meets with Mr. Smith's qualified approval. He regards it as—

"an attempt to work back from the unsatisfactory translation of the Revisers, to the better rendering already existing in the Authorized."

In fact, much of his argument on the passage is distinctly in favor of this rendering. He criticises it, however, as "somewhat flat," and as having "a flavor of condescending to personalities." As, however, he allows that in the "choice of the word," "there is an additional sting intended as well as in the epithet that follows," and that this "sting" consists in the very analogy to the "animal" world which the word "brood" does and the translation of the A.V.

"generation" does not imply, it seems unnecessary to defend the change further.

6. In the same verse Mr. Smith condemns the suggested alternative of "the coming wrath" for the A.V. "the wrath to come." Mr. Smith shows quite clearly that the verb μέλλω in the phrase τῆς μελλούσης ὀργῆς carries with it the thought of the Divine decision, or determination. The change was not intended to obscure this secondary idea, which is, in fact, involved in the whole proclamation, but to guard against a very prevalent popular misunderstanding of the Baptist's message, in which the passage is taken to refer to the future day of judgment for all mankind, rather than to a particular judgment even then imminent upon the unbelieving Jews. The passage in 1 Thessalonians, which Mr. Smith quotes to prove the Commission guilty of inconsistency of rendering, does not prove his point. The construction is quite different in the passage cited (1 Thess. 1: 10), where we have the phrase τῆς ὀργῆς τῆς ἐρχομένης, whilst in S. Matthew we have τῆς μελλούσης ὀργῆς. The former is naturally rendered by "the wrath to come," the latter as naturally by "the coming wrath." No doubt there might be much to be said for such an alternative as "the destined wrath" in S. Matthew, but with the influence of Calvinistic Puritanism pressing so closely from without on many of our people, such a rendering would inevitably suggest conceptions foreign to the meaning of the Evangelist, which no one desires to have read into the passage. Short of this the suggestion of the Commission seems to give the best attainable translation.

7. Mr. Smith objects to the alliteration in the rendering "He will thoroughly purge his threshing floor." This is a matter of taste on which opinions will naturally differ. It does not seem that there is any great difficulty in reading the passage as suggested. At any rate, it is clear and accurate. It avoids the necessity of leading the reader to discover the meaning simply from the context, as Mr. Smith suggests, or of taking his other alternative of remodelling the whole sentence.

8. The change in 3: 14, of "would have hindered" for "forbade." Mr. Smith does not seem to dispute that this is a proper rendering of the "Inchoate Imperfect," but expresses the opinion that "the real meaning is given much more simply and vividly in the Authorized 'forbade.'" The actual words of the Baptist as recorded in the context, however, imply remonstrance and not

prohibition. Further, it seems hardly consistent with the Baptist's knowledge to attribute to him the more peremptory attitude. From both lines of reasoning it would seem to follow that S. John tried to hinder what he would not venture to forbid.

9. The rendering "descending as a dove" for "descending like a dove" is somewhat faintly criticised by implication as "not supplying anything very definite to lay hold of." The object of the change is, of course, to suggest that the resemblance indicated applies to the *manner* of the descent, rather than to the *form* of the dove. The latter meaning is often incorrectly taken, and is inconsistent with the language of S. Matthew's narrative.

As a member of the Joint Commission, it remains only to thank Prof. Smith not merely for calling attention to certain *errata* in the printed report, but also for the whole tone of his criticism, which has thus enabled your readers to look at the question of these readings from different points of view. I trust that I have been able to show that the aim of the Commission was not merely to regard their task from the standpoint of Greek scholarship, but to use scholarship with the practical needs of our people steadily in view, and thus, to some extent at least, to enable the Church for its high and supreme mission, "to preach the Gospel to the poor." Whilst retaining all that has made our Authorized Version so beloved by the Church, it has aimed at removing such ambiguities or difficulties of expression as have too frequently dimmed the glory of that Version, and in not a few cases have indirectly made it a cause of religious dissension and of loose, un-Catholic ways of thought.

C. W. E. Body.

# Miscellany.

## A PROPOSED ŒCUMENICAL SYNOD IN THE EAST.

IT should be of interest to English Churchmen to know that for some time past there has been a considerable feeling in the East in favor of the assembling of an Œcumenical Synod; by which term, we need hardly say, must be understood a general synod of the Orthodox Eastern Churches. It is thought desirable, not, of course, with a view to the establishment of any new theological dogma, since the very idea of such a thing would be regarded with horror in the East; nor yet for the settlement of any theological difficulty or difficulties, since at the present time there are none of sufficient importance to render any such step necessary. But a considerable number of disciplinary and practical questions have risen to an altogether unprecedented importance owing to the novel circumstances of modern political and social life; and it is thought that, after an interval of more than eleven hundred years, these might very well form the subject-matter for an eighth Œcumenical Council.

Hitherto this feeling has made itself evident chiefly in Russia; and there appears to have been some discussion upon the subject in the St. Petersburg *Novoe Vremja* in the early months of this year, in which General A. A. Kiréieff and Mr. Durnovo took part. But it has now begun to attract attention elsewhere. There is reason to believe that the plan itself is not viewed with disfavor in the Patriarchate of Constantinople; although, as was only to be expected, there is much natural anxiety to secure the careful recognition of the traditional rights of that Patriarchate in the matter. In the Νέα Ἐφημερίς for June 21st, 1899 (July 3d, new style), there is an important article upon the subject, which is reprinted from the current issue of the Ἐκκλησιαστικὴ Ἀλήθεια, which is the organ of the Patriarchate of Constantinople. (The Νέα Ἐφημερίς, we should say, is published at Constantinople, and is one of the chief newspapers of the Greek-speaking subjects of the Turkish Empire.) We proceed to set forth some of the chief points of this article.

The anonymous writer begins by shortly recapitulating what

had already been written upon the subject in Russia. It would appear that when the matter was first brought forward, the view was expressed that the Tsar, as the chief amongst the Orthodox Sovereigns of the present day, was the proper person to summon such a synod. To this Mr. N. Durnovo objected (in the articles in the St. Petersburg journal already referred to) that the right of summoning an Œcumenical Synod pertains to the Œcumenical Patriarch as Bishop of New Rome. Whereupon General Kiréieff replied that this was contrary to the whole teaching of ecclesiastical history, since it cannot be questioned that during the first nine centuries of the Church it was the Emperor who summoned Œcumenical Synods and issued the letters of invitation. That it is the right of the Œcumenical Patriarch to preside over the synod he did not deny; but he contended from the practice of early days that the right of summons lies with the civil power, and that it has now become transferred, by virtue of his office, to the Tsar of Russia.

The writer now proceeds to give his own judgment upon the matter:

"We think that Mr. A. Kiréieff is mistaken in the second part of his opinion, because he fails to bear in mind that the right to summon the Œcumenical Synod is the exclusive right of the ruler or Sovereign, according to the actual state of things in modern days, of the place in which that synod is summoned to assemble. If the Œcumenical Synod were to be held in Servia or Roumania, would it be possible for the Sovereign of any other realm to cause it to assemble together? We think, therefore, that this right has become transferred into the hands of the Orthodox ruler, whosoever he be, in whose realm the synod is actually to be held. On the other point we suppose that Mr. Kiréieff, whose ability in ecclesiastical questions we fully recognize, will agree with us entirely. With regard, *namely*, to the question of the presidency of the Œcumenical Synod, we are of opinion that on historical and ecclesiastical grounds alike the Œcumenical Patriarch has this right. It is not even capable of being discussed, because the sacred canons of the holy Œcumenical Synods, from the second Œcumenical Synod held at Constantinople, obviously and definitely bear witness to this fact.

"With regard to the opinion of Mr. N. Durnovo, that 'without the consent of the Patriarch of Constantinople it is impossible for an Œcumenical Synod to be held,' we conclude that his opinion is entirely in accordance with the sacred canons and with the title 'Œcumenicus' [Οἰκουμενικός] itself. For not only is it impossible for an Œcumenical Synod to be held canonically without the con-

sent of the Archbishop of New Rome, and Œcumenical Patriarch, as President, but even if a single president [πρόεδρος] of an autocephalous Church[1] should not be present in it, either personally or by his representative [ἀντιπρόσωπος], then the Œcumenical Synod is changed into a local [τοπική] synod; unless, indeed, the proceedings of the synod in which all the autocephalous Churches did not take part should come to be accepted by all. Thus we agree entirely with the opinion of Mr. N. Durnovo."

There is much to interest the English reader in the statement which we have translated. In the reasoning of its author as to the right of summoning general councils he will recognize arguments which were familiar enough to our forefathers three and a half centuries ago. And unless we are much mistaken he will be inclined to agree with the Greek statement on the subject rather than with either of the Russian.

As to the question of the desirability of an Œcumenical Synod, the writer in the Ἐκκλησιαστικὴ Ἀλήθεια is not in favor of it, holding that there is no sufficient cause to render it necessary. We repeat, however, that there is ample reason to believe that on this point he does not represent the general feeling, and that others take a different view. It would probably be untrue to say that there is anything more than an undefined project at the present time, but it may easily grow and spread. We hope that this may be the case. The restoration of corporate action is always to be desired, and anything is better than the self-satisfied isolation which has no desire to realize Christian fellowship, and to "discern the Body." An Œcumenical Synod of the East may help, we trust, to bring home afresh to the august Eastern Churches, for they are aware of it already, that there is a fellowship to be aimed at which is wider yet—a fellowship with the Churches of the West.—W. E. Collins, in *The Guardian.*

[1]The name is given to all the Churches which are not now subject to the Patriarch of Constantinople—the Churches of Russia, Greece, Bulgaria, Servia, etc., and not only (as anciently) to that of Cyprus.

## A RUSSIAN ACCOUNT OF THE DEDICATION OF AN ANGLICAN CHURCH AT SITKA.

ON the 17th (29th) of June the foundation was laid of the new Anglican-Episcopal Church dedicated in the name of "S. Peter by the Sea."

The spot selected is in what is known as "Russiantown," not far from the so-called "economic lot" of the Russian Mission.

In the historical paper which was read on the spot, it was said that the Anglicans had never yet had a centre of their own in Sitka, but had found a humble shelter in a half-dilapidated private house.

The projected church is to be quite a small building, after the model common to most Episcopal places of worship: a parallelogram with a pointed roof and a small superstructure for the bell. It is to be of wood on a stone foundation, and is to seat at least fifty persons.

The function took place at 4 P. M. It was opened and conducted by the Rt. Rev. P. T. Rowe, Bishop of Alaska, according to the following programme, consisting of twelve numbers: Processional hymn, "The Church's One Foundation;" Psalm 132; Gloria Tibi; the Creed (*"Filioque" omitted**); versicles appropriate to the occasion; special prayers; Scripture Lesson (something like a Paræmia), Ezdra III., verses 10 and 11; Psalm 136; Historiographia; then the casket containing mementoes of the foundation was set in place. The Bishop, striking the foundation-stone thrice, uttered the words: "In the Name of the Father, and of the Son, and of the Holy Ghost, I lay the corner stone," etc. Address; Prayer; Hymn, "All hail the power of Jesus' Name;" Benediction.

The following particulars of the ceremony will not be found uninteresting: When the Bishop opened the iron casket, he took out of it some wheat, wine and oil, spilt some of each upon the foundation-stone, and returned the rest to the casket, adding thereto the documents recording the event and a few American coins. In this case, and as a memento of the time and place, a small Russian

---

*With regard to the omission of the *Filioque* in the Creed, the Editor of THE CHURCH ECLECTIC thinks it right to express the opinion that Bishop Rowe did nothing of the kind. It is most unlikely that a Bishop of the American Church would tamper with the Creed, for any purpose whatever. Very likely some explanation will be forthcoming.—EDITOR CHURCH ECLECTIC.

copper coin, the humble *kopek*, was added to the others and given a place in the monument. It was handed to the Bishop by the rector of the Orthodox Church. After the corner stone had been established in its place, the Rev. Partridge delivered a lengthy address on the joy of the Episcopal community on this auspicious occasion. This was followed by a hymn, and this again by an address of welcome, from the Bishop himself, and by the concluding Benediction. The first to offer congratulations to the Bishop and his clergy was the rector of the Russian Mission.

It was generally noticed that, when the Russian rector arrived, the Bishop, although the service had already begun, invited him to occupy a place next to himself, while the representatives of the Presbyterian, Congregationalist, and other sects were allowed to stand among the general public, no such honor being paid to them in any way as to the representative of the Orthodox Church.

A very favorable impression was also produced on the Orthodox spectators of the ceremony by the fact that, at the most significant and solemn moments of the sacred action, the Episcopal Bishop, in crossing himself, carefully placed his fingers in the position prescribed by the Greek Orthodox ritual.

After the ceremony, the Bishop and the Russian clergy, at the cordial invitation of Lieutenant Emmons, of the United States Navy, proceeded to his house, where the most hospitable reception awaited them. Mr. Emmons knows and remembers the Russians well and has a great regard for them. He has been in Cronstadt. His father is an admiral, and it is remembered of him that he commanded the frigate on which the American Commissioners came to Sitka, to receive Alaska from the Russians.

After a pleasant, lively social time spent in the circle of the best and most cultivated friends and neighbors of the Russian Mission, the company dispersed, transferring their thoughts from the temple of which they had just seen the foundation laid, to the invisible temple of a common Christian brotherhood, where there are no divisions, no sections, no sounds of strife, but only spiritual peace in Christ, Who is Peace and the one indestructible corner stone of the only Apostolic Orthodox Church.—*Sitka (Alaska) Chronicle.*

## CLERICAL VACATIONS.

A RADICAL change is necessary as regards clerical vacations. It has come to pass that large numbers of churches are closed for two months, all on account of the rector's vacation.

It is all wrong. No church should be closed on a Sunday. No rector should allow himself to think of going away from his parish, unless suitable provision is made for services during his absence.

Laymen take vacations, it is urged, but no layman goes away for even one day without leaving his business in the hands of some competent person. No store, or shop, or factory, is closed because the owner wants a vacation.

Vestries "vote a vacation" to the rector easily enough. The average vestryman would vote one for most of the year. There is not one parish in five hundred where all of the vestrymen are prompt and regular attendants on the services of their parish church.

Vestrymen, as a rule, are not chosen because of their deep interest in spiritual matters, but on account of the size of their contributions, or the social position of the wife. Doubtless there are noble exceptions, but we are speaking of the general rule.

The rector's conscience allows him to go off for a month, because his vestry said he might go. If the vestry would say, "yes, go, and we will provide a supply during your absence, and at no expense to you," then a priest could go and feel free. But how often is that the case?

We cannot too strongly condemn the practice of closing churches. We plead for the children. It is a dreadful example of shiftlessness to set before them. There will always be "two or three" of the faithful to gather for worship if the church is open.

God grant that this dreadful evil of closed churches may be corrected.—*The Young Churchman.*

# Editorial.

## INCENSE, AND THE OPINION OF THE ARCHBISHOP.

THE opinion of the Archbishop of Canterbury rendered on the appeal to him against the prohibition by several Bishops of the ceremonial use of Incense, is printed on other pages of this issue. From this opinion it appears that, though the Archbishop does not condemn the use of Incense *per se*, he holds its ceremonial use to be illegal in the Church of England. This he holds, not by reason of any interpretation of what constitutes the "use . . . . in this Church of England by the Authority of Parliament, in the Second Year of the Reign of King Edward the Sixth," which difficult phrase he does not find it necessary to interpret; but rather because of the previous limitation of the rubric, that the Ornaments shall be used "at all Times of their (the "Ministers'") ministration;" and that such ministration is, by the Elizabethan Act of Uniformity of 1559 to consist of—

"the matins, evensong, and celebration of the Lord's Supper and administration of each of the Sacraments and all their common and open prayer, in such order and form as is mentioned in the said Book so authorized by Parliament in the said fifth and sixth year of the reign of King Edward VI., with one alteration or addition . . . . and two sentences only added . . . . and *none other or otherwise.*"

It is these last words here printed in italics that the Archbishop holds make the ceremonial use of Incense unlawful. If we understand him aright, he holds that "none other" is intended to cover any additional forms, beside those in the Book of Common Prayer, which might be used, and which would thus be unlawful; and that "or otherwise" restricts the manner of administering the several authorized rites to the directions contained in the rites themselves. The scope of the former prohibition is not considered in the opinion, not being relevant to the subject upon which the opinion deals; but it is clear that, if the Archbishop is right in his interpretation of the latter prohibition, then every ceremonial act which is not directly authorized by the Book of Common Prayer, must be equally unlawful with Incense. The effect of such an

interpretation is far-reaching. The lighting of the candles during the service, the mingling of the water and wine at the altar, all processions during the service, and many other details of ceremonial, must fall under the same condemnation. According to such an interpretation, the only latitude allowable is that which falls under the head of "gestures," which, according to the Book of 1549, "may be used or left as every man's devotion serveth, without blame;" and there are some who even maintain (though wrongly) that as that note has been dropped from the Prayer Book, the liberty has been destroyed.

It is fair to say that this opinion only applies the rules laid down by Archbishop Benson in the Lincoln judgment. While orthodox Churchmen generally were rejoicing immoderately over the victory in certain points gained by that decision, a few of us were scanning with much concern Dr. Benson's grounds for holding specific acts legal or illegal. Dr. Benson adopted the test of inquiring whether an act was of the nature of a ceremony, or otherwise. And if he was right in basing a decision that the mixture of water with wine at the Eucharist is legal on the ground that the mixture occurred before the service and hence was not a ceremony in any sense, then Dr. Temple is equally right in holding that Incense is legal when not used ceremonially, and illegal when ceremonially used.

This is so obvious, that we supposed the whole contention in the case before the present Archbishops would hinge upon the use of the word *Ceremony*. It was the point in Archbishop Benson's judgment that seemed to us essentially weak, and the point upon which the present condemnation of Incense, as of much else, was inevitable, if not cleared up. We can hardly express our surprise that in all the long arguments before the Archbishop in the present case, as in the book submitted to him, *The Case for Incense,* there is hardly a reference on the part of counsel or experts for the appellants, to this vital point. They did indeed attempt to classify the use of Incense as a "Gesture," in order to legalize it under the provision already quoted from the First Prayer Book; but this was so hopelessly impossible, that the Archbishop did not dignify the plea by so much as referring to it. Mr. Dibdin, the leader of counsel for the Bishops, on the other hand, clearly perceived the importance of the point, which, apparently, he had expected to be raised, and he considered the question at some length, fortifying himself with an extensive quotation from the Lincoln Judgment. Even then,

though the appellants' side had and used the opportunity of presenting a final rejoinder, they totally ignored that point. We are bound to say that the case for Incense as presented to the Archbishops, in spite of the great learning displayed by some of the experts in their appendices as printed in the book, was decidedly weak. It was our conviction, as soon as we had read the proceedings, that the Archbishop could not do otherwise than pronounce the use illegal, unless he wished to personally argue the case for Incense over again on very different lines from those on which it had been argued.

---

Nothing can be more clear than the language of the Elizabethan Act of Uniformity as to what is forbidden in connection with the Prayer Book:

"If any manner of Parson, Vicar, or other whatsoever Minister, that ought or should sing or say Common Prayer mentioned in the said Book, or minister the Sacraments, from and after the Feast of the Nativity of S. John Baptist next coming, refuse to use the said Common Prayer, or to minister the Sacraments . . . . in such order and form as they be mentioned and set forth in the said Book; *or shall wilfully . . . . use any other Rite, Ceremony, Order, Form, or Manner* of celebrating of the Lord's Supper, openly or privily, or Mattins, Evensong, Administration of the Sacraments, or other open Prayers, than is mentioned and set forth in the said Book . . . . shall lose and forfeit, . . . ." etc.[1]

The same prohibition is expressed in many other enactments, and in various words; but we may take these words, which are most explicit, as the summary of all.

Surely, when such an explicit prohibition of any additional ceremony is contained in the very Act which set forth the Prayer Book, its limitations ought to have been very carefully considered by all whose duty it was to defend what was termed the *Ceremonial* use of Incense. True, one declared that he preferred to use the expression *Liturgical* use, and another made an effort to change the ceremony into a gesture; but none of those who appeared for the appellants, made any serious attempt to show why Incense, and consequently other ceremonial acts, are not included in this prohibition.

Mr. Dibdin quoted from the Lincoln Judgment the careful

---

[1]Act of Uniformity, 1559. Gee and Hardy, *Doc. Ill. Eng. Ch. Hist.*, p. 460; Cornford, *B. C. P. with Hist. Notes*, p. 5.

consideration which Archbishop Benson gave to the word.[2] Learned as is that investigation, it is clear that the definition which the Archbishop gives to the word, makes it almost synonymous with the word *gesture*. Indeed, he almost says so in so many words, for he quotes the definition of *ceremony* from standard authors as—

"*Caeremoniam esse ipsam actionem sanctam qua Divinus Cultus peragitur.*" "It consists '*in gestibus solis.*'" "And so our 18th Canon speaks of 'those outward ceremonies and gestures,'" etc.

According to these definitions, any intentional action or formal motion constitutes a ceremony. Every rite must thus consist of many ceremonies. Practically, they turn every gesture into a ceremony. How, then, can the Prayer Book of 1549 declare:

"As touching kneeling, crossing, holding up of hands, knocking upon the breast, *and other gestures*, they may be used or left as every man's devotion serveth, without blame;"[3]

while at the same time, the very Act of Uniformity (1549), which set forth that Book, declares, in almost exactly the words already quoted from the Act of 1559:

"If any manner of parson, vicar, or whatsoever minister . . . . shall use . . . . any other rite, *ceremony*, order, form, or manner of Mass, openly or privily, or Matins, Evensong, administration of the Sacraments, or other open prayer than is mentioned or set forth in the said Book, . . . . shall lose and forfeit," etc.?[4]

We do not see how the conclusion can be avoided, that the use of the word *ceremony* in the Acts of Uniformity, and the use of the word in the instances cited by Archbishop Benson, are two altogether distinct uses, and that the word is susceptible of two altogether distinct definitions.

Turning now to the *Century Dictionary* for a study of the word, we find that this hypothesis is fully substantiated. The editor distinguishes no less than five distinct uses of the word. The first is: "A religious observance; a solemn rite." Second: "The formalities observed on some solemn or important public or state occasion in order to render it more imposing or impressive; as, the *ceremony* of crowning a king, or of laying a foundation stone." The distinction between these two definitions is very

[2] CH. ECL., July, p. 355.
[3] *P. B. 1549*, Parker's edition.
[4] Gee and Hardy, p. 361.

slight; the one is a religious use, the other secular. Practically they are one and the same.

The third use is quite different: "A usage of politeness, or such usages collectively; formality; a punctilious adherence to conventional forms; punctilio." Here the word is used as in the instances quoted by Dr. Benson. The former use makes the word refer to a complete rite. A ceremony is "a solemn rite." The terms are interchangeable. There may be many *ceremonies* connected with the crowning of a king, and yet the whole coronation constitutes one *ceremony,* as stated by the Dictionary. Here are both uses of the term brought together in such wise that they may be compared. The anointing with oil is a ceremony; and also a part of the ceremony or rite of Coronation. A study of the word in the Latin reveals the same variation of meaning. A ceremony may be either a complete rite, or any formal detail—the mere "punctilio"—of that rite.

Now let us make an attempt to discover which sense of the word *Ceremony* is intended in the Acts of Uniformity. The word cannot be used as a synonym for *gesture,* for gestures not authorized are expressly allowed, while ceremonies not authorized are expressly prohibited. Consequently, the prohibition of Ceremonies, can refer only to complete rites which could be used in place of, or in addition to, the Prayer Book. The Missal is forbidden in the place of the communion office, the old Pontifical in place of the new Ordinal, the old Breviary in place of the daily offices. These are the "rites, ceremonies, orders, forms or manners," which are prohibited. These several terms conjoined are used, as is common in legal documents, not because they differ largely in use, but in order to prevent one from using an unforbidden term to describe a forbidden act. A complete rite is also a ceremony, an order, a form, and a manner. What is meant to be understood by the term *form* in "The Form of Solemnization of Matrimony" is absolutely identical with that of *order* in "The Order of Confirmation," with *ministration* in "The Ministration of Baptism," with *manner* in "The Form and Manner of Making, Ordaining and Consecrating," etc., and with *Rites* and *Ceremonies* on the title page of the Prayer Book. These several words are repeatedly used together, as signifying a complete service—call it rite, ceremony, order, form, or manner, as may be preferred.

Turn to the Title Page of the Prayer Book:

"The Book of Common Prayer and Administration of the Sacraments, and Other Rites and Ceremonies of the Church, according to the Use of the Church of England; together with the Psalter or Psalms of David, and the Form and Manner of Making, Ordaining, and Consecrating of Bishops, Priests and Deacons."

It will be seen that the several titles cover consecutively the several offices of the Prayer Book, as follows:

The Book of Common Prayer comprises:

The Order for Morning Prayer.
The Order for Evening Prayer.
The Litany.
Prayers and Thanksgivings.
Includes those portions of public worship formerly embodied in the *Breviary.*

The Book of . . . . Administration of the Sacraments comprises:

The Collects, Epistles and Gospels.
The Order of Ministration of the Holy Communion.
The Orders of Baptism.
Includes substantially the portions embodied in the *Missal.*

The Book of . . . . Other Rites and Ceremonies comprises:

The Catechism, with the Order for Confirmation of Children.
Matrimony.
Visitation and Communion of the Sick.
Burial.
Thanksgiving for Women after Child Bearing.
A Commination.
Includes the portions embodied in the *Manual.*

The Book of . . . . The Psalter or Psalms of David comprises:

The Psalter.
Corresponds with the *Psalterium.*

The Book of . . . . The Form and Manner of Making, Ordaining, and Consecrating, etc., comprises:

The Ordinal.
Corresponds with the *Pontifical.*

Can any one thus analyze the Title Page of the Prayer Book, and yet doubt that the term "Rites and Ceremonies" refers to distinct and complete offices? The title is singularly complete and

inclusive of the whole contents of the book, in precise order. It is absolutely untenable to hold that the term *Ceremonies* can here be held to refer to anything subsidiary to or contained in the Administration of the Sacraments. With its correlative, *Rites*, it is the general heading for those offices in the Prayer Book comprised, like the term in the Title Page, between the Administration of the Sacraments, and the Psalter. On any other hypothesis the occasional offices do not fall under any of the headings of the Title Page.

Moreover, if this is the use of the term *Ceremonies* in the Prayer Book itself, it is also the use of the Act of Uniformity which set forth the Prayer Book, and of subsequent Acts framed on that of 1549. We have already shown that the several terms by which the offices are described, are used interchangeably as synonymous, and are all used together in the Act according to a recognized and universal legal usage, to prevent evasion. Hence, if we are right, Archbishop Benson, though perfectly right in defining the term *ceremony* for some uses, is altogether wrong in applying that definition to the Prayer Book and to the Acts of Uniformity. Consequently, the present Archbishop errs in acting under that precedent.

For the Archbishop grounds his opinion solely on the Act of Uniformity of 1559. He holds that "the use of any ceremony not ordered in the Book" is prohibited by the Act. But if the Act means complete rites by the term *ceremony*, and if the Prayer Book itself uses the term to differentiate certain offices from the "Administration of the Sacraments," then Incense cannot be held to be a ceremony within the meaning of the Act, for it is distinctly subsidiary to, and an accompaniment or detail of, the ceremony, or form, of the Holy Communion, or of Evening Prayer, or of some other rite. It is a ceremony only in the lesser sense, and not in the sense in which the term is used in the Act. And when the Act concludes that the Minister shall use the Prayer Book services, "with one alteration . . . . and two sentences only added . . . . and none other or otherwise," it seems quite clear that *other* refers to such former complete rites as had been legalized by Queen Mary and substituted for the Prayer Book, and that *otherwise* is intended to prevent any variation of the text of the rites now authorized, except by the specific changes authorized in the same sentence. The sentence might therefore be paraphrased:

"The said Book shall be altered by these two sentences added . . . . and *not otherwise.*" We do not say that these words, taken alone, absolutely exclude the interpretation placed upon them by the Archbishop. But since they are more readily understood in this other sense, which has direct application to the times, and since Incense may not rightly be described as an additional ceremony within the meaning of the Act of Uniformity, as we have tried to show, we do maintain that the words are too obscure and too casual to base upon them a prohibition of ceremonies (in the lesser sense) common to the practice of the Catholic Church in all its parts for by far the greater portion of its history; particularly in the case of a ceremony so undoubtedly scriptural as is Incense.

Then, too, this interpretation of the term *Ceremony* very much simplifies the vexed question of what Ornaments are legalized by the Ornaments Rubric. It is certainly anomalous, as was pointed out in the course of the hearing, that ornaments should be retained as legal which can only be used in ceremonies that are illegal. The strange thing to our mind is that no attempt was made to harmonize this anomaly, and to show that such an interpretation of the rubric did not speak very highly of the intellectual calibre of those English scholars, in one of the most brilliantly intellectual periods of English history, who framed the rubric. To solemnly find that the censer was legally "retained," but that its use is illegal as constituting an unauthorized ceremony, is little less than absurd. Yet practically that is the judgment of the Archbishop, who treats the question of the retention of the censer as irrelevant. Now, if it can be shown that the censer was legally retained by the Ornaments Rubric, it would, under our definition of the term *Ceremony*—yet not our definition, but the preferred definition of the best authorities in philology—be legal as an ornament to be used in the ceremony or order of the Holy Communion, and in the ceremony or order of Evening Prayer, which are among the ceremonies authorized by the Book of Common Prayer. Nor does it militate against this interpretation, that, as we have already shown, the term "Rites and Ceremonies" as used on the Title Page of the Prayer Book, applies only to the occasional offices; for the Title Page explicitly refers to these as *Other* Rites and Ceremonies; *i. e.,* other than the Rites and Ceremonies tabulated in the Table of Contents as pertaining to the Book of Common Prayer (the daily offices) and the Administration of the

Sacraments. If, for instance, the complete office of Burial of the Dead is included as one of the "Other Rites and Ceremonies," as is indicated by the Table of Contents, it follows that the complete order of the Holy Communion is also *a* rite and ceremony, complete in itself, as are the "*Other* Rites and Ceremonies." *Other* can only imply similarity of character. The "Administration of the Sacraments" is in distinct apposition to the "Other Rites and Ceremonies."

This interpretation, again, clears up the difficulty raised by the Archbishop—a difficulty which is very real under any other interpretation, and not less so under that of the Archbishop—when he says:

"The [Ornaments] rubric is often carelessly interpreted as if the order to use the Ornaments was *per se* an order to use the appropriate ceremonies. . . . . This interpretation makes the Act of Elizabeth contradict itself by ordering a strict adherence to the form of ceremonial prescribed in the Book, and at the same time, ordering the revival of a number of ceremonies of which the Book says nothing. . . . . It inverts the relation between a ceremony and an ornament, by making the ceremony subordinate to the ornament, instead of the ornament being subordinate to the ceremony."

But if once we have fixed in our mind the more probable interpretation of the term *ceremony,* we perceive: (*a*) that the "appropriate ceremonies" in which the retained censers are to be used, are "The Order of the Administration of the Lord's Supper or Holy Communion," and "The Order for Evening Prayer;" hence (*b*) there is no "revival of a number of ceremonies of which the Book says nothing," for the ceremonies are those complete rites explicitly ordered, in which the ornaments to be used are, not those of 1559, but those of 1548-9; and (*c*), the ornaments are thus, as they should be, distinctly subordinate to the ceremonies. The further criticisms of the Archbishop so obviously melt away, on this interpretation, that it cannot be necessary to follow them in detail. In fact, no other interpretation so completely fulfils the Archbishop's view of the relation between a ceremony and an ornament.

We have large confidence in the intellectual acumen of the present Archbishop of Canterbury, as well as in his sturdy independence and in his singleness of purpose. If we are right in our contention—which might be carried out in much greater detail—there is sufficient ground to apply to the Archbishop for a re-hearing on the ground of newly discovered evidence. We do trust that

these considerations may be brought to his attention, and no man ever appears so truly great as in an admission that he has been wrong.

---

While, therefore, we think the opinion of the Archbishops one that is untenable under a fair construction of the law, yet we are also of the opinion that the evil resulting from this opinion may be greatly over-stated. To our mind the chief practical difficulty of the opinion is in the intense literalness, the narrow failure to adjust law to conditions, the failure to understand history, that are more annoying than the loss of Incense and of Processional Lights. These things cannot be condemned without carrying with them everything in the way of reverent usage not expressly mentioned in the Prayer Book, except those acts which undoubtedly fall under the head of gestures. The Archbishop takes care not to declare explicitly that omission is prohibition, but his opinion is tenable on no other theory. If every formal act is a ceremony, and every ceremony not expressly ordered is forbidden, then omission is prohibition. But if ceremonies forbidden are other complete rites when substituted for those of the Prayer Book, as, for instance, the Sarum or Roman Mass, which were clearly in the minds of the framers of the prohibition—and every dictionary gives the preference to that definition of the term—then the prohibitions of the Acts of Uniformity have no bearing whatever on the details of administering the rites authorized.

So far as Incense is concerned, there is no vital principle concerned in its use or disuse. It is undoubtedly a serious matter for one national Church, nineteen centuries after the foundation of the Catholic Church, to declare unlawful that which has never before been forbidden in any single national Church from the beginning, with possibly the exception in the past few years only, of the Irish Church. At the same time, Anglican orders and Anglican sacraments are not dependent upon the ritual burning of Incense, and there is not the slightest excuse for any talk of disloyalty to the Church by reason of this opinion. If, as we think, the Archbishops are wrong in the interpretation of the law, the time is bound to come when the law will be vindicated. Whether English Churchmen ought to accept the opinion and adjust their ritual accordingly, is a question upon which it would be presumptuous for us in America to express an opinion. So far as the American

Church is concerned, the opinion cannot for one moment be permitted to have the force of law. The American Church does indeed inherit, as a part of her common law, the customs and law of the English and Scottish Churches, and must therefore be directly interested in any study of what were those legal customs prior to her independent existence. But she is under no obligation to conform to any opinion of the law which is based on so fundamental an error as is that just enunciated from Lambeth. The use of Incense is perfectly legal in the American Church, as a part of her inheritance from the Catholic Church at large which she has never repudiated; notwithstanding the prohibition of it by one or two Bishops who, emulating their brother of Rome, choose to govern by their personal *ipse dixit* rather than by law. We have no desire to join in the denunciation, much less in the abuse, which is beginning to be heaped upon the Archbishops. We have already said that if nothing better could be said for the legality of Incense than was said, we should hold, with them, that it is illegal. They have shown courage in venturing to hold their "hearing" in the teeth of the Erastian courts, and without paying the slightest deference or respect to the judgments of the Judicial Committee of the Privy Council. For all this, and much more, we honor them. That their judgment is, in our minds, incorrect in this present contingency, is far more due to the manner in which the matter was presented to them, than to any failure on their own part to weigh the arguments to which they so patiently listened.

# Notes from the Library

## "OXFORD LIBRARY OF PRACTICAL THEOLOGY."

*Holy Baptism.* By Darwell Stone, M.A., Principal of Dorchester Missionary College. Longmans, Green & Co., London, New York and Bombay. 1899.

This work is the second of the series called "The Oxford Library of Practical Theology," edited by the Rev. Canon Newbolt and the Rev. F. E. Brightman. In noticing the first volume of the series, Canon Newbolt's *Religion*, we ventured to express a fear that the succeeding issues would not equal the high standard of that book. But we feel certain that readers of this able, lucid, and instructive treatise on Holy Baptism by the Rev. Darwell Stone will conclude that the new "Oxford Library" will prove to be one of those valuable series of publications which no Churchman can afford to be without.

The work is lucid because the author possesses the teaching faculty to a remarkable degree, uses plain and chaste English, writes in an easy style, and is thoroughly conversant with his subject. In fact, one gains the impression that he knows a great deal more about the subject than he deems it necessary to communicate in writing an elementary treatise, and that there are depths of learning, theological, antiquarian, or historical, which he would gladly reveal to the student. Besides all this, the author has no peculiar theological theory to maintain, no *quasi*-heretical opinion to defend. He loyally and heartily embraces the ancient Catholic teaching concerning Holy Baptism as the great Sacrament of our regeneration and incorporation into Christ and His mystical body the Church. His work is full of straight, clear-cut Catholic teaching from beginning to end. Yet at the same time he does not present his position with that peculiar aggressiveness which starts objections, but rather with that reasonableness and anticipated solution of difficulties which stimulate interest and suggest inquiry. It will be seen, therefore, that we have here an admirable review of the subject, touching in orderly sequence upon all the important points of doctrine and practice pertaining to Holy Baptism, with the purpose of supplying information concerning the grounds of the Church's teaching.

The first three chapters deal with the Scriptural account of Holy Baptism, the preparation for it and anticipations of it under the Old Covenant, in the rite of circumcision and various washings of purification, and in prophecy.

"It may be seen that for the institution of the Christian Sacrament of Holy Baptism, as for the Incarnation itself, there was a long and gradual preparation. The divine wisdom was careful that so great a blessing should not come suddenly into the world" (p. 12).

All the notices of the administration of Baptism in the New Testament are then examined briefly, and the distinction between the Baptism of John and Christian Baptism is explained. "The evidence which the New Testament supplies" shows without doubt—

"that in the days of the Apostles Baptism was the means of entrance into the Christian Church for Jews and Jewish proselytes and Gentiles alike, and was held to be necessary for those who had received the baptism

of S. John the Baptist; that the persons who administered Baptism included a deacon and those who appear to have been Christian laymen; that in the case of adults some profession of belief was required from those who were to be baptized; and that in the administration of the Sacrament water was used. It affords a high probability that children as well as adults were baptized; that the words employed were 'Into the Name of the Father and of the Son and of the Holy Ghost;' and that immersion, if sometimes practised, was not universal" (p. 24).

The third chapter, on the Scriptural doctrine of Baptism, and that following, on the Teaching of the Church on the Doctrine of Holy Baptism, furnish a masterly summary of the Catholic doctrine of Baptismal Regeneration.

"Christian Baptism, according to the teaching of Holy Scripture, by making the baptized person a member of Christ and a child of God and imparting to him the gift of the Holy Spirit, causes him to partake of the merits of Christ's life and death and the power of His resurrection. It thereby enables him to live a Christian life and attain to eternal glory. Yet he may subsequently depart from grace and fall into sin by the act of his will choosing evil, and, if evil be finally chosen, he may be involved in eternal sin,[1] and consequently in eternal loss. Baptism confers a position of high privilege and great responsibility. The free-will of the baptized person has to determine to what use this position is to be put. Holy Baptism affords the beginning of the possibility of the highest holiness; it supplies also the measure of the terrible character of sins committed by the baptized."

The chapter on the teaching of the Church is very strong. A large number of citations from the Fathers is given, and extracts from the formularies of the several portions of the Catholic Church. The appeal of the Church of England at the time of the Reformation to Holy Scripture and the teaching of the Universal Church meets with the same response from both sources, on the subject of Baptism.

"Those who are baptized are regenerated with the new birth which makes them Christians. They are adopted to be the sons of God with the high Christian sonship which nature cannot give. They are united to the Sacred Manhood of the Son of God, and consequently are in mystical union with His Divine Person and with the Holy Trinity. They have received the Holy Ghost. Their sins have been forgiven. On them the gift of eternal life has been bestowed" (p. 66).

In treating of the Baptismal Gift of the Holy Ghost, the learned author takes occasion to examine the theory which, as regards the relation of Confirmation to Baptism, denies that the personal in-dwelling of the Holy Ghost is to be connected with the reception of the latter, and affirms that His personal in-dwelling is not received until those who have been baptized are also confirmed. He observes at the outset—

"that the Church in England is committed with some definiteness to the belief that the gift of the Holy Spirit in Baptism is of a very real kind, and has used language which it would be difficult to reconcile with a denial of the personal in-dwelling in those who have been baptized, but have not yet been confirmed" (p. 68).

After summing up the evidence for this position, he proceeds to state some sound theological reasons against the theory, and then to examine the teaching of Holy Scripture, the Fathers, and our own formularies. He says, in conclusion:

"It would not be in accordance with the teaching of the New Testament, or of the Fathers, or of the best traditions of the Church, to make little of the importance and effects of Confirmation. Neither is it right, in emphasizing these, to rob Baptism of one of its great gifts, or unduly limit the spiritual privileges

[1] "S. Mark iii. 29. The reading 'eternal sin' αἰωνίου ἁμαρτήματος adopted by the revisers and by Westcott and Hort, is found in the Sinaitic and Vatican MSS. and other authorities." (Note *in loco.*)

of those who have been baptized, but as yet are unconfirmed, by denying to them the distinctively Christian possession of the personal in-dwelling of the Holy Ghost" (p. 83).

And he points out the fact that the question is one of great practical importance.

In considering the subject of Infant Baptism, some very wise and practical observations are offered in regard to sponsors and their duties. But while the author deplores the laxity which prevails concerning the duties and obligations of sponsorship, he does not appear to be very hopeful of finding any remedy for the evil. The Church herself must supply directly an effective method of training baptized children in the principles of the Faith.

The chapter on The Ceremonial of the Administration of Holy Baptism is very interesting. The author is evidently upon familiar and favorite ground. We are taken through an account of the rites of the early Church in various regions, the use of the Church of Rome in the seventh and eighth centuries, the Sarum Use, and the transition from this, through the First Prayer Book of Edward VI., to the present use of the Anglican Communion. It is a rather sad story as we descend from the full ritual of the early and mediæval ages to the bald and simple ritual of our modern use, how we have lost so much that dignifies and illustrates the Sacrament of Holy Baptism. The author seems to feel this loss, but with practical loyalty to the Church as it is, he strongly urges that we make the best use of all the ritual that is allowable. The following quotation ought to meet with the approval of the Bishop of Maryland, who has given careful thought to the subject:

"There is ground for regret that in the Church of England, and indeed throughout the West, so little regard is commonly paid to the solemnity and dignity of the administration of Holy Baptism. So much has been done of late years to restore to the Eucharistic Office and to that of Confirmation something of the beauty and outward character which they ought to possess, that the poverty of the method in which Holy Baptism is ordinarily administered is the more strongly marked. The solemn administration of this Sacrament with due dignity and ceremonial, such as is allowed by the Book of Common Prayer in this case no less than in the case of the Eucharist, at times when a congregation may reasonably be expected, would be doing honor to the ordinance of God and might be a means of removing widespread and deplorable ignorance" (p. 190).

One of the best chapters in the book is the last, on Reasonable and Moral Aspects of the Doctrine of Holy Baptism. It would make a good tract by itself, and might be employed with telling effect among people who accept the Bible and its teachings in a rather vague sense, albeit loyally at heart, but who have lost their hold upon Sacramental teaching.

To conclude, no one can read this book without perceiving clearly, if he can perceive anything, that the Catholic teaching of the Undivided Church is the teaching of the Book of Common Prayer on the whole subject of Holy Baptism, and he will perceive also what that Catholic teaching is. It is a satisfaction to note, with the author, that the Church of today is standing upon much firmer ground as regards the reception and appreciation of the Catholic doctrine of Baptism than it was not a very long time ago. We are not far removed from the days of the Gorham case, and the trenchant letter of the Bishop of Exeter to the Archbishop of Canterbury; but, with the exception of a few Broad Churchmen, who are really followers of Colenso on this subject, how universal is the acceptance of the Church's doctrine of Baptismal Regeneration!

This brief treatise is very well arranged. The notes, of which there is a numerous and valuable collection, are placed together after the text,

and the Greek and Latin excerpts are translated, so that the laity will have no excuse for neglecting, but an additional reason for reading, this volume. There is an index of Scripture passages, and an index of authors and books which are referred to in the text.

---

## THE HIGHER CRITICISM.

*The Old Testament from the Modern Point of View.* By the Rev. L. W. Batten, Ph.D., Professor of Old Testament Languages and Literature in the Philadelphia Divinity School. New York: James Pott & Co. Price $1.50.

We have experienced some difficulty with the perusal of this volume, in ascertaining precisely what the writer would like us to understand by the "modern point of view." He warns us at the outset that there is some considerable danger of forming a misconception on this point.

"Many people speak freely of this science who do not seem to have a clear knowledge of its precise scope. It is especially common to find the conclusions of a particular school of Biblical scholars identified with the name of the method by which their results were reached."

Thus the emphasis is laid on the fact that the modern point of view is more a method than any particular conclusion:

"Higher criticism is a *method of study*, and does not imply any particular kind of results, radical, moderate, conservative, or traditional."

This position is exemplified further in the paragraph that follows:

"There is a single question we must ask of any writing which we undertake to study: What is its origin? The method by which we seek to answer that question scientifically is the higher criticism. The application of this method by different hands produces very different results. The array of evidence is marshalled by this method, but the judgment which is pronounced upon the evidence is beyond the sphere of this science. One scholar examines the evidence—language, style, thought, historical allusions, etc., and concludes that a certain Psalm, let us say, is pre-exilic; another, using precisely the same evidence, may conclude that it is Maccabæan; but both alike are higher critics, and they reach their different results by the science of higher criticism."

In other words, we must understand that higher criticism is nothing more or less than the "method" by which we seek to answer the single question as to the origin of the books of the Bible. Yet the application of this "method" by every new hand produces a different answer to the question. That is to say, that to answer the question "scientifically" is to arrive at no answer at all. The science is merely a way of marshalling the evidence; but the instant we pass a judgment on the evidence, we overstep its "sphere."

"One scholar examines the evidence, language, style, etc., and concludes that a certain Psalm is pre-exilic; another, *using precisely the same evidence*, may conclude that it is Maccabæan."

So that the science has marshalled inconclusive evidence, and the scholars have been accustomed to "conclude" upon insufficient data; yet—

"both alike are higher critics, and they reach their different results by the 'science' of higher criticism."

After this it is somewhat surprising to be informed in the very next sentence, that—

"in the study of the Old Testament the higher criticism has been applied very persistently and thoroughly, and *with most important results;*"

notwithstanding that the criticism implies no "results," important ones or otherwise. "Its sphere is the age, authorship, and structure of the various books;" though any judgment in respect to age, authorship, etc., lies "beyond the sphere of this science." "It is often looked upon as a new science. In a sense it is." But

in a sense, indeed, it is anything but new:

"Sometimes it appears that the preacher was right, and that 'there is nothing new under the sun.' The fact is that higher criticism was applied to the Old Testament a long while ago, as the example following will show."

It is a question whether this singular idea of ancient Jewish compilers of the book of Judges as dabbling in the various processes of modern analytical criticism, is not itself the solitary novelty which proves the preacher's rule. At any rate, the Song of Deborah is the example intended. In Judges V. 1., the heading reads thus:—

"Then sang Deborah, and Barak the son of Abinoam, on that day, saying;"

and—

"An examination," we are informed, "of this heading, or title page (for such these headings are), shows that the one who placed it there was a higher critic; for he tells us (1) the character of the writing, that it is a song; (2) the age, on the day of the great battle with Sisera; (3) the authors, Deborah and Barak; (4) the structure of the poem, reaching the radical conclusion that the song was composite, as he deems it the joint production of two authors."

So that, apparently, the claim of this compiler to be regarded as a critic, rests upon these four points of information, supplied us in the heading:

1. That what Deborah and Barak sang was a song.
2. That the song was sung on the day of the battle with Sisera.
3. That Deborah and Barak were the persons who sang it.
4. That the song was composite, in that Deborah and Barak each of them had some sort of share in it.

Only that in forming our estimate, we must be sure to keep in mind, that the furnishing of bare information in no sense is enough by itself to secure the compiler his place among the critics. All these statements partake of the nature of "results." They are "conclusions" at which the compiler has arrived. We must guard against the common mistake of identifying special "conclusions" with the "method" by which the results have been attained. To be a critic he must not only have results, but he must attain them by the specified "method." Yet the method, apparently, *is to have no good reason* for the results that he obtains. It is that the writer simply should "tell" us these things *without any valid ground* for his assertions.

"It appears that this higher critic, who lived several centuries before Christ, had *no more data to determine these questions than we have today.* It, therefore, is not surprising that many modern higher critics have reached a different result from their early Jewish predecessor."

There is nothing to be surprised at in the "different results;" the similarity between them consists in the "method"—of "telling" us little bits of information as to age, authorship, etc., without any sufficient "data to determine these questions."

There were a great many other critics, it would seem, engaged in the composition of the Bible:

"Those who prefixed headings to the various prophecies, to the Psalms, and to other Old Testament writings, were likewise higher critics."

We can perceive now why their testimony is treated so debonairly at the hands of their successors. Doubtless the critics are themselves the best judges as to the value of critical statements.

"*All modern critics discredit the testimony furnished in these headings*" (p. 280).

Yet the "science flourished for a considerable period in pre-Christian times;" though it seems almost superfluous to add, that on the very next page we are told that during the period in which the science was "flourishing," there was "no such

thing as literary ethics."

It hardly seems necessary to pursue the subject further. The writer has a quotation from Coleridge to the effect that—

"an author has three points to settle: to what sort his work belongs, for what description of readers it is intended, and the specific end, or object, which it is to answer."

As to the present book, he has made up his mind quite easily: "It belongs to the class of *didactic* works." Other persons will, perhaps, have more trouble in deciding to what class to assign it.

---

## BISHOPS IN FICTION.

*The Archbishop's Unguarded Moment*, and other Stories. By Oscar Fay Adams. Boston: L. C. Page & Co. Price $1.50.

A collection of seven stories in each of which a fictitious Bishop is the central character, is certainly a novelty in fiction; and since the evolution of the character of Bishop Proudie, we do not recall the like of these Bishops in fiction. Certainly Mr. Adams has chosen novel themes for his stories. The titles of the seven are: "The Archbishop's Unguarded Moment," "The Evolution of a Bishop," "Why the Bishop Left Rye Beach," "The Trials of a Retired Bishop," "A Night with William of Wykeham," "The Discontented Bishop," and "The Serious Dilemma of the Bishop of Oklaho." We could wish that the last of these had been omitted from the collection; but speaking generally, there is in the volume only a legitimate fun which need not give offense. The occasional use of the titles of actual sees—though in no case in connection with the leading characters—constitutes a danger which might better have been avoided by naming only fictitious dioceses. In no case, however, can the author be charged with pointing to foibles of actual individuals, in spite of the use of see names. There are a number of little inaccuracies in description, the most notable of which is the detailed account through several pages of the first story, of the *consecration* of a Bishop after he had been promoted from a Bishopric to an Archbishopric.

The nearest to which the author comes to treading on dangerous ground is when the retired Bishop of Tuscaloosa makes his home in Cambridge and visits the several churches in that city. He was filled with horror at the "advanced ritual" at S. Philip's, while at S. John's, "the sermon was preached by one of the broadest, most rationalistic men in the Church, and the Bishop grew red with indignation as he listened." At Christ Church, the "young rector" invited the Bishop himself to preach, thinking to forestall the public comments which the Bishop had been making with regard to other services; and the Bishop treated the congregation to a sermon on "The Church's Deadliest Foe,"—

"by which phrase he was understood to mean 'Romanism,' as shown in the adoption of 'ceremonies such as we have witnessed in this church today.'"

The dry humor with which the book is replete may be gathered from the following specimens:

"Not being a Bishop, Reginald could not from his own experience be aware that the importance of a Bishop decreases as the square of his number increases. A unicorn and a Bishop are equally interesting for their rarity. A Bishop, like a unicorn, becomes the centre of admiration only when there is but one of him. When there are two of him the admiration is proportionately diminished or is transferred almost entirely to the better specimen."

"He was a good preacher; with rather Broad Church views, and, apart from a certain kind of vanity which seems as unavoidable an accessory of the episcopate as the lawn sleeves themselves, was a very agreeable man to meet."

---

We are glad to see re-published in pamphlet form, the excellent papers

by the Bishop of Maryland which were contributed to *The Church Standard*, entitled *Observations on the Marginal Readings of Holy Scripture Proposed by a Joint Commission*, etc. We do not quite follow Bishop Paret in his canonical point, that it is incompetent for General Convention to take the action outlined in the report of the Joint Commission. If this Church is a National Church, it must have equal powers with other National Churches, and such other Churches have legislated with regard to the standard Bible, and with regard to new translations, to be recognized as authorized. On the main contention, however, we are in thorough agreement with Bishop Paret; *viz.*, that the proposed marginal readings are most undesirable. Bishop Paret shows that some 1,900 marginal readings are proposed for the New Testament alone. This clearly puts an end to all uniformity in the reading of the Bible, and makes it necessary to have a new "Episcopal version," unlike anything used by any other Christian body, at home or abroad, Catholic or sectarian, Anglican or otherwise. Our own pages have borne witness to many serious flaws in the proposed readings, and to many more readings that are simply vexing and unnecessary. But it is not so much the detail of the proposed changes to which we object—though there is enough in such detail to cause serious objection—as to the whole scheme of bringing discordance in place of uniformity in the reading of the Bible. The committee have fallen into the same error into which the Revisers fell. If the Revisers had taken the King James text as the basis of their work, and had contented themselves with correcting the few glaring errors in the translation, instead of making a new version entirely, their work would have been gratefully received. So also, if this commission had been content to report not over a score of marginal readings for the whole New Testament, there might be some possibility of their success, and their work might have been considered on its merits. As it is, we can only feel that it ought to be totally overthrown, and we have not the slightest doubt that such will be its fate.

These papers are published by *The Church Standard* Press, Philadelphia.

---

The *Sixth Annual Address* of the Bishop of Vermont deals with local matters exclusively. It is with regret that we learn that the Bishop finds it necessary to close both the diocesan schools for boys and for girls. But we are quite convinced that the main purpose of a school is to educate, and when conditions are such that one school cannot give as good an education as another school, it is for the good of the children that the weaker school should be suppressed. The history of Christian education in this country shows that this has been a very hard lesson, indeed, for us to learn.

---

*Praeco Latinus* is an American periodical devoted to the revival of classical Latin as a living tongue, a universal language. The magazine now proposes to publish serially a new rendering into classical Latin, of *The Imitation of Christ*. A better field for their work could scarcely be found, and the edition will be one highly valued by scholars. We have large sympathy with the aims of the publication. If those peculiar beings who felt it necessary to construct a new world language, which they term Volapük, had instead made some systematic attempt to further the use of the Latin tongue, which is manifestly the world's language of learning, their aims and purposes might by this time have been largely successful.

Published at 1328 Spring Garden street, Philadelphia.

Mr. Thomas Whittaker will soon bring out a second series of *The Chief Things*, by Rev. A. W. Snyder. The first series was published some ten years ago, and is now in its fifth edition.

The new volume will discuss the fundamentals of the Faith under such heads as The Necessity of Belief; Of Belief in God; Atheism; Agnosticism; Revelation; The Christ; Christianity; Inspiration; The Bible; How to Read the Bible, etc., in such a way that any man can understand. The popularity of the first will make a good sale for the second series.

---

An "Organists' Edition" of Darlington's *Hymnal* will soon be published by Mr. Thomas Whittaker. There has been a constant call for such an edition ever since this popular *Hymnal* was issued two years ago. It puts into the hands of the organist a handsome, oblong-shaped book that can readily be handled during the services.

---

We have received an excellent sermon by the Bishop of Georgia in behalf of Foreign Missions, entitled *Keeping the Church's Gates Open:* A Sermon Preached in S. David's Church, Cheraw, S. C., May 3d, 1899. The sermon is full of missionary facts, and is of the kind to interest a congregation, and to do real service to the missionary cause.

---

# Summaries.

## HOME.

The *Church Standard* gives the following account of the missionary service, to be held in New York on Sept. 1st:

---

The Bishop of Fond du Lac has been so fortunate as to have received $50,000 to be expended in charitable work at his discretion. He has applied one-half to work at his Cathedral and one-half to Grafton Hall.

---

On Thursday morning, Aug. 17th, S. Peter's Church, Westchester, N. Y. City, the Rev. Dr. Clendenin, rector, was destroyed by fire. The old communion service and Bible, presented by Queen Anne, were saved. A new church will be built in the same place.

---

At the recent convention of the Diocese of Kentucky, the Rev. D. D. Chapin, in the opening sermon, discussed the restoration of the primitive diaconate by extending it to such lay workers as those in the Brotherhood of S. Andrew and the like, who would continue in secular business.

On July 26th, the diocese of West Virginia, in council at Clarksburg, elected the Rev. Wm. Loyall Gravatt as Bishop-Coadjutor. Mr. Gravatt is the rector of Zion Church, Charlestown, West Virginia. He is one of the examining chaplains of the diocese and a member of the standing committee. He has accepted the election.

---

The third annual retreat for priests and seminarians will be held in S. Peter's Church, Westchester, New York City, beginning Monday evening, Sept. 18th, 1899, with Evensong at 7:30, and concluding with the Holy Communion at 7 A. M. Friday, Sept. 22d. The expense for board and lodging for the period of the retreat will be $5.00. The conductor will be the Rev. J. O. S. Huntington, superior O. H. C. The reverend clergy who expect to attend, will kindly send their names to the Rev. R. R. Upjohn, 296 Clinton street, Brooklyn, N. Y.

THE *Church Standard*, with its usual characteristic of frankness in speaking the truth, and in separating personal prejudice from historical fact, says, in an editorial of July 29th, on "The Case for Incense":

"Nevertheless, it is a matter of fact that incense is used in one way or another in all, or nearly all, Churches which have maintained the Catholic order, our own and the Church of England (perhaps) alone excepted. While, therefore, we ourselves do not like, and never could like, the use of incense in divine service, we are constrained to admit that we should consider it unfortunate if any necessity arising either here or in England should lead to an absolute prohibition of a ceremony which in itself is harmless, and which is habitually used in the worship of all other Catholic Churches."

---

ON Aug. 9th, the Rev. Benjamin Watson, D.D., *rector emeritus* of the Church of the Atonement, Philadelphia, died at Bay Head, N. J. Dr. Watson was born in Philadelphia in 1816, and has been a priest for fifty-six years. Since 1870 he has been a member of the Standing Committee of the Diocese of Pennsylvania, and for the past nine years he was president of that august body. Like most of the members of the present Standing Committee, Dr. Watson consistently and untiringly opposed anything "High Church." Yet one cannot but reflect that his life, ecclesiastically at least, must have been one of continual disappointment. Almost everything he held dear in Church matters has vanished into oblivion; everything he opposed has come to pass. Today, in Philadelphia, there are many churches with a daily celebration of the Holy Communion; several with clergy houses and served by celibate priests. There are eight churches where the use of incense is habitual, and at least as many where confessions are regularly heard, and where the tribunals, at the festival seasons, are thronged with penitents. And a religious order of priests, despite the bitter antagonism of the year 1892, is now in a thriving condition, and is in possession of the most prosperous missionary church in the diocese.

---

IT is no wonder that the leaders of the Presbyterian religion are feeling alarmed, and are making vigorous efforts, by tent services and camp meetings, to arouse some enthusiasm among the disciples of John Calvin. The rapid decadence of the most respectable of the various denominations is shown by the following figures taken from the official statistics of the Presbyterian Church, North, just published:

For the year ending April 1st, 1898, the membership of the Sunday schools is reported as 1,034,164; for the year ending April 1st, 1899, it was 1,029,229—a loss of 4,935 members.

The total number of communicants in 1898 was 975,877; in 1899, 983,907; a gain of only 8,030.

The number of candidates for the ministry has decreased, in the last year, from 1,161 to 1,115; of licentiates, from 469 to 433; of ordinations, from 290 to 267. But the most discouraging (for Presbyterians) is the enormous falling off in the number of additions to the communicant list. In 1895 they gained 26,907; in 1896, 20,802; in 1897, 17,195; in 1898, 14,966; in 1899, 8,030.

In commenting on this summary, *The Presbyterian* (Philadelphia), says:

"One item should awaken anxiety. It is the decline from year to year, for the last five years, of the number added on examination and certificate. We are not receiving on profession as many as we are dropping from the roll. How long could this continue without disastrous result? The decline is not in one presbytery or city, but a general falling off in the whole Church. Souls are within reach, and need to be converted and added to the Church. More are within reach than ever before, and we

never had such facilities for reaching them. But we have not drawn them to Christ and into the Church. Young people are growing up out of the profession of religion, and older people are becoming more confirmed in carelessness and unbelief. There has not been such growth in the Church as there should be with all the advantages we have had."

---

A notable farewell service for missionaries will be held in the Church Missions House Chapel, New York, on Friday, Sept. 1st, at 11 A. M. The Holy Communion will be celebrated by Bishop Scarborough, chairman of the Committee of the Board of Managers on China and Japan. The address will be made by Rev. Dr. Beverly D. Tucker, of Norfolk, Va., the father of one of the appointees. More outgoing missionaries will be brought together at this time, it is believed, than ever before. Departing for Japan for the first time are four young clergymen, and two young women who have been trained in the Philadelphia Deaconess House. Passages have been engaged by steamer sailing from San Francisco on Sept. 19th for all except two of these. Miss Williamson may possibly go by another vessel, and the lady appointed to China will delay her departure for a month or two. Rev. Barnabas T. Sakai, S.T.B., who came from Japan for higher education and is now about to return, is also expected to be present.

The list of these missionaries is as follows: For Japan—Rev. J. Lindsay Patton and wife, returning after vacation; Rev. John C. Ambler (reappointed) and wife; Miss Emma Williamson, returning after vacation; Rev. Allan W. Cooke (Nashotah Seminary), and Revs. H. St. George Tucker, John Armisted Welbourn and James Jeffries Chapman (all of the Theological Seminary of Virginia); Miss A. Theodora Wall, of Dorchester, Mass., and Miss Clara J. Neely, of Portsmouth, Va., both of whom have been trained in the Church Training and Deaconess House, Philadelphia; together with Rev. Mr. Sakai. For China—Rev. Benjamin L. Ancell and Rev. Cameron F. McRae (both of the Theological Seminary of Virginia), and Miss Eliza L. McCook, of Hartford, Conn.

## FOREIGN.

BISHOP HOARE, of Victoria, Hong Kong, during his first visitation of the Church of England Missions in the Province of Fuh-Kien, China, confirmed over a thousand converts.

---

SIR JOHN STAINER has just completed his fifty years' connection with the choir of S. Paul's Cathedral, first as choir boy and afterwards as organist. He was born in 1840, and entered S. Paul's choir when he was 9 years old.

---

ON the Feast of S. James, Dean Holmes, of Grahamstown, was consecrated Bishop of S. Helena. The clergy of the diocese of Grahamstown presented him with his episcopal ring and pectoral cross. The cross is modelled from the pectoral cross of S. Cuthbert, recently found in his coffin in Durham Cathedral.

---

A BENEFICED priest in the Diocese of Lincoln was recently charged before the Chancellor and fined in heavy penalties for protracted absences from his cure. It appears that the reverend gentleman had applied for and received an officer's commission in the volunteer service, and had also undertaken the position of instructor of musketry. As it is contrary to the ecclesiastical laws for a priest to bear arms, the Chancellor had no alternative but to convict.

---

THE death is announced of the Rt. Rev. Charles Graves, D.D., Bishop of

Limerick, Ireland, at the advanced age of 86. The late Bishop was advanced to the episcopate in 1866, and before the disestablishment of the Irish Church. He was a fellow of Trinity College, Dublin, and held a high position in the literary and academic world, and it was chiefly for this reason that he received the mitre. Consequently, on the disestablishment, he found himself at a disadvantage in dealing with the practical and business side of diocesan affairs which fell to the lot of the rulers of the Irish Church. Knowing more of books than of men, Dr. Graves remained an academic Bishop to the end.

---

FOUR definite schemes are at present under consideration for the creation of four new dioceses in Greater Britain. The territory adjacent to the Gulf of Carpentaria, in Australia, is to be the seat of a Bishopric taken out of the diocese of North Queensland. The Windward Islands, hitherto under the jurisdiction of the Bishop of Barbadoes, is to be constituted an independent see. Archbishop Welldon, the new Bishop of Calcutta, has started a scheme for founding a new diocese in Central India. Lastly, it is proposed to place an Anglican Bishop in Egypt to look after the spiritual interests of members of that communion in that country, and to realize the responsibilities and opportunities placed upon the English Church by the opening up of the Soudan.

---

FORT WRIGLEY, Mackenzie River, Northwest Canada, where the Rev. W. Spendlove and his wife spent the winter of 1898-99, is one thousand miles from a settlement or shop. It was a very serious thing, says the C. M. S. *Monthly Intelligencer*, therefore, when, through a boat accident on the rapids, half their year's supplies were lost, and the remainder greatly damaged.

"However, the Lord knew all about it," Mr. Spendlove wrote on January 6th, "and put it into the hearts of some unknown to us, *who could not possibly have known of our loss*, to send us some supplies, which, fortunately, reached us before navigation closed."

Thus their lives were spared and their needs supplied. The fort is known as Starvation Fort, and Mr. Spendlove was nearly starved to death at the place in 1887. Many Indians, too, have died of starvation in previous years, while the officer in charge of the post more than once had to eat the furs to save his life.

---

THE ARCHBISHOPS of Canterbury and York, sitting at Lambeth, have been hearing the case for the legality of the Reservation of the Blessed Sacrament for the Communion of the Sick. The case, we think, was better pleaded than the one for the use of incense. Many witnesses, lay as well as clerical, gave testimony as to its practical necessity under the present conditions of parochial life, especially in the large centres of population. What the Archbishop of Canterbury seemed particularly to be afraid of was the extension of the use for the purpose of adoration. All the experts and witnesses expressly disclaimed this intention. His Grace was very particular in questioning as to the place of keeping the Sacrament and the mode of carrying it to the sick, and whether there would be anything to attract attention in the course of its conveyance. Again, in regard to the "convenient place," the Archbishop refused to see the difference of bringing the Sacred Presence into squalid surroundings by means of consecration, and by means of carrying it from the church. At the present writing the Archbishop's decision has not reached us.

---

A CERTAIN M. Bourrier, recently a parish priest in Marseilles, France, is

at present attracting some notice in London. He is one of the many Gallican priests who are sick of Ultramontanism. He has withdrawn from the Roman Communion, but does not propose to establish an independent communion; rather, to use his influence to reform the French Church from within. The French people, he says, could never become Protestant; Protestant conveys to them but one idea, *viz.*, foreign heretic. The masses are attached to the National Church, but care nothing for the Papacy. M. Bourrier asserts that of the 36,000,000 of the population of France, only 6,000,000 are absolute Romanists, and these are the Jesuits and the aristocracy. The majority of the people are only nominally Christian, and what France needs is practical Christianity. M. Bourrier's plan is to work to convert the French priesthood quietly to his views, when the masses will follow, the organization of the National Church will remain, and France will be Christianized. There is, no doubt, much truth in the Abbé's indictment of French Romanism, but the Papacy has always had a strong hold in the "eldest daughter of the Church," and we doubt if M. Bourrier's movement will cause more than a slight ripple on the surface of French ecclesiasticism.

---

Chancellor Tristram, of the Diocese of London, is bound to do all in his power to curtail the influence of the Catholic revival within his jurisdiction. This is the gentleman who unhesitatingly issues licenses for the re-marriage of divorced persons and defies the Bishop to stop him, although the faculties run in the Bishop's name. In his consistory court, recently, he has given judgment in a case where a faculty was applied for by the rector and church wardens of St. Botolph, Bishopsgate, to place, as an altar triptych, three oil paintings of admitted merit, representing "Our Lord in the Tomb," "Watch"—a Roman soldier on guard—and "Pray"—a female kneeling in the attitude of prayer. The Chancellor held that the first was not painted with historical accuracy, and that the second represented a Roman soldier in mediæval armor, which was an anachronism. But the real point in the Chancellor's mind seemed to be that it would necessitate the removal of the panels containing the Creed, Lord's Prayer, and Ten Commandments from their place on the east wall over the Holy Table. So the faculty as prayed for was refused. It also appears that this same Chancellor has ordered the removal of the crucifix over the altar at St. Ethelburga's and the restoration of the unsightly panels, containing Creed, etc., to their original position. Thus are Protestant principles and parishioners safeguarded.

---

Bishop Willis, of Honolulu, writing in the August number of his diocesan magazine, discusses the prospects of the island diocese now that it has come under the civil jurisdiction of the United States. He says:

"S. P. G. has not assisted any missions connected with the 'Protestant Episcopal Church of America' since Bishop Seabury's consecration; and the society is not likely to create a precedent by continuing its grants to Honolulu now that it belongs properly to a flourishing and quite independent province of the Church. At the same time, every consideration will be shown to the present missionaries; and no doubt the standing committee of the society, and the convention of the American Church, will devise some plan by which the transference of jurisdiction may take place without inflicting hardship on individuals. The Bishop has placed a conditional resignation of his see in the hands of the Archbishop of Canterbury, the condition being that the resignation shall only take effect when the American Church accept the responsibility of maintaining the Bishopric. Bishop Willis is willing either to be transferred to the jurisdiction of the American Church, or to make way for another man if the

convention so desire; but he says: 'If it is suggested that the present Bishop shall lay down his pastoral staff with the knowledge that no successor will be consecrated to take it up, the suggestion is one which cannot be entertained for a moment. The transfer of jurisdiction will convey to the American Church a solemn obligation to discharge all the responsibilities and obligations now resting on the Church of England with regard to this see. Foremost among those responsibilities is to maintain and perpetuate it.'"

---

THE English Archbishops are of opinion that the ceremonial use of incense and of lights in processions are contrary to the present law of the Church of England; not because incense in itself or in its use in divine worship is an evil thing, because its use in the first instance rested on divine authority, but because the use of incense had become so complicated and so mixed up with dangerous doctrine and practice—

"that it was found easier and more effective to get rid of the danger contained in anything of the kind by disuse than by modification."

The Archbishops swept to one side the plea of the historic continuation of the Catholic Church in England and the universal usage of the rest of Catholic Christendom. Their decision was based entirely on a narrow interpretation of the Act of Uniformity of 1559, allowing, however, that it would be possible for the Crown, with the advice of the Arch-Bishop of Canterbury, to order its introduction into some great ceremonial. What ceremonial, one might incidentally ask, could be greater than the offering of the Holy Sacrifice? The Archbishops, however, are careful not to order its disuse. They only request its discontinuance for "the sake of the peace of the Church." What our English brethren will do it is, of course, impossible to say. The decision and the plea undoubtedly have great moral weight, but the general giving up of the practice at the present time would be construed by the Protestant party as a triumphant victory over the Catholics, and its reintroduction at a later period would be surrounded with tremendous difficulties. The situation is decidedly perplexing and calls for very careful thought and guidance on the part of the leaders of the Catholic party.

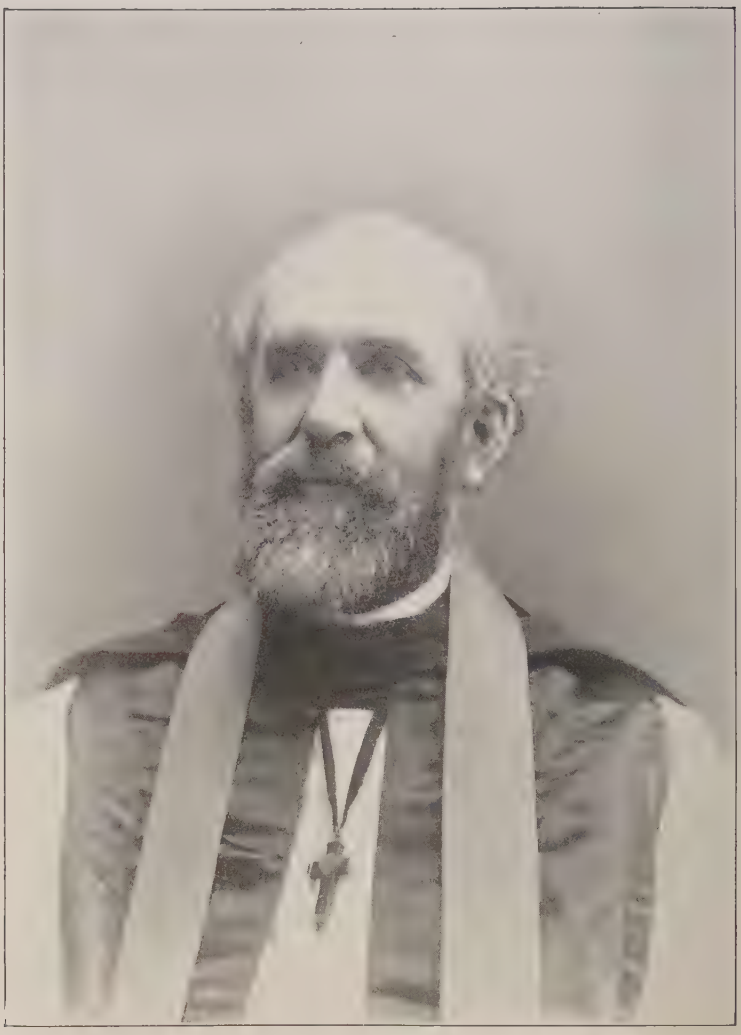
---

THE CHURCH ECLECTIC.

TERMS: Published monthly, at $3.00 per annum. $5.00 pays for two years. Special rates to the Clergy and Candidates for Holy Orders, $2.00 per annum, in advance.

☞ All business, whether editorial, advertising, or regarding subscriptions, should be addressed to the Publishers,

THE YOUNG CHURCHMAN CO.,
MILWAUKEE, WIS.



CHAS. R. HALE, D.D., LL.D.,
BISHOP OF CAIRO.

# THE CHURCH ECLECTIC.

VOL. XXVII. OCTOBER, 1899. No. 7

## THE PSALTER IN THE CHURCH SERVICE,

By the Rev. J. Cullen Ayer, Jr., Ph.D.

THE *Free-Rhythm Psalter:* The words pointed and accented, and Chants of all periods selected and rendered, with special regard to the True Antiphony of both words and music; together with the traditional plainsong of the Prayer Book, rendered, so far as it can be, upon the same principles (the music throughout in both Staff and Letter Notation); with some further aids to the ready understanding and use of the whole in public worship; edited by Francis Pott, sometime rector of Northhill in the diocese of Ely, and (in respect of the music) by Arthur Henry Brown, editor of *The Gregorian Psalter, The Anglican Psalter, Organ Harmonies for the Gregorian Psalm Tones, Introits for the Seasons*, etc. Choir and People's edition. Melody. London, Henry Frowde, 1898.

*The Free-Rhythm Psalter* (*Organ Edition*) with varied harmonies for the use on the organ to accompany the Responses, Canticles and Psalms chanted in unison as pointed and accented in the choir and people's edition of the same; edited by Francis Pott, sometime rector of Northhill in the diocese of Ely, and (in respect to the music) by Arthur Henry Brown. Publisher as above.

Whatever may be helpful in advancing the cause of Church music, either by providing better music, or by aiding in a better understanding of its principles, deserves the heartiest welcome and the most careful examination. The work lying before us deserves as much for both reasons. If there are some quite content with the present method of chanting the canticles and the psalter, they may gain something from this book, inasmuch as it will provoke them to seek a ground for the faith they hold; they will be confronted with a position radically different from theirs; and they will find it set forth with force and precision. If there are others who are by no means satisfied with the present system and are looking for something that does less violence to the spirit and form of the text of the psalms and canticles, they may be encouraged to believe that such a system is possible, even if this work may not appear to them to present that desired system in perfection.

*The Free-Rhythm Psalter* includes not only the Psalter, but also the canticles of the (English) Prayer Book and the choral responses. It is, in fact, a manual for the choir in those parts of the service that are chanted, or sung to plain-song, as opposed to the anthems and the portions that are usually sung to anthem settings. It contains, therefore, no setting of the *Sanctus* or *Gloria in Excelsis*. It appears in two editions. Of these, one contains the words and melody, for the chanting is unisonous, and is designed for the choir and people. This is further provided with brief helps to the more intelligent use of the psalms, many of which are admirable. The other edition is for the organ and contains the harmony, which is frequently varied for the different verses, together with an elaborate introduction, in which the principles on which the editors have worked are set forth and justified, and hints to the organist and choirmaster in the use of the book. These two editions, therefore, form one work and as such must be treated together. The introduction appeared some time ago and was noticed in The Church Eclectic for June, 1897. But no adequate conception could be gained merely from the introduction, and the completed work calls for a more extended examination than was possible two years ago.

In taking up this work, we have no hesitation in saying that it is the most important contribution to the theory of ecclesiastical music that has been published for many years. We venture even to assert that there is no work on Anglican chanting of equal value, and this we do without any reference to the probability of its adoption by any large number of parishes. Viewed merely as a criticism of existing methods and an essay toward better methods, the work lays us under lasting obligations to the editors, who deserve the gratitude of Churchmen and musicians.

That which calls for such hearty commendation of the work is, above all, the thoroughness with which the editor, the Rev. Francis Pott, has investigated the peculiarities of the text, and the fearlessness with which he has carried out the theory he has derived from that study. He lays down as his guiding principle the motto, "*vox ancilla verbi*," by which he understands, "Music—the handmaid, not the mistress, of the words." No one has ever ventured to put out a musical edition of the Psalter without adopting that as a motto in one form or another. In this Psalter, however, the editor lays aside all considerations as to the customary method; he

makes no attempt to improve in petty details the methods in vogue and by slight improvements render the word more intelligible; but he goes back to fundamental principles and builds his whole edifice upon a substantial basis of fact, the actual structure of the psalms, and not upon the shifting sands, that have drifted into shape within a very recent period and date only from a time when ecclesiastical music was at its lowest ebb.

An adequate idea of the importance of this work can be gained only from a careful examination of its leading principles, and it will be apparent even to those indisposed to accept the theories of the editors, and, least of all, these theories in their present form, that for them there is much in the work of value, that it is full of suggestions, and that it deserves better recognition at the hands of the Church than it is likely to receive. The work is known as the *Free-Rhythm Psalter,* but we are disposed to think that of the two leading principles on which it is constructed, that relating to antiphony will receive the more general recognition. It appears to us, furthermore, to be the most valuable part of the work, as more likely to be followed, though the system of pointing is hardly less important.

The editor begins his researches as to the correct method of singing the psalms in the daily offices, by an examination of the poetical structure of the psalms themselves. Their literary form is characterized, not so much by an absence of rhythm, as by the presence of a parallelism between the two members into which the verses may be divided. From the absence of rhythm, follows the free-rhythm method of pointing; from the parallelism, the antiphonal arrangement. As the parallelism is the fundamental form of Hebrew poetry, it may be considered first, especially as the need of a reform in the antiphony of the present day is the more pronounced.

It is a commonplace that the verses of the psalms are, with few exceptions, divided into two members, of which the second reproduces with some variation the thought of the first, or responds to it. In the majority of cases the thought of each member is more or less complete, and they stand in exact parallelism to each other. The form that the ecclesiastical chant has assumed corresponds very closely to this form of verse. It is divided into two members, of which each ends with a cadence, more or less complete. In its most satisfactory form, there is a musical response between the

two parts of the chant in the melody as well as in the harmony, in this way corresponding to the response between the members of the psalm verse. It would be a mistake to assume that here was a designed adaptation of the chant form to the verse based upon a study of the verse form. The parallelism of Hebrew poetry was practically unknown until the time of Bishop Lowth, who published his *De Sacra Poesi Hebraeorum Praelectiones* in 1753. And to-day it is perceived by very few who have used the Psalter all their lives. A general feeling of fitness and appropriateness, which very often hits the correct solution of a musical problem, adapted the chant form to the verse; for in music the practice has often far outrun the theory.

If this parallelism is to be brought out in the singing, the antiphony should be between the half-verses rather than between whole verses, as is the prevailing custom. That is, the Cantoris side should sing the first half of each verse, and the Decani side should sing the second half of each verse, for this alone brings out the form of the psalm verse. For the two halves of the choir to respond by whole verses, would be to throw aside the whole poetical form of the psalm, and to do it the same violence that would be done a hymn in strict metre, if it should be sung to an unmetrical tune or to one of entirely different metre. This response is, furthermore, musically ineffective; and that it is felt to be such, is shown by the decided preference on the part of many for double chants. In them there is some reason for antiphonal singing, as they contain a musical response. It is also shown by the various attempts that have been made to mark the response by contrasted organ accompaniment, or by a different arrangement of the voices for the alternate verses. The solution of the poetical and musical problem is to be found in the half-verse antiphony. Against this form of antiphony will be raised instantly the objection that it is opposed to tradition. Musical tradition, however, is not only a very uncertain thing, but of very recent origin. At the best it can be traced for but a very brief period, and it has been the work of those who did not know, and could not be expected to know, the nature of the poetical form of the text they were setting to music. But the cause of half-verse antiphony has not been without a witness, as the editors of the work before us show (for they by no means claim originality for all their theories), though it must be confessed that that witness is by no means abundant. Yet the

question of tradition should have no weight whatsoever with those who have deliberately abandoned the ecclesiastical modes in the interest of improved Church music, and have admitted at the same time the most complicated chromatic harmony, the invention of yesterday, and a style diametrically opposed to the whole spirit of ecclesiastical tradition and feeling. We have, therefore, little right to complain of those who would render the psalms in a manner that brings out their spirit and form in greater perfection.

Having established the principles of half-verse antiphony, the editors of the *Free-Rhythm Psalter* set about to apply it, and here the suggestions of the book are most valuable. The ordinary musical edition of the Psalter follows the method of antiphony without reference to the poetical form. It is, therefore, not obliged to examine the form of each verse and to provide for the irregularities in the verses. It can afford to ride rough shod over all the delicate variations in form which are to be found in the psalms, and to pay no heed to the variations that occur in those cases where the parallelism has been apparently lost by a division of verses. The half-verse antiphony must and does provide for all these cases. In one psalm (137th), there is no parallelism and it has been treated as lacking in antiphony. In others, the parallelism is defective, and for each defective, or, rather, irregular verse, there is an exception made and they are generally sung "Full." In a few psalms the verses are grouped in sets of two or three. Here the response is contained within the verse and also between the verses. The former is provided for by the half-verse antiphony; the latter, by the employment of a double, or even, when demanded, of a triple chant. In a few cases, the antiphony is brought out by grouping two verses together which are apparently two members of one poetical verse form, rather than two verses lacking the distinction of members and the consequent parallelism.

In the arrangement of the canticles of the Prayer Book the editors have carried the principle of antiphony through with great consistency. They have not hesitated to make some surprising alterations in the verse-groupings and divisions, though the arrangement as ordinarily printed is retained as a substitute, as was the case in the psalms. Thus the *Te Deum,* the poetical structure of which is not at all apparent in the form in which it is ordinarily printed, is shown to be closely akin to the psalms. It might be said that the *Te Deum* which departs, it might be thought, most

widely from the antiphonal arrangement, is in fact most perfectly antiphonal, as it is often read in service in which there is no music. The minister and the congregation respond by what are really half-verses, thus accounting for the effect of the *Te Deum* when read, which is superior to that of the other canticles, and at the same time showing the correctness of the half-verse antiphony. The grouping of the verses so as to bring out the antiphony is attained by bringing together vv. 1-10 in groups of two; vv. 11-13 as one group of three; vv. 14-27 as groups of two; and to sing verses 28 and 29 as whole verses. Each group is set to a single chant. That this is a step in the right direction and satisfies what has been felt as a need, is shown by the decided preference for double chants for the *Te Deum*, though the verses as printed are nearly all mutilated and distorted, to force them into the form of the music. For no one can see any resemblance between the form of the greater number of verses and the musical form of the chant. In the *Benedictus,* the fifth and sixth verses are grouped as one poetical verse containing a response or antiphony, and in the same manner the seventh and eighth verses. In the *Magnificat*, the second and third verses are so treated; in the *Cantate*, the first and second. The *Nunc Dimittis* appears as composed of two verses only! Startling as these changes may appear on first examination, they have a sound musical and poetical basis. And if the editors do no more than call attention to a better antiphony, they have done much.

Whether the inertia that seems natural in musical matters will dismiss the book without a thought of its value, we can not say. It is possible that a cry of horror will arise from some who are devoted to a merely typographical arrangement, to the neglect of the deeper considerations. But the book is before the world and challenges discussion of its principles. It may be neglected; it may be reviled; but it can not be answered with a shudder.

The second great characteristic of this *Free-Rhythm Psalter* is the method of pointing the verses, and here the Church musician will find much food for thought, although he may not be as readily convinced of the merits of the new system as in the case of its antiphony. The new method is based upon the fact that the psalms are not written in metre, although not lacking in a certain irregular rhythm. They can be recited to a note but they can not be sung to a metrical tune. But a monotonic recitation would not do them

justice, and would be musically ineffective. There have been introduced, therefore, certain inflections at the end of each half-verse or member in the parallelism, by which the members are more clearly marked, the verse as a whole distinguished and greater beauty and dignity added to the rendering of the psalms as an act of worship. In these inflections, known as the mediation and the cadence, are what may be regarded as an approach to a tune.

The ordinary method of singing the psalms is to sing the first part of each member of the verse to one note and without time as far as the accented syllable before the bar (the recitation) and the remaining parts of each verse in strict time and in metre to the inflection or tune-like termination of each member. The effect is a curious mixing up of timeless and metrical singing with the usual effect that the timeless part or recitation is sung with enormous speed and the relative accents of the sentence are completely overthrown. In an anthem, in which the words are repeated and broken up into fragments, this metrical treatment is possible and the effect good, but in a chant the perfection of musical performance ought to be to bring as much as possible into the recitation and as little as possible into the inflection. In this way the rhythm of the text can be preserved and we venture to say in no other way can the same result be obtained. But the older methods of pointing do not allow this lengthy recitation. They put more upon the inflection, or termination of each verse-member, than it will bear without turning the whole into metre, which is contrary to the whole spirit of the psalm-form.

In order to make the recitation as long as possible and to permit the inflection to sink to the rank of a musical embellishment, the distinction of an accented syllable before the first bar, at which the timeless part of the psalm is regarded as giving place to the strict time, is entirely omitted. The last accented syllable of each member is retained as corresponding with the last accent of the music, and the preceding syllable is slurred to the preceding notes of the inflection. But there is this additional peculiarity; the last accent is in the case of the final cadence not put upon the last note but on what is generally regarded as the accent of the penultimate measure. To make this more clear, the pointing of the first verse of the Jubilate, as printed in the American *Hymnal*, might be compared with the pointing in the *Free-Rhythm Psalter*.

*American Hymnal:*

O be joyful in the Lórd | all ye | lands; serve the Lord with gladness * and come befóre His | presence | with a | song. ||

*Free-Rhythm Psalter:*

O be joyful in the Lord all | ye- | lands: serve the Lord with gladness and come before His presence . with | a— | song— | —||

(The ordinary marks of pointing are used in this illustration, although the editors do not retain them, but employ a system which is equally simple and intelligible.)

Let any one sing this verse as so pointed and he will find that in the case of such a chant as Farrant in F, or Tallis in F, it is very smooth and beautiful. This may not be apparent upon the first trial, but when once the customary metrical termination is driven out of the ear for the time being, and it will not be hard to do this, the greater dignity of this pointing will become apparent. We have had the book before us for some time and have given it repeated trials, taking up psalm after psalm with the intention of giving the pointing, as a system, as fair a test as possible, and the result has been that the more the new pointing has been allowed to sound for itself, apart from the older jingle, it has been the more attractive. This is a true test and in fact the only fair test apart from prolonged employment in choir work. It may require some little practice, but it is worth while trying.

It will be seen that all the grotesque accumulations of syllables on the final note of the chant are done away with by this pointing. There are no more such trials to patience as "wickednesses" or "comfortable" sung to one note. When such occur, the accented syllable falls on what is commonly regarded as the accent of the penultimate measure, and the other syllables are provided for in the time of two measures, though this is not speaking accurately as there are no bars in the music of this psalter. In the case of one unaccented syllable, this will fall upon the last note, and as it does not have the strong accent, which falls upon the penultimate, the pointing will not over-emphasize this syllable. In the case of a final accented syllable the syllable is slurred, as in the illustration above.

A moment's trial of this pointing with a chant such as Barnby in E flat will show that this method is not applicable to a large number of chants, namely, all those in which the penultimate

measure contains two notes on different degrees of the staff. For this reason the editors have rejected a very large number of chants that have become popular. Not only Anglicans, but also many of the Gregorian chants, have been in this way thrown out, though the rejection of the Gregorians for this cause is not final, as a note shows. In the case of the Gregorians, the editors explain that this is not a Gregorian Psalter, but an Anglican, with only such Gregorian chants as can be employed in their method of pointing for Anglican chants. Here, we have no doubt, the greatest objection will be raised against the system. Yet, if the system as a whole commends itself, this restriction to a certain class of chants will not be an insuperable obstacle. Good chants may still be used to hymns.

When once the metrical termination of the verse members is abandoned in favor of a freer rhythmical effect obtained by treating the cadence and mediation as mere inflections, there is no difficulty in treating the inflections with entire freedom. They may be prolonged so as to cover several notes. They may be curtailed. They may have, in the case of the mediation, an optional note to be omitted as in the case of many Gregorians, when there is no unaccented final syllable in the first member. The inflection may be three notes in place of two. In this way a great variety has been introduced and unexpected developments in the form of the chant rendered possible. These variations in the form of the chants are provided as alternatives for the traditional form.

One might point out one after another of the very interesting and suggestive novelties that are contained in this work, but enough has been given to show that we have here a theory that deserves attention. It is very much to be regretted that the hymnal commission and the committee that has the matter of pointing in charge, has, in a certain way, committed the Church to the traditional method. It would have been well for a few churches to have taken up this new method and given it a thorough test by continued use. This we do not expect to find, and yet it is not beyond the limit of possibility. The closest examination of the system in the study can never equal the prolonged employment of it in the actual services of the Church.

The work of the musical editor of the *Free-Rhythm Psalter* is worthy of the distinguished musician who has had it in charge. Even if the system of antiphony and the pointing, free-rhythm, were rejected, the music alone would entitle the work to a very high

rank among the musical settings of the canticles and psalms. The chants that have been selected have a true ecclesiastical ring about them. They are noticeably free from chromatic semi-tones. They are in no case built up around some ear-tickling harmony or chord passage, but are essentially significant melodies, which, without being obtrusive, are of independent value. The harmonies, with few exceptions, are diatonic and free from the chromatic character that disfigures some other works of a similar purpose. The only exceptions that might be taken to the accompanying harmonies are the unusually large number of instances in which the initial chord of the Anglican chant, to which the recitation is sung, is not in fundamental position, a freedom which is, perhaps, less offensive in the case of unison singing, and the occasional harmonization of the recitation to a discord. In the case of the Gregorian chants, which are given in great number, the practice adopted throughout this psalter of giving a separate setting to the "*Amen,*" or treating it as outside the chant proper, has been turned to great advantage. As is well known, the Gregorian chants do not terminate, in many cases, upon their proper final notes, but have left this for the antiphon. The result has been in these cases that the characteristic harmony of the mode has been disturbed by the omission of the proper termination. The setting of the *Amen* takes the place, to a slight degree, of the antiphon, and the harmony is rendered more correctly. It is to be regretted that the antiphon at the commencement has no representative in the music. This, however, might have been asking too much. Yet it ought not to be left to the average organist, who rarely takes the trouble to study the peculiarities of the ecclesiastical modes, though rarely hesitating to accompany Gregorian chants.

In conclusion, we feel constrained to thank the editors of the *Free-Rhythm Psalter* for their valuable contribution to a cause we have so near to our heart, and although we are not prepared to follow them in all their theories, yet we believe that the work they have done will be of no small aid to the cause of good music, which, we venture to say, has not been wholly helped by the act of General Convention, committing the Church by a commission's report to a system that we fear will hinder for some time attempts to improve the pointing and antiphony of the psalter and canticles, and has hindered the cause of Gregorian music, than which, when correctly rendered, there has never been any more thoroughly devotional music.

# FREDERICK MARRYAT—SAILOR, SATIRIST AND SERMONIZER.

By Roland Ringwalt.

NAVAL parades and orders for new cruisers suggest to many a man the days when he first read Marryat, the days when everyone knew who was meant by the "Wizard of the Sea." If Marryat's spell is felt in boyhood, it is never broken. We may wish that there had been less profanity and coarseness in his pages, but it is because the books are so good that we regret their blemishes. As one reads a first-class bit of naval writing, say Farragut's account of the fight with the Phœbe, or a chapter of Mahan's *Life of Nelson,* it is difficult to help such a thought as "How Marryat would enjoy this!" Many a bright graduate of Annapolis has felt the influence of Marryat on his style and on his thought. When Marryat exposed bogus dispatches, when he described Peter Simple's examination for promotion, when he wrote his court-martial scene, he gave the reading world treasures not to be forgotten. In the 'teens we read Marryat from a love of incident. The mature reader is struck by the vigorous portraits, and the strong, clear thinking. Carlyle's growl at Marryat was very petty, and never hurt Marryat with any reader who likes the descriptive or possesses a sense of humor.

Few families have driven the pen more vigorously than the Marryats. Generations ago, they were active in Puritan divinity and in chemical experiments. Old catalogues attest their industry. Marryat's father wrote verses, and made a reputation by his political pamphlets. The novelist prepared a code of signals, wrote on professional topics, dabbled in political economy, made dramatic ventures, and tried his hand at songs. His oldest brother was the author of "*Pottery and Porcelain,*" his youngest brother, of two books on Scandinavian travel; his sister, of "*Nature and Art,*" "*The History of Lace,*" and "*Historic Devices, Badges and War Cries.*" Marryat's son Frank entered the navy while very young, published a book of travels when he was only nineteen, supplemented it by another, and was working on a novel at the time of his death. Frank, it should be said, inherited the paternal talent for drawing, a talent which, in his father's case at least, had not always been exercised with due respect to superior officers. Mrs. Ross

Church (Florence Marryat) wrote a life of her father, and was a novelist of some distinction. Marryat's cousin, Sir Edward Belcher, also a naval officer, wrote two books of travel and a work on surveying. So many and such different publications indicate a remarkable degree of mental energy.

Frederick Marryat was a bright boy, lazy, mischievous and bent on running away to sea. He was harshly treated at school, and his novels contain many allusions to cruel pedagogues. It is only fair to say that an account of Marryat written by his old school-master, would not be flattering. The father grew weary of Fred's wayward conduct, and finally consented to his going to sea. Midshipman Marryat was about fourteen when he sailed for the Mediterranean on board the *Imperieuse,* under Lord Cochrane, afterwards Earl of Dundonald. His first cruise began in September, 1806, the year after "the death of Nelson." In Marryat's early cruising days there were many who had fought at St. Vincent, and passed through the mutiny at the Nore. Rodney's victory was not a distant or fading memory. The proudest laurels of the British navy were still fresh, and Marryat listened to many such tales of gallant fights as old Swinburne poured into Peter Simple's eager ears.

According to Marryat, the bullying and tyranny in a midshipman's berth far exceeded the worst cruelties allowed in old-time schools. Youngsters were robbed of pocket money, denied a fair share of provisions, compelled to do work rightly falling on others, and maltreated if they resisted or complained. Marryat had his allowance of ill usage, and took a noble revenge by saving one of his persecutors from drowning. The midshipmen on board the *Imperieuse,* however, had a bright example in William Napier, afterwards Lord Napier. Napier's noble blood never led him into arrogance. His massive frame inspired awe, but he never bullied. With idleness and vice only too common in the service, he was a student and delighted in teaching others. He seems to have been an ideal character, and throughout life the recollections of what Napier had been influenced Marryat in writing of what a naval officer ought to be.

Even at his best, Marryat never drew such a character as his first captain. As Burke says, "Fiction lags after truth." Lord Cochrane was a reformer, a patriot, a prime seaman, a man of heroic courage, and an eccentric to the verge of lunacy. One who

reads his exploits marvels that he did not reach the highest honors of his profession, and one who reads his political performances, as narrated by himself, wonders that any human being outside of Bedlam could have said and done such absurd things. In chasing privateers, blockading ports, commanding batteries, assailing troops, in fact in anything pertaining to fighting or seamanship, Lord Cochrane merited all the praise he received, and the implicit trust his crew reposed in him. At the same time, Lord Cochrane made a distinction, permissible in abstract thought, but not in a hard, matter-of-fact world. He declared that, as an officer, he was bound to obey the Admiralty, but that, as a member of the House of Commons, he could denounce his superiors for all they did and all they did not do. Often right in his views of naval reform, his language, his manner, his whole spirit, were in the highest degree unsuited to a service wherein subordination is a necessity. Marryat saw the brave captain at his best. His lordship's autobiography lets us see him at his worst. The officer who ruled his own frigate in a style that would have delighted Nelson was always in a row with those who had power to bar his promotion, and who in time encompassed his disgrace. Nobody who reads what Lord Cochrane has written concerning himself will reject any of Don Quixote's vagaries as improbable. Young Marryat's warm heart admired courage, and his bright humor relished the grotesque. He never saw a braver or a more absurd character than his first captain.

The *Imperieuse* was ordered to sea by an obstinate admiral, deaf to reason and humanity. A brief delay would have put the frigate in good condition, but orders were orders, and the vessel came near being wrecked. Years afterwards, Marryat hit back at the admiral in a passage full of coarse vigor. It need not be named. Marryat was a close reader of Smollett, and did not forget how Smollett had raged against the folly and cruelty of those who mismanaged the expedition against Carthagena. Rough, brave, generous, with a fierce temper, a kind heart, and a bitter scorn of fools clad in a little brief authority, Marryat had much in common with Smollett. He matched Smollett in humor, and he had, even in his roughest days, a moral earnestness which Smollett lacked.

In three years of service in the Mediterranean, young Marryat saw more than fifty engagements. His oft-quoted reference to the cruise packs into a splendid paragraph the raw material of half a dozen stories. All sorts of peril by wind, fire and water had to be

faced. Unbroken excitement made up for many hardships. The critic who declares that no midshipman ever passed through such adventures as Percival Keene or Jack Easy will apologize if we can induce him to read the autobiography of the dauntless Dundonald. Marryat passed through experiences of the most perilous and most ludicrous nature. During his life he received twenty-seven certificates for saving people from drowning.

Marryat passed some time on board seventy-four gun ships, and then served in frigates in the West Indies. The Mediterranean saw Midshipman Easy's exploits, and it was in the West Indies that Peter Simple met the hurricane. We cannot doubt that Marryat saw a Barbadoes dignity ball. As a lieutenant he showed marked gallantry during a storm. He took part in some boat fighting with Americans, and his kindness to an American prisoner was remembered when he visited this country. At odd hours Marryat worked at his code of signaling, and his busy mind was full of projected improvements in the navy. Commander Marryat, in the Beaver sloop-of-war, was keeping watch off St. Helena when Napoleon died. After a period of sickness, he was sent to cruise after the channel smugglers. He made some reputation by a well-written plan for putting down smuggling, and had his zeal at least partly appreciated. The Admiralty sent him to the East Indies to serve in the Burmese war. It was hard work, and, if the Burmese were poor marksmen, cholera and scurvy took deadly aim. Marryat proved himself a good officer, received official thanks, was made a Companion of the Bath, and reached the dignity of a post-captain by the time he was thirty-four. He fancied he had grievances and murmured at the Admiralty, as officers have done from Commodore Trunnion's day, but in reality he had cause to be pleased with his lot. In 1830, he resigned his ship, and never returned to active service.

Before leaving his quarter-deck, Marryat published his first novel, *Frank Mildmay or the Naval Officer.* The world would not have been poorer if this book had never been written. Its occasional power does not atone for many things which leave an unpleasant impression on the reader's mind. Marryat's later judgment led him to regret *Frank Mildmay,* and he waxed wroth at his own blunders and the injustice of critics. The novel was in autobiographical form, and many assumed that Marryat was describing his own life. His protestations that, whatever his

youthful misdeeds, he had never been such a reprobate as Frank Mildmay, were unheeded. The book did Marryat harm, and is not likely to do anybody good. Nine months afterwards, Marryat defied the critics with a new novel, *The King's Own,* one of his best stories. The chapter wherein he describes a beautiful evening at sea, and then passes to the actual bad weather at the time of writing, is a gem. His generous heart bursts out in telling a sailor's wrongs, and his Smollett-like humor shows itself in the pranks of the midshipmen and in the officers who drove Captain Bradshaw into a paroxysm of rage. The model captain in *The King's Own* suggests Lord Cochrane. A humane suggestion of Marryat's in this book was acted upon by the lords of the admiralty.

Critics who had torn *Frank Mildmay* to pieces fell back in good order before so excellent a book as *The King's Own.* Marryat had made a name and found a market. He plunged into active magazine work, into an unlucky race for Parliament, into agricultural speculations, and into expensive Bohemian society. From his numerous changes of residence, one suspects trouble with creditors. *Newton Forster* aroused the public. *Peter Simple* was recognized as a great sea story. The year 1834 saw the publication of *Jacob Faithful, Mr. Midshipman Easy,* and *Japhet in Search of a Father.* Marryat's European travels, his visit to this country, his literary controversies, his quarrels with his publishers, cannot be detailed in a magazine article. He was a warm friend of Dickens, and liked Theodore Hook, who helped him to invent tales of wonderful animals. These stories were worked off on credulous editors, and widely circulated, much to the glee of Marryat and Hook. From Mrs. Ross Church's account, Marryat seems to have been a tender father and a generous employer. His method of training children was certainly unlike the discipline of a man-of-war. Each week his offspring were placed before him, while the governess told their good or bad behavior. Captain Marryat gave every good child a reward of merit. He then made a present to each offender, and hoped that the little one would never be naughty again. Finally, he gave the governess a present. This scene was enacted, week after week, with all the formality of a naval review. Marryat had ridiculed old Mr. Easy for his educational system. His own might not have pleased Mrs. Barbauld or Herbert Spencer.

In his most striking chapters, and in his raciest humor,

Marryat was always preaching naval reform. The service was better for his life and pen. As he grew older, his love for children suggested to him the idea of writing for them. He startled the shrewdest critics when he wrote *Masterman Ready.* Of all books ever written for young minds, this is perhaps the best fitted for a Sunday-school library. People who recall the tap room scenes in *Snarleyyow,* the practical jokes in *Percival Keene,* the broad mirth of *Jacob Faithful,* and the vocabulary of Mr. Chucks, the boatswain, are surprised when they open *Masterman Ready.* Sweet and beautiful, vivid and amusing, wholesome and pathetic, it is the work of one who could not look on little children without feeling that of such is the kingdom of heaven. The knowledge of the sea, the fondness for adventure, the best features of Marryat's style, are all there, and yet the blemishes are absent. *Masterman Ready* is one of the few books that might be read to a child of six by an elder sister of sixteen, while a grandparent of sixty listens with approval. Marryat had always had an earnest strain in him, and as he grew older his moral and religious convictions deepened. Had he chosen religious fiction as his special work he would have surpassed Miss Yonge and Charles Kingsley. Even Miss Edgeworth could not moralize in a more winning manner.

Marryat began to write a life of his old messmate, Lord Napier, but Napier's widow raised some objection and the book was never finished. In later years, Marryat declined to write a life of Lord Collingwood. He may have done wisely. Scott's biographies have not raised his fame. Goldsmith's are unknown to many who constantly quote the *Vicar of Wakefield.* Thousands of intelligent people do not even know that Dickens ventured into the field of biography. Marryat probably knew his powers. His novels are better than hundreds of so-called biographies, and will outlast many a three-volume work of puff and padding.

---

## MARGINAL READINGS—GREEK TEXT.

### Mk. vi. 20—Lu. vi. 1—Jo. iii. 13— ix. 35.

By the Rev. Edward P. Gray.

THE next various reading of the Greek text which calls for remark is in S. Mark vi. 20, where the Joint Commission has these words, "was much perplexed RV (*for* did many things)." This supposes the adoption of ἠπόρει for ἐποίει as the

true reading. But this reading is supported only by ℵB L Copt, a combination often found in readings having little or no other support. From what we have already seen of the character of the Sinaitic and Vatican codices, no one need be awed by their united testimony, with all the early versions but one, and the fathers, against them, as well as all other MSS. But Westcott and Hort and Tischendorf, with their prepossessions, were bound to follow them. Yet Tischendorf in his seventh edition, before he discovered his favorite codex, read ἐποίει; another of the many instances in which he changed his text for the worse in favor of ℵ. According to the standard text, Herod, having imprisoned John the Baptist, at the instigation of his unlawful wife, still guarded his life against her spite, "and when he heard him, he did many things" (that is, in accordance with John's teaching), "and heard him gladly." Some scribe, not appreciating S. Mark's concise phrase, mistook ΕΠΟΙΕΙ for ΗΠΟΡΕΙ, which words in Uncials are much alike, the latter being suggested by S. Luke's compound word διηπόρει. "was perplexed;" said of Herod on a later occasion. But in so doing, he makes S. Mark's statement inconsistent with itself; for if Herod was "perplexed" by John's teachings, he would hardly have "heard him gladly." S. Mark is speaking of Herod's conduct during John's imprisonment, but S. Luke of his state of mind after he had murdered him, and supposed him to be risen from the dead.

The internal evidence, therefore, combined with the almost unanimous external testimony, leaves no reasonable ground to doubt the genuineness of the Received text; and so the Commission's note should be withdrawn, as affording no help to the English reader, but only a perplexity.

On S. Luke vi. 1 the Joint Commission has this note: "a Sabbath. *Most ancient authorities omit the word translated* second after the first RV." But the Revised Version is not responsible for this statement, but says almost the reverse: "Many ancient authorities INSERT *second-first,*" but even this would have been nearer the truth, if it had said "Most" instead of "Many." What, then, are the authorities?

For the omission of δευτεροπρώτῳ, old Syriac version (II), old Latin, 6 MSS. (II or III), ℵ B, Cop (IV), Ethiopic (V), L (VIII), 1 (X), 22, 33 (XI), 157 (XII), 118 (XIII), 69 (XIV), 209 (XV).

For insertion, old Latin, 5 MSS. (II or III), Vulgate, Cæsarius, Chrysostom, Ambrose, Epiphanius (IV), A C, Armenian, Syriac, Isidore (V), D R (VI), E (VII), V (VIII), H K M X Γ Δ Π (IX), U S (X), Theophylact (XI), Euthymius, 13, 124, etc. (XII), Cursives generally (X-XVI).

To limit "ancient authorities" to the tenth century, the age of the Uncials, we have *seven* for omission against *twenty-three* for insertion; or if we put the limit at the eighth century, the age of codex L, we have *six* against *fourteen*. Where, then, are "most ancient authorities" found?

The cause of the omission is not far to seek. δευτερόπρωτος is a very rare word, found nowhere else in the Greek Bible, and so was not readily understood. The interpolation of such a word cannot be accounted for on any reasonable ground, though Westcott and Hort give an intricate hypothesis. Tischendorf wavered somewhat, but his native critical sense prevails, when he says in his eighth edition, "It is so foreign to the manner of an addition, that it is readily seen why it was omitted." Dr. Scrivener says:

"On reviewing the whole evidence, internal and external, we submit the present as a clear instance in which the two oldest copies conspire in a false and highly improbable reading."

The true meaning of the term "second-first Sabbath" is not very difficult, if we once accept the true scriptural method of reckoning Pentecost, which has been corrupted by rabbinical tradition, and by that means lost sight of by many Christian expositors. This feast was to be counted "from the morrow after the Sabbath; . . . . even unto the morrow of the seventh Sabbath shall ye number fifty days" (Lev. xxiii. 15, 16). The Sabbath mentioned is the Sabbath falling in the Passover week, and the morrow was the first day of the week. This was the first and chief Sabbath of the sacred year, from which the reckoning started, but was itself excluded from the count of the "seven Sabbaths complete," and the next Sabbath was the first of the seven, while itself secondary to the Passover Sabbath. And so it was fitly called "second-first Sabbath," analogous to our Sunday after or Octave of Easter, to which the same word was applied by the Patriarch of Constantinople, in the sixth century, δευτεροπρώτη κυριακή.[1] Thus the Church preserved the true interpretation of a word rarely met with.

What, then, is the need of any marginal reading here, unless

[1]Sophocles' *Lexicon.* Jarvis, *Introduction*, 480.

it be a suggestion of the more literal rendering, "second-first Sabbath"?

On S. John iii. 13, the Joint Commission say, "*Many ancient authorities omit* which is in heaven RV." How much value is to be attached to the Revisers' "Many" may be seen from the following exhibit:

Omit ὁ ὢν ἐν τῷ οὐρανῷ: ℵ B (IV), Ethiopic (V), Tb (VI), L (VIII), 33 (XI), Origen? Eusebius? Cyril-Al.?

Insert: old Syriac and Latin (II) and later vss., Hippolytus, Origen, Dionysius (III), Didymus, Aphraates, Basil, Eusebius, Epiphanius, Chrysostom (IV), A, Athanasius, Cyril, Theodoret, Theodore Mop., Armenian (V), E (VII), Paulus, Damascene (VIII), ΠΚΜΓΔΛΠ (IX), U S G (X), Cursives generally.

Thus the "many ancient authorities" amount at most to *six* or *eight* from the fourth to eleventh centuries, while on the other side are the most ancient versions, many ancient fathers, and all but five codices.

The omission may have originated from the recurrence of the article ὁ after thirteen letters, just one line of Sinaitic MS., and promoted by the difficulty of the words compared with the previous clause, ὁ ἐκ τοῦ οὐρανοῦ καταβὰς; but such a phrase would never have been interpolated here.

The evidence precludes all reasonable doubt, and clearly shows that the value of ℵ and B has been greatly exaggerated; and so there is no occasion for the marginal reading.

On S. John ix. 35, the Commission has this note: "*Many ancient authorities read* the Son of man RVm (*for* the Son of God)." "Many" must have a very peculiar sense here, as if ℵ and B counted for *many* in themselves! The authorities stand thus:

For τὸν υἱὸν τοῦ Θνθρώπου, Sahidic vs. (II), ℵ B, Chrysostom 3 times (IV), D, Ethiopic Ro. ed. (V).

For τὸν υἱὸν τοῦ Θεοῦ, old Syriac and Latin, Coptic, Tertullian (II), Vulgate, Gothic, Hilary, Chrysostom 4 times (IV), A, Ethiopic, Armenian, Cyril (V), later Syriac vss. (V-VII), E (VII), F K L M X ΓΔΛ (VIII), U S G (IX), 1 (X), 33 (XI), 69 (XIV), and all the rest (X-XVI).

Thus we have again the suspicious combination, ℵ B D against nearly all the ancient versions and all the other Uncials, and the cursives. The probable cause of the variation is that the title, "Son of man," is much more frequently used by our Lord

than "Son of God," and the first had occurred a little before, viii. 28; and so some scribe of the second century carelessly wrote it. But nowhere is faith demanded in the Son of man, but in the Son of God; as S. John himself says:

"These things are written that ye may believe that Jesus Christ is the Son of God, and that believing ye may have life in His Name" (xx. 31).

And so the question to the blind man undoubtedly was, "Dost thou believe in the Son of God?" And so Tischendorf edited in his seventh edition, but changed it in his eighth.

Such a various reading has no proper place in an authorized English Bible, to be read to the people.

---

## THE ANGLO-CONTINENTAL SOCIETY—ITALY.

THE Anglo-Continental Society, which is at present undergoing so radical a change in its *personnel* and its methods as to make its future course doubtful, came into being forty-six years ago without any prospectus or programme. In 1853 Bishop Cosin's Latin work on the Religion, Discipline, and Rites of the English Church was republished and sent to a certain number of Churchmen, together with the accompanying circular:

"It has long been desired to make known upon the Continent, with far greater accuracy than at present, the principles of the English Church. There are few who are not aware of the ignorance and misrepresentation at present rife on this subject in every quarter of the world, especially in those parts of it where the Roman Catholic Church has sway. It has therefore been determined to publish works illustrative of the doctrines, discipline, and constitution of the Anglican Church, and the character of its reformation, which may attract the attention and find their way into the hands of natives of foreign countries and members of other branches of the Church. It is proposed that some of the intended publications should be in the Latin language, some in the different languages spoken by the several nations of the Continent, and that they should be offered for sale at low prices in France, Germany, Switzerland, Spain, Italy, and South America, as well as in the northern and eastern parts of the globe.

"The first of the series has now been published, being a short work of Bishop Cosin on the Faith, Discipline, and Rites of the English Church, together with extracts from Bishops Andrewes, Jewell, Bull, Beveridge, and others, as Crakanthorpe and James I.,

explanatory of the nature of the English Reformation. This will serve as a specimen of the tone which will run through the rest of the series, the whole of which will be edited or written by members of the English, Scottish, and American Churches.

"It is obvious that the scheme can only be carried out more or less perfectly, according as it meets with a greater or smaller degree of support in England. Subscriptions and donations will be received by the Rev. Frederick Meyrick, M. A., Trinity College, Oxford, who will be glad to receive communications on this subject from all who take interest in it, though they may be unable to give pecuniary assistance.

"Trinity College, March 10th, 1853."

At the same time the interest of our American brethren was engaged by a letter, part of which was published in the *Church Review,* as follows:

"You are aware that my countrymen and your countrymen are much given to travelling abroad; and I suppose that every Churchman who has so travelled has been vexed in his soul to find the misconception universally entertained in reference to what he holds dearest—his faith and his Church. In almost every Continental country I suppose the faith of the Englishman is looked upon as something allied very closely to infidelity. In Italy I was informed that in England no one was baptized, but in place of baptism a little rose-water was thrown over them. In Greece I found the English party looked upon as the infidel party, in spite of the good work done by your excellent countryman, Dr. Hill. In Spain, Englishman, Protestant and non-Romanist, are all identified with non-Christian, and the title Catholic is unknown except as synonymous with Papist. Almost universally I believe the Anglican Church is regarded as a sect set up by Henry VIII., in place of the Catholic Church, because the latter would not allow him to put away one wife and take another; and so long as Cobbett is the book to which foreigners have recourse for information on the subject of the Reformation, such an opinion cannot fail of prevailing. Now there is always something in the human breast which stirs us up to correct what we know to be false, and to redress what we know to be wrong; and we are stirred the more deeply when the thing misrepresented and wronged is very dear to us. Here, then, was one motive for the institution of the Society.

"To this was added a feeling akin to indignation. The existing ignorance with regard to our claims and position is clearly not in all cases the ignorance of simplicity. On the contrary, it cannot be doubted that the simple ones are industriously taught calumnies about us for controversial purposes. This is not the case where the Greek Church holds sway, but in the countries subject to the

Roman supremacy it cannot be doubted. It is so in England. There is no body of men so calumnious towards the Church as the Romanists; and among them that class for which we might most confidently have looked for better things. Amidst much sorrow of heart caused by men falling away to Rome, it was thought by some that at least there would be this good—that the converts would carry with them into the Roman Church a knowledge of the Anglican Church, and cause it thereby to be better appreciated. The result has been the very contrary to this. Nowhere have there been found such sharp and false tongues, nowhere such bitter words against the Anglican Church as among those who have forsaken her communion.

"Again, there was a feeling of combined pity and zeal. You have read the letters of the Spanish priest published in the *Practical Working of the Church of Spain*. His cry for help and sympathy was one hard to resist. His picture of multitudes of his fellow-countrymen running wild into infidelity and atheism because there was no system placed before them which they could adopt with a manly, intelligent Christian faith, was recognized by those who had visited his native land as true, and the same thing was existing in Italy. Men's souls are bound by an iron band to accept all or none in those countries where Rome has sway. That *all* contains what men of intelligence cannot accept, and so they are driven off into unbelief. Credulity and scepticism are the only alternatives placed before them. It was, then, a work of Christian love to show to these perplexed ones that because they disbelieved in Sta. Filumena and Sta. Rita, it was not necessary that they should disbelieve in our blessed Lord and S. Paul, and that in rejecting what they knew to be false they might still hold fast to God's Truth.

"The political position of the countries of the earth seems, too, to call upon us to do the same thing. That the despotisms under which poor Italy[1] and Spain[2] are now groaning can last for ever is impossible; that they will last but a short time seems very probable. With the fall of the despotisms will come the fall of the Church which has thrown itself into the arms of the governments and stooped to be the tool of tyranny. How supremely important, then, it is that before the hour arrives the stirring spirits of these peninsulas should learn that it is possible for a Church to be reformed without being annihilated, to be Catholic without being Romanist.

"And besides, such a movement was thought likely to be of use to some among ourselves. You know how the hearts of Anglicans,

[1]Italy in 1857—the King of Naples, the Papacy, the Grand Duke of Tuscany, Austria.

[2]Spain in 1857—Isabella II.

in their insular state of separation, yearn for unity. Attempts have been from time to time made to combine with the Greek Church from this cause. Nay, the lamentable secessions to the Church of Rome which we have witnessed have arisen mainly from the same cause. Men tried to ignore the differences between ourselves and Rome, and gentle words were heard about our sister in the faith with whom we only differed on minor points which were no hindrance to full communion. That could not last, and when men gave up that hope they rushed headlong into Rome to avoid the feeling of loneliness. This spirit of yearning is now rightfully satisfied by the intercommunion so happily existing and energizing between ourselves and you. But still, it requires some outlet with regard to the Roman communion. Better that it should take the form of attempting to bring them into unity with us than of sacrificing our Catholicity to their Romanism.

"Such were some of the feelings which were working in the minds of many English Churchmen; and it only required a little intercourse between a few of them to make these feelings issue in the Society about which you inquire. Perhaps the immediate occasion of its formation was the applications from Spain, Mr. Cleveland Coxe's publication of Hirscher's Proposals for a new Reformation, and the stories brought from Italy by the impostor De Col."[3]

In the year following the issue of the first prospectus, the Society was formed, with four patrons at its head, Bishop Samuel Wilberforce of Oxford, Bishop Charles Wordsworth of S. Andrew's, Bishop Colenso of Natal, and Bishop Whittingham of Maryland, all of whom were personal friends of the projector of the Society.

In 1856 a committee was appointed, among the members of

[3]De Col came to England and played the part of the convert and the reformer. He made up tales—and with wonderful cleverness they were composed—of secret assemblies held throughout Lombardy, the purpose of which was to effect a reformation in Italy. He presented addresses from these imaginary congregations to persons high in authority in the English Church, and he even extracted from learned and grave doctors and archdeacons a Latin letter of sympathy and advice to his clients—a letter highly honorable to the individuals who composed it and to the Church to which they belonged. After a while suspicions were aroused as to the truth of the Abbé's communications and his motive in making them; and finding himself uncomfortable, he decamped and made his way back to Italy. Then it came out that he was an agent of the Jesuit party in Italy and in the pay of the Austrian police, and that he had been sent to England for the purpose of ingratiating himself with such persons as were supposed likely to sympathize with foreign reformers, in order that he might discover who the latter were and hand them over to the tender mercies of his employers, to be dealt with as Jesuits and Austrian police know how to deal with religious and political agitators. Mr. De Col's benevolent intentions were entirely frustrated, and all that he succeeded in doing was stirring up a feeling of sympathy for the reality, which was proved to exist even by his caricature of it.

which are found the names of Lord Robert Cecil (Lord Salisbury), T. L. Claughton (Bishop of S. Albans), Cleveland Coxe (Bishop of Western New York), F. H. Dickinson, Ernest Hawkins, Lord Charles Hervey, Beresford-Hope, J. G. Hubbard, Prof. Hussey, F. C. Massingberd, G. Moberly (Bishop of Salisbury), R. Palmer (Lord Selborne), Chris. Wordsworth (Bishop of Lincoln), with the Rev. F. Meyrick and the Rev. F. Godfray as secretaries. In addition to the above names, there appear in the first list of subscribers, Hugh Davey Evans (Baltimore), William Gibbs, W. E. Gladstone, Bishop Gray (Capetown), Sir William Heathcote, Dr. Jelf, Basil Jones (Bishop of S. David's), John Keble, Marquis of Lothian, Bishop Mountain (Quebec), F. T. Palgrave, J. G. Talbot.

The first work of the Society was the preparation of short treatises for use in various languages and their circulation by such means as presented themselves. It was not till the year 1861 that it issued a formal programme of its rules and objects. The objects were declared to be three:

1. To make the principles of the English Church known in the different countries of Europe and throughout the world by means of the publication and dissemination of books and tracts illustrative of the doctrines, discipline, *status,* and religious spirit of the English Church and of the character of her Reformation.

2. To help forward the internal reformation of national Churches and other religious communities by spreading information within them rather than by proselytizing from them.

3. To save men whose religious convictions are already unsettled from drifting into infidelity, by exhibiting to them a purified Christianity which they might be able to embrace.

It was in this same year, 1861, that the Society, having now a fair supply of books, began to carry out the second of its objects and the country in which it commenced was Italy. The first step was to send Dr. Camilleri to Italy to make a report of the state of the country from a religious point of view, and to "encourage internal reformation" (*a*) "by a distribution of the society's works;" (*b*) "by explaining by word of mouth the limits of the legitimate jurisdiction and authority of the Bishop of Rome, especially with reference to the liberties of the churches of North Italy and Sicily;" and (*c*) "by convincing men, both by argument and by the example of the English Church, of the possibility of a national

Church reforming itself and being at once Catholic and Protestant; Catholic, as maintaining the faith and discipline of the Holy Catholic Church; Protestant, in rejecting Papal usurpation and dogma."

Dr. Camilleri visited Turin, Milan, Genoa, Pisa, Leghorn, Florence, and Bologna, and in these and other cities in Italy he established depots of the Italian, French and Latin publications of the society, together with Bibles and Prayer-books in Italian. The result of Dr. Camilleri's mission was to show that there was at this time a strong reforming tendency in Italy, and this fact was confirmed by a published letter addressed to the Bishop of London (Tait) by the Rev. Lewis Hogg and T. Parry Woodcock, Esq.

As is usually the case, the Italian movement was partly religious, partly political. Pius IX., having vainly attempted to head the national uprising against Austrian and Neapolitan tyranny, on finding that the nation's hopes centred on the house of Savoy instead of himself, threw himself back into the arms of the reactionary faction led by the Jesuits, burning what he had worshipped, and worshipping what he had burnt. The people rose and drove him from Rome. French arms restored him, and French bayonets protected him after his restoration. His name became a byword of reproach among his countrymen, and a similar spirit to that which is now showing itself in Austria in the "Los von Rom" cry, spread to every corner of Italy. In Turin, Passaglia, but of late the champion of the Immaculate Conception, was excommunicated with nine hundred priests. In Milan, a *Società Ecclesiastica* was formed, consisting of four canons and eighty-nine clergy, which the Jesuit organ, the *Civiltà Cattolica*, denounced as "scandalous, schismatical, revolutionary, guilty of rebellion against the Pope and the Holy Roman See" (April, 1862). At Brescia, Canon Tiboni preached and published in favor of the restoration of the Bible to the people, the vulgar tongue, both kinds, abolition of compulsory confession and celibacy, election of Bishops, restraint of Papal domination. In Florence, Bianciardi edited an influential reforming newspaper, the *Esaminatore*. In Naples a *Società Emancipatrice,* with an organ, the *Emancipatore Cattolico,* was instituted, consisting of several thousand clergy and laymen, and there, too, lived Cardinal Andrea, who seemed pointed out as the leader of the reformation. In Sicily a similar society was established with an organ, *Luce ed Amore*.

The Anglo-Continental Society rose to the occasion. It completed its own constitution by electing Bishop Harold Browne as its president, and by creating a book committee, consisting of Bishop Jacobson, Bishop Christopher Wordsworth, Lord Charles A. Hervey, Dr. Bayly, Canon Meyrick. It appointed five agents to act for it in Italy, one of whom was Count Ottavio Tasca; the American Church coöperating by sending Dr. Langdon to represent it, and work in accord with the society, of which he was a member; book-shops were opened in Italy where the publications of the society and other like works might be obtained, and short tracts were prepared and issued specially adapted to the circumstances. One of these publications was *Ten Letters*, written by Bishop Christopher Wordsworth, Prebendary Ford, Rev. W. E. Scudamore, Rev. G. R. Portal, and Canon Meyrick, which, having been translated into Italian, was sent to every member of the Italian Parliament, with the permission of the President of the Chamber, who afterwards returned his thanks for it. So keen was the antagonism between the young kingdom of Italy and the Papacy, that no less than thirty-four bishopries in the Peninsula became vacant, the Pope refusing to consecrate the nominees of the Crown. All seemed progressing towards the establishment of a national Church under its own Archbishops and Bishops, independent of the Papacy. But now appeared the evil resulting from the movement not having been altogether religious, but partly political. Cavour had died; Ricasoli was Prime Minister, and, in 1866, the question had to be settled whether the State should defy the Papacy, and give its support to an independent national Church, or should make terms and come to an agreement with the Papacy. Ricasoli was in heart a Protestant, but he did not dare, as a politician, to strike for the liberties of the Italian Church. He chose a policy of reconciliation. The nomination to the vacant sees was given up to the Pope; the oaths of vassalage which bind Roman Catholic Bishops to the Pope, and the fetters which fasten the lower clergy to the Bishops, were drawn tighter instead of being relaxed; the priests who, relying on the king's protection, had been loyal and patriotic, were given up defenceless to the vengeance of their superiors, and a dull statecraft played the game of the Papacy in the name and under the disguise of Liberalism. Ricasoli's Reconciliation policy crushed the reformation movement in Italy for a generation. The vacant sees were filled by men who gloried in

being the willing instruments of the Roman Curia, and they made it their first work to stifle the spirit of reform which had been strong enough and venturesome enough to make the Vatican tremble. They succeeded. At Naples alone three hundred priests, hitherto under the jurisdiction of the king's chaplain, were compelled by Archbishop Riario Sforza to choose between unconditional surrender and starvation. In every corner of Italy the Church reformers were hunted down and silenced. Finding themselves helpless, they returned to the old system, according to which they might believe what they liked and live as they liked, provided they said and did nothing to the detriment of the authority of the Curia. Priests became more than ever the slaves of the Bishops, and the Bishops were more than ever the slaves of the Pope, and laymen went their way, disregarding both.

It cannot be denied that Papal diplomacy won the day in the first struggle between Papalism and Nationalism in Italy. What influences, domestic and foreign, were brought to bear on Ricasoli at the supreme moment when the liberties of the Italian Church were at stake, have not yet been revealed. On the other hand, the Italian reformers had not spirit and obstinacy enough to face the peril of starvation which stared them in the face. Why should they not, like the rest, carry on the local machinery of an institution from which they derived their bread? A Panzani might be ready for confessorship and martyrdom, but he stood nearly alone.

The society, believing it to be indicated that God's time had not come for Italy's ecclesiastical emancipation, turned its attention to other countries—to Spain, to France, to the East, and in 1870 to Germany and Switzerland, while still holding out a hand to the few reforming priests who remained firm to their principles, under the leadership of Signor Prota at Naples.

In 1881, fifteen years after Ricasoli's submission, when the generation that had made its effort and failed, had pretty well died out, a movement in behalf of reform on a much smaller scale was begun. Count Henry di Campello, Canon of S. Peter's, Rome, threw up his canonry and declared himself no longer able to take part in maintaining the Papal system. But in giving up Popery, the Count carefully guarded himself against being thought to have swerved from what was the true Catholic Faith. "I accept whole and entire the faith of the Christian, Catholic, and Apostolic Church, which was formally expressed in the ancient Creed of

Nicæa, and developed in conformity with the divine revelation in the six Œcumenical Councils. I accept, in a word, that faith which the Catholic Church has always and everywhere taught, and which was of all received as divine." It was thought that the position taken up by Campello was one that many Italians held in their hearts and would openly occupy if opportunity occurred. The society came to his help. Through one and another of its members his case was laid before the Archbishop of Canterbury (Tait), who after consultation with the other members of a committee of the Lambeth Conference, accepted his application for aid, and delegated the supervision of him to the Bishop of Long Island, who was the superintendent of the American congregations on the Continent. The Bishop undertook the charge, and solemnly, as a "Bishop in the Church of God," declared "the excommunication and the anathemas pronounced against the said priest, Enrico, Conte di Campello, by the Bishop of Rome, to be utterly null and void," and "recognized him as a priest of the Church of God," and "authorized him to execute his office as a 'dispenser of the Word of God and of His Holy Sacraments,' working wherever there might be lawful opportunity for a reform of the Church in Italy, upon the model of the Primitive Church." This license was dated May 1st, 1883. Campello, acting upon it, formed a congregation in Rome, which he served for three years. He was joined among others by Monsignor Savarese, a learned but unstable man, who, afraid of the effect of his own acts, in 1886 went back to the Roman Church. In consequence of the scandal thus caused, it was thought best that Campello should for a time leave Rome, and he fixed his headquarters at Arrone, a city of Umbria, in which his family and himself were well known.

About the same time the Bishop of Long Island gave up the post of superintendent of the American congregations on the Continent, and with it the office of supervising Campello's work. The Archbishop of Canterbury (Benson), after consultation with the authorities in the American Church, requested Bishop John Wordsworth to undertake the office, which he accordingly did, and he has held this office from that time to the present.

As Campello's work grew, it seemed to the Anglo-Continental Society well that there should be a special association to help him and it, connected with, but yet separate from, the Anglo-Continental Society. Accordingly, in 1886, there was instituted the

Italian Church Reform Association. The task of granting financial support to the reformers in Italy was transferred to this association, which has been carrying on the work begun by the parent society down to the present day, and is still doing so.

An important question, which has been under the consideration of the Society and the Association, has been that of the consecration of the Rev. Count Henry di Campello as a Bishop. There is a church and there are other ecclesiastical buildings at Arrone. The church was consecrated by Bishop Herzog, who, at the same time, presided over the nascent Italian Church's first Synod, and has been in the habit of ordaining deacons and priests, when need required, at Campello's request, after an examination which had satisfied Bishop Wordsworth of the candidates' competency. Bishops Reinkens and Herzog declared their willingness to consecrate Count Henry di Campello as soon as some financial requirements had been met. But soon after they had done so, they entered into a pact with the three Dutch Old Catholic Bishops, which bound them not to act in respect to Churches other than their own, except by joint agreement. The Dutch Bishops preside over a small and dwindling Church in Holland, which rejects the authority of the Pope, but is not reformed in doctrine. Their assent has not been given to the consecration of Campello except on the condition of his tying his hands, as the German and Swiss Old Catholic Bishops tied theirs, and of breaking off the existing communion between the Italian reformers and the Anglican Church, which is too Protestant for the Dutch taste. This the leaders and the synod of the National Italian Catholic Church entirely refuse to do, and thus the matter now stands. Either the Swiss Old Catholic Bishop must carry out the intention declared by himself and Bishop Reinkens before they were hampered by the pact of Utrecht, or the Italians must wait for their Bishop, or they must look to other prelates for his consecration.

We are not sure how far the Anglo-Continental Society, in its new shape, continues practically to interest itself in the Italian cause. We trust that the committee of the Italian Church Reform Association will give wise counsel to our brethren in Italy, and that they will be enabled to supply them with such funds as may still be needed to supplement the salaries of their clergy. A *vigorous* reformed Italian Church might have an untold effect for good on Christendom, but to have that effect it *must be* vigorous.—[F. M., in *Foreign Church Chronicle.*

## VARIOUS ENGLISH CHURCHMEN ON THE ARCHBISHOPS' OPINION.

### The Bishop of Edinburgh.

SIR—It is as an historical student of documents that I desire to set before your readers my reasons for believing that there is not the slightest ground for supposing that the Convocation of 1661 did not deliberately and formally accept and adopt (or, as we say in Scottish legal phraseology, *homologate*) the Act of Uniformity of 1559.

1. The text of the Prayer Book subscribed by Convocation, and annexed to the Act of Uniformity of 1662, may be seen by any inquirer in the recent production by one of the photographic processes, or in the valuable *verbatim et literatim* copy from the original manuscript, reproduced in type by Messrs. Eyre and Spottiswoode. Now, immediately after the title-page we find (on p. 2) "The Contents of this Book." The several particulars of the contents are there set forth, each being separately numbered, thus:

"1. An Act for the Uniformity of Common Prayer.
"2. The Preface.
"3. Concerning the service of the Church.
"4. Concerning Ceremonies."

And so the enumeration of the contents proceeds up to—

"27. A form and manner of ordaining Bishops, Priests and Deacons."

Then immediately follows (p. 3) "An Act for the Vniformitie of Common Prayer, and Service in the Church, and Administration of the Sacraments, primo Elisabethae."

It is true that many of our smaller Prayer Books, aiming at practical convenience, do not ordinarily print the Elizabethan Act of Uniformity, and have deleted the first particular of the contents, sometimes even re-numbering the several *items,* thus—"1. The Preface," and so forth. In this way most persons have never learned that the Elizabethan Act of Uniformity is in truth an integral part of the Prayer Book.

The subscriptions of the members of Convocation follow the Book of Common Prayer as transcribed. The Act of Elizabeth is not prefixed to the book; it is part of the book; it is *expressly* included in its "contents." We may even say that there are twenty-seven distinct allegations in the book itself that the Act is part of the contents, for if it be not, every *item* of the contents should be

re-numbered. There is no possibility of evading the testimony of the manuscript. The Church of England (by representation in Convocation) is as much committed to the Elizabethan Act as to any of the services contained in the book.

2. It is quite unimportant from the side of *spiritual authority*, whether Convocation exceeded its commission as given in the King's "Letters of Business," or did not exceed it. I am myself satisfied that Convocation did not exceed its commission. But let us see how the matter is affected on the other supposition. Convocation had (according to this hypothesis) no royal authority for inserting the Elizabethan Act. Yet, as a matter of fact, Convocation did insert it, and subscribed it. And the matter passed without challenge. Why, if this be so, we have only a most striking example of the *spiritual independence* of Convocation, and the submission of King and Parliament to its assumptions.

3. I do not know whether it has been noticed that in the black-letter folio copy of the Prayer Book, "out of which was fairly written" the manuscript Prayer Book annexed to the Act of Uniformity of Charles II. (1662), there have been inserted, *in manuscript*, after the title of Elizabeth's Act of Uniformity, the words *primo Elisabeth*. To this volume Mr. Parker (*Introduction to the History of the Successive Revisions of the Book of Common Prayer*, p. xcvii.), gives the name "The Convocation (*i.e.*, official) copy." The handwriting, like that of most of the manuscript corrections and additions, is believed to be that of Sancroft, who is generally supposed to have acted, in the matter of Prayer-Book revision, as the secretary of Convocation. This volume has been admirably reproduced by photo-zincography, and was published by the authority of the Lords Commissioners of Her Majesty's Treasury of 1871. Attention is called to the manuscript insertion of the words *primo Elisabeth*, because it is a testimony that the Act of Elizabeth did not somehow, *per incuriam*, get into "the Annexed Book." It is a testimony that Convocation had the Act of Elizabeth under its cognisance, and that it amended the title under which the Act had previously appeared in printed Prayer Books.

4. It may be added that in this, "the Convocation" or "official" copy, the table of contents runs as in the Annexed Book, and the Elizabethan Act is there numbered "I."

5. The evidence that has been now set forth will, it is believed, convince most persons who are at all capable of following historical

evidence, that the Archbishops were only stating a simple fact when they declared that the Act of 1559 was on December 20th, 1661, "formally adopted by the authority of the Church." The Act of Elizabeth comes to us with exactly the same ecclesiastical authority as the rest of the Prayer Book. This may for some time have to be insisted on (with an iteration which perhaps some will think superfluous), because the essential and characteristic feature of the declaration of the Archbishops is that it is based, not on civil enactments, but on the spiritual authority of the Church of Christ.

J. Edinburgen.

Edinburgh, August 19, 1899. —*The Guardian.*

THE REV. F. W. PULLER.

Sir — The seriousness of the position created by the Archbishops' recent judgment, and the gravity of the decisions which will have to be made by the priests who are or will be affected by it, may perhaps be accepted as my excuse if I intervene to contribute what little I can towards the attainment of a right view of the position and a right solution of the practical problem.

And, first, it seems to me that full justice ought to be done to the completely un-Erastian character of the Archbishops' decision. We have so often in the past been very unjustifiably accused of lawlessness because we have turned a deaf ear to arguments based on mere Acts of Parliament and on Privy Council decisions that it is most refreshing to notice in the recent decision the efforts made by the Archbishops to show that every enactment to which they appeal has received the sanction of the Church. Whatever the decision is, it is not an Erastian decision. . . . . .

But it seems to me that at the present moment we have no reason to believe that the Bishops have come to any settled determination to base their future policy on the unhistorical theory about the Elizabethan Act of Uniformity, which has found its way into the argumentative portion of the recent decision. We have no reason to believe that the Archbishops themselves will not weigh carefully and candidly such arguments in disproof of their contention as Mr. Denny has so admirably put together, and to which other arguments of weight might be added. And we have sufficient confidence in the justice and sincerity of our Archbishops to feel sure that, when they see that they have made a mistake, they will drop their theory, and will base their future decisions and their general

administration on more solid foundations. Our filial feeling towards them, and the confidence which they have deservedly earned, ought to move us to give them time to recover from the mistake which they have made.

Moreover, there are all manner of reasons of extreme cogency, which make it desirable that we should unmistakably prove at the present time our readiness to sacrifice our own preferences, and thereby demonstrate our loyalty, and our longing to pay dutiful submission to the directions of our Bishops.

Fortunately, while some of the arguments used by the Archbishops fill us with dismay, the substance of their decision presents, or ought to present, no obstacle to our obedience, if our Bishops direct us to conform our practice to the Lambeth pronouncement. We may not like the substance of the decision; we do not like it; but we ought to admit at once that the ceremonial use of incense is in itself a thing indifferent; that it is an adjunct of Divine service, which the Church of England has a perfect right to abolish, as she had a perfect right in an earlier age to introduce it, though previously it had been unknown in this country. Every one knows that there is no Œcumenical law requiring the ceremonial use of incense; and even if there was such a law, everyone knows, or ought to know, that the desuetude of three centuries has long ago done away with any obligation binding us in England to obey such a law. If we simply consider the substance of the decision, there does not appear to be any conceivable reason which could weigh for a moment against the duty, the expediency, and, I may add, the joy of obedience.

Let us, therefore, obey; but let us accompany our obedience with the strongest possible protests consistent with the respect which we owe to our Fathers in God, against the basing of any future policy on a theory which is so demonstrably false as is the theory which the Archbishops have adopted, and on which I have commented in the earlier part of my letter.

One word in conclusion. If in deference to the decision we give up the ceremonial use of incense, let us take great care not to give up the use of incense altogether. Any one who reads the decision carefully will notice that more than once the Archbishops go out of their way to suggest to us the adoption of what has been called of late the fumigatory use. Students of the history of ceremonial are aware that the Western Church for many centuries

practised the fumigatory use and had no knowledge of the ceremonial use. During the ages when the liturgical sense was in the West at its highest degree of cultivation, incense was used in the way of fumigation only. It continued to be so used in England, side by side with the ceremonial use, up to the time of the Reformation. It is still so used in Spain and, I believe, elsewhere. We shall be very unwise if we do not take advantage of the suggestions which the Archbishops have made.

F. W. Puller.

The Mission-house, Cowley St. John, Oxford, Aug. 26, 1899.

—*The Guardian.*

THE REV. R. W. RANDALL.

Sir—The duty of accepting and obeying the decision of the Archbishops has been set forth both with wisdom and earnestness in the correspondence in the *Guardian;* but it is, indeed, too sadly true, as has been said, that the interpretation put by the Archbishops on the Act of Parliament of 1559 has a far-reaching effect. In pronouncing the use of any ceremony to be unlawful unless it is expressly mentioned in the Book of Common Prayer of that date, the Archbishops have condemned the practice of Bishop Andrewes, one of the most saintly and learned of our Bishops, and one pre-eminent in his defense of the principles of the Reformation of the Church of England. The rules which he drew up for the performance of Divine service show that he used incense ceremonially; that he mixed the chalice publicly and ceremonially; and that he followed the ancient practice of the washing of the hands of the celebrant at the altar, with many other devout and reverent practices. It seems impossible to believe that he would have done any one of these things if he had known it to be contrary to the Law of the Prayer Book. He must have known what ceremonies were allowed, and what were forbidden by the Act of Uniformity of 1559.

He lived so near to the time of the passing of that Act that the aim, and object, and intention of the Act must have been well understood. He had a spiritual instinct for the sacredness and majesty of Divine worship, which possessed so many of the great Bishops and divines of that age. Like them, he was as faithful in rejecting all that is corrupt in doctrine and ceremonial as he was in preserving all that was pure and primitive.

I am jealous for the fame of so true-hearted and loyal a Bishop. It perplexes and puzzles me that a Bishop whom, with so many others, I have been taught to revere as one of the truest representatives of the spirit of the Church of England, should appear to have fallen, however little they may have intended it, under the censure of our Archbishops, as though he had been regardless of his duty to the Church. Surely the liberty which he claimed for himself to use the traditional ceremonies of the Church is more in harmony with the comprehensive character of the Church of England than any narrower interpretation of the Prayer Book, which would put the stigma of disobedience upon him, or leave to him only the excuse of ignorance.

Can anyone persuade himself that Bishop Andrewes was ignorant of the law, or that he was disobedient to it? This would be so strange a fancy that it calls to my mind the title of the sermon which he preached on the Second Commandment—"The Worshipping of Imaginations."

R. W. Randall.

—*The Guardian.*

CANON SCOTT HOLLAND.

Sir—The Elizabethan Act of Uniformity has assumed for us, in the present distress, the appearance of a repressive measure by which the State curbs or fetters the freedom of the Church.

It may relieve matters to remember that this is the very reverse of its original intention.

It intervened, mainly, in order to rescue the Church from being wrecked by Puritan anarchy. Its stringency was directed, not against ritual excess, but against the total abandonment of all ritual whatever. The Church was in peril of being overswept by the extravagance of disorder and license; and the strong arm of the State was put out to secure for her the *minimum* of order and decency which was essential to her bare existence.

No wonder, then, that she acquiesced in action which, however abnormal or unconstitutional, nevertheless was exercised on her behalf, to win for her a breathing-space in the storm, and to preserve to her the elemental conditions of organic coherence.

Nothing but the extremity of the situation could justify the violence of the action taken. But the Church in 1662 could not but recognize what she owed to that violence. It may, indeed, have

been but a *minimum* of order that had been secured, for, indeed, nothing more could then be enforced; but, at least, it was *that;* and by that the day had been saved.

Nor can it be forgotten that the very same process which left the Church encumbered with the Act of Uniformity, has also obtained for her the charter of her liturgical continuity — the Ornaments Rubric.

We fret under the limitations which that old struggle has imposed upon us, now that all the conditions are reversed; but those limitations, irritating as they are, have come about, *not* through the hostile repression of the power that imposed them, but through the stress of the situation in which that power found the Church, and out of which it did its best to rescue her.

HENRY SCOTT HOLLAND.

August 28, 1899. —*The Guardian.*

MR. W. H. HICKSON.

SIR—May I be allowed to say that everything turns on the meaning of the word "ceremony" in the Act of Elizabeth?

If ceremony there means only what the Archbishops' decision supposes it to mean, then the Archbishop is right in declaring the use of incense to be illegal; and with it he convicts of illegality, as Sir William Harcourt shows, nearly all who now use the Prayer Book with other such ceremonies not therein prescribed.

But we shall be spared this wholesale condemnation if ceremony be allowed to mean one or other of the services in the book. See its title-page. This latter meaning of the word may be found in common use in our parish registers, in which entries of baptisms or burials are headed, "By whom the ceremony was performed." The ceremony referred to is the Baptismal or Burial Service.

W. H. HICKSON.

—*The Guardian.*

THE DUKE OF NEWCASTLE.

The Duke of Newcastle, writing in the *Church Review,* says that "there is no use in submitting under protest when in a few months' time we shall certainly be called upon to surrender other things of even greater importance than incense and processional lights. What," he continues, "will be the position of those of the clergy who submit now when the Archbishop, in obedience to Prot-

estant clamor, calls upon them to deny some vital principle of the Catholic faith? Not only is such a contingency possible, but—given general submission now—I feel sure that it will occur at no distant date. It seems to me of the utmost importance that Catholic laymen should at the present moment make the question their own, and unite in a strong protest in support of Catholic faith and practices. It is for the laity—and not the clergy alone—to act fearlessly and strongly at the present juncture. Let Catholic laymen support Catholic clergymen, and the result will be assured."

THE REV. H. K. SIMCOX.

SIR—

"They shall bring gold *and incense,* and they shall shew forth the praises of the Lord" (Isaiah lx. 6).

Will it be denied that these words are a prophecy of Gospel times? Will anyone in the Church of England deny it, when he remembers how her missionary zeal was quickened, at the consecration of Bishop Selwyn in 1841, by words from this chapter, "A little one shall became a thousand?" Will anyone pretend that the words were fulfilled by the solitary offering of the Magi, if he looks at the words of verse 5 and the first part of verse 6, and verse 7, which speak of the abundance of rich offerings from all parts of the Gentile world to the Church and her God within her? Will it be pretended that the incense is figurative? Then how about the gold?

Why has the use of incense been revived among us? Was it because the Ornaments Rubric was held to permit it? Was it in order to imitate the Church of Rome? Was it not rather to show forth the praises of the Lord, by symbolizing the reality of His mysterious Presence in the Eucharist, and of the awful sacrifice therein offered; and, at the Magnificat, the mystery of the Incarnation?

Has not every step in the revived use of reverent ceremonial among us had for its motive this—not the exact obedience to a rubric, but to bring home to ourselves and our people the sense of Christ's Presence in His Church in her worship? Is not this the expression of faith? Is this reverent expression of their faith, and honor to their Present Saviour, to be "quietly dropped" by priests and congregations who have learned to value and find comfort in it, simply because many other persons, who are not accustomed to it,

are offended at it? I suppose that, as the origin of the use of incense in Christian churches is, to all appearance, obscure, and yet, after the prevalence of Christianity over Paganism, it became by degrees universal, a probable conjecture would be that though it may have been little, if at all, used during the first three hundred years—the period of persecution, when the common act of apostasy from the faith urged upon the Christians by the persecuting power was to offer incense to the image of the Emperor—yet when persecution ceased and paganism was gradually perishing, the offering of incense in Christian churches was gradually adopted by the Church's instinct of Faith. S. Ambrose (who died A. D. 397) wrote in his commentary on S. Luke i. 11 (quoted in Bellett's translation of "Pelliccia," p. 171)—

"Would that when we are censing the altars, and offering the Sacrifice, the angel would stand by us and even permit himself to be seen!"

This seems to allude to a general use of incense in Christian Churches. And if this conjecture be right, Isaiah's prophecy would be very exactly fulfilled. For it would be, when the Gentile world began to honor the Church instead of persecuting her, that incense was introduced into her worship, the better to "show forth the praises of the Lord." Yet this was done gradually, just as it has been in recent years among us. I should, however, add that Pelliccia (quoting the "Apostolical Canons") says roundly, that "From the earliest times incense has been offered in the liturgy, and has been used by the Church in her sacred mysteries" (p. 171). Is it, then, too much to say that any Bishop who forbids the use of incense in the liturgy is going against the instinct of the Catholic Church, and that in primitive times?

For primitive times may, I suppose, fairly be reckoned as reaching at least to the time of S. Gregory the Great, *i. e.*, in round figures to A. D. 600. Canon Robertson (no favorer of ritual) says in his *Church History* (Vol. I., p. 342, note) "The beginning of the actual use of incense is referred to the fifth century," A. D. 401-500.

Again, does a so-called "simple" ritual, in imitation of the original institution, really exalt "the supremacy of the Bible," as the Archbishops say? Why, then, do we not build upper rooms, rather than splendid sanctuaries, for the Celebration of the Mys-

teries? We must not "judge according to the appearance, but judge righteous judgment." And the Church sees in that Original Institution, not a man giving to his friends an affecting memorial of his self-devotion, but God the Son in man's nature giving His Body in sacrifice for the sins of the world; pouring forth His Blood for the remission of sins; giving His sacrificed Body and Blood for the food of His people; and issuing His Divine command that this should be perpetually done in His Church as the Memorial of Himself. The great reality which the faith of the Church sees in the Eucharist is what the ritual of the Church is intended to exhibit to her children. "These things are exceedingly deep, and covered with a sacred veil;" and the mystery of that Presence and the awfulness of that Sacrifice are well symbolized by the cloud of incense, as the teaching of Leviticus xvi. 13 shows. I may here quote Bishop Forbes on Article XXXI. (p. 619):

"Our Lord invisibly offers, in that He invisibly consecrates. S. Ambrose says (in Ps. xxxviii), 'though Christ is not now seen to offer, yet Himself is offered on earth, when the Body of Christ is offered; yea, Himself is plainly seen to offer in us, Whose Word sanctifieth the Sacrifice which is offered.'"

We must never forget that it is not this or that detail of ceremonial, but the Real Presence and the Sacrifice, which are the real objects of attack; and incense is attacked because it symbolizes our faith in them. It surely cannot be permanently surrendered; nor even temporarily, except under strong protest and in individual cases. We cannot forget the disobedience of the "Evangelicals" to Bishop Blomfield in the matter of the surplice, when he had the clear law on his side. We hold dearly the principle of Church order; but it seems to me that Bishops only act as Bishops when they are maintaining the truth of Christ and the Majesty of His Kingdom. Is this Act of Elizabeth, or, rather, inferences drawn from it, to be wrapped like grave-clothes round the reviving Church of England?

H. K. Simcox.

Ewelme Rectory, Aug. 28. —*Church Times.*

## MR. WESTALL'S ACCEPTANCE OF THE REQUEST.

THE following letter has been addressed by the Rev. H. Westall to the Bishop of London:

[COPY.]

ST. CUTHBERT'S, KENSINGTON, W., Aug. 28, 1899.

*My Dear Lord*—I asked your kind indulgence of time before answering your letter of the 10th inst. requesting me to obey the "opinion" of the Archbishop of Canterbury, and I have given the subject my most earnest and careful consideration.

I recognize the fact that having appeared to plead before the Archbishops at Lambeth imparts a special character to my particular case, although your lordship will allow me to remind you that I appeared not because I had any doubts whatever about the accordance of our usages at S. Cuthbert's with the principles and laws of the Church of England, but at your lordship's own urgent request.

Still, in compliance with your lordship's express desire, I did consent to appear, and this being so, I feel that I thereby curtailed my liberty of subsequent action; and I know that this view of my position is taken not merely by vulgar agitators whose opinions I do not condescend to consider, but by honorable and pious men with whom I have the happiness to be in perfect accord on all matters affecting the maintenance of Catholic doctrine and practice in England.

Under these circumstances, and as your lordship calls upon me to do so, I feel I can only comply with the Archbishop's "opinion."

But, in doing so, I must guard myself against possible misconception. I should feel myself wanting in candor if I failed to make my position perfectly clear.

In rendering this obedience to your lordship's directions I do not in any way commit myself to the reasons which the Archbishop gives for his "opinion;" it is quite impossible for me to accept them, and as a loyal priest of the Church of England I enter against them my respectful but most emphatic protest.

Further, I shall interpret the "opinion" with that bare strictness which is due to the interpretation of Acts of Parliament, and shall take advantage of anything in the way of liberty that it seems

to leave open; and this cannot be complained of when the "opinion" itself claims no more sacred basis for the ground of its ruling than the most rigid and restrictive interpretation that can be put on an Act of Parliament.

In accordance, then, with the Archbishops' "opinion," with which your lordship desires me to comply, I will discontinue at "Holy Communion" the use of incense, to which we have been accustomed at S. Cuthbert's ever since the commencement of the Mission seventeen years ago, an usage to which no Bishop of London has hitherto objected, that the Archbishop even now does not in any way condemn in itself as an undesirable adjunct of Divine worship, and which I shall discontinue with the most profound reluctance and regret, and in defiance of the unanimous wish and petition of the whole of my congregation.

Any employment of incense which may be consistent with a strict construction of the Archbishops' "opinion" I claim my right to retain and use at discretion.

I think such a statement is also due to the congregation of S. Cuthbert's, who built and have continuously supported the church in order that they might have the full privileges, which are now to be curtailed, and will deeply deplore the changes that are about to be made.

The "use of lights carried about the church during the service"—to quote your lordship's words in your published letter to the Rural Deans—will be placed on the same footing as the use of incense, and in accordance with the use of the mixed chalice as defined by Archbishop Benson in the proceedings taken against the Bishop of Lincoln, and referred to by the Archbishop in the recent opinion.

In conclusion, I can only express my hope that this surrender of much that my people hold dear will afford to the fair-minded fresh evidence that we are not contentious self-pleasers who make self-gratification a leading principle in their practice of sacred rites. We make this surrender without meaning thereby to prejudice any future line of action which it may seem right to take for the glory of God and the honor of His Church, and in the earnest hope that peace may be thus secured.

I beg further to inform your lordship that compliance with the Archbishops' opinion will begin immediately after the conclusion of our dedication festival next November, and that we

shall consider ourselves bound by this "opinion" so long as the present Archbishop presides over the Province of Canterbury.

I am, my dear lord, your obedient servant,

(Signed) Hy. Westall.

The Lord Bishop of London.

---

## LORD HALIFAX'S ADDRESS TO THE LAY MEMBERS OF THE E. C. U.

THE following address from Lord Halifax, the president, is being sent round to the lay members of the English Church Union:

"From much that has reached me from many quarters, I know that the members of the English Church Union have been for some time looking for a word of sympathy, and, perhaps, also of counsel, from me in the distress and painful surprise which has come upon us all in the publication of the 'opinion' of the Archbishops of Canterbury and York in regard to the accustomed use of incense in Divine worship.

"I should have preferred for many reasons, under existing circumstances, to be silent; but I cannot ignore the claims of those to whom I am bound by so many ties, with whom so many battles have been fought in the past, and who for so many years have reposed in me a trust and a confidence for which I can never be sufficiently grateful. I feel, then, that I am not overstepping any bounds which I might rightly be expected to observe in addressing this circular letter to the lay members and associates of the English Church Union. I speak as a layman to laymen; my right to do so cannot be contested; I have no wish to assume the appearance of presuming to advise the clergy as to their conduct in public ecclesiastical affairs; it is for me to follow their lead rather than to invite them to follow mine.

"Before turning to the consideration of the 'opinion' of the Archbishops, it will be wise to put before our minds one or two things. And, first of all, it is well to remember that, as English Catholics, we recognize no infallibility as residing in any Archbishop or Archbishops. This is, no doubt, a mere commomplace, but yet we find the acceptance of the Archbishops' 'opinion' pressed on us from more than one quarter, as an absolute duty, in terms which seem to imply that the 'opinion' ought to be received with that unquestioning deference which is only right when it is given to an utterance which comes to us with Divine, infallible sanction.

"And let us not fail to remember that the Archbishops' 'opinion' is not in form or substance a judicial ecclesiastical sen-

tence delivered after a matter has been tried and investigated by a court possessing full canonical and legal authority, and in accordance with canonical principles; it is, and it claims to be, no more than an 'opinion' delivered after (not a trial, but) a 'hearing' of what can be said for and against certain matters. The value of such an 'opinion' will depend entirely on the character, official and personal, of those who gave it; and in the present case that value must be reckoned as very high indeed; we are dealing with the 'opinion' of the two Primates of our Church, men not only of exceptional ability, but men whose reputation for piety and integrity commands the most profound reverence from all men.

"Still, while granting all this, we must not forget that the 'opinion' is not infallible, is not an ecclesiastical judgment even *in foro externo,* it is therefore not rash or presumptuous to scan it critically and to give an opinion candidly and sincerely as to its intrinsic value, so long as there is no failure in the personal and official respect due to the distinguished authors of the 'opinion.'

"I turn to the consideration of the 'opinion' itself. To put the light in which it appears to me in a few words, I will say that it seems to me to be one of the greatest misfortunes that has fallen on the Church since the rise of the Oxford Movement; and for this reason: the 'opinion' does everything that such a document could do to discredit and reduce to an unreality the appeal which the Church of England has ever made to the practice of the whole Catholic Church of Christ as supplying her standard of doctrine and ceremonial. That appeal has been the great weapon with which, ever since the suspension of communion with Rome, the Church of England has always met the censures of Rome on the one hand, and the attacks of Puritan and Protestant controversialists on the other. This is a matter of history.

"The use of incense in Divine service (to the consideration of which point alone I shall confine myself) was exactly a matter which surely should have been tested by the appeal to Catholic practice. Consider how the matter stands. No one disputes the fact that the use of incense in public worship was never by name forbidden, though it was commonly so employed at the time of the compilation of the Book of Common Prayer. The utmost that was done at that time was to omit all reference to the use of incense in the rubrics. In this respect the use of incense stood in exactly the same position as the use of an organ in public worship. Both were customarily used in Divine service before the promulgation of the English Prayer-book. Neither was mentioned as required to be used in that book; neither was forbidden. Organs, only by use and wont, and by the toleration of authorities, continued to be used. Incense dropped, almost generally, out of use.[1]

[1]Pilkington, a bitter and virulent controversialist, actually couples together, in so many words, organs and incense as features of Popish worship. He says that Papists have "for the ear singing, ringing, and organs piping.

"The use of incense has now of late years been revived amongst us, and at the command of our Bishops (not, be it remembered, through any request of our own, or because we entertained any doubt as to such use being in harmony with the requirements of the Prayer-book), we come before our Primates, and ask them to protect us in our revival of this venerable custom; and what reception have we met with? We have not only not had the toleration and protection we had a right to expect accorded to us, but the grounds on which the refusal is based are so extraordinary that antecedently no one could have supposed that they could have been adduced. We are told by the Archbishops, as the main reason why they decline to tolerate the use of incense in Divine worship, is that it is not expressly prescribed in the Book of Common Prayer, and that any rite or ceremony not thus prescribed is *ipso facto* forbidden, and they base this opinion on the wording of an Act of Uniformity passed in 1559, in the reign of Elizabeth, in defiance of the ecclesiastical authorities of the day. We are told that this was the interpretation put on the terms of the Act at the time it was passed, and that the Act, and this interpretation, were accepted by the Church *ex post facto* in 1661.

"Be this as it may, and omitting all consideration of the very serious question to which the Archbishops' contention gives rise, namely, how far the action of the Convocation in 1661 can give ecclesiastical validity to changes so effected, and of the character attributed to them in the 'opinion'—the fact remains that this stringent interpretation of the terms of the Act never has been acted on, is not in practice acted on now, and never will be in the future. Ever since the English Prayer-book came into use its services have never been performed without some addition in the way of ceremonial not actually, verbally prescribed in the rubrics. Every week our Church papers contain accounts of rites and ceremonies often performed by the Bishops themselves which are not contained in nor sanctioned by the explicit directions of the Prayer-book. What are we to think of the justice and righteousness of asserting, in order to put down a particular practice, a principle of interpretation of our formularies which we may confidently say our Archbishops and Bishops have not the slightest intention of impartially applying all round?

"Moreover, be it not forgotten that the Act which the Archbishops insist on applying in this instance with such rigid severity contains plain injunctions which they will never think of putting into force. The Act provides that every one who fails to attend Divine service in his parish church or some authorized place of worship each Sunday and holy day, shall be visited by Church

---

For the nose frankincense, sweet perfumes" (Strype's *Annals*, Vol. I., p. 1, chap. xiv.). These things sound Protestants, he says, are delighted to do without.

censures, and fined 'twelve pence' for each offence. The church wardens are to levy the fine, and the Bishops are commanded in the most solemn terms to see that this 'good and wholesome law' is enforced. This is just as much a requirement of the Act as any other requirement contained in it; but it would be foolish to ask seriously if the Archbishops have the slightest intention of enforcing this provision at all, while they seek to enforce the observance of another provision with the most rigid severity. Further, the Act of 1559 requires the use of the ornaments of the Second Year of Edward VI. These, without any controversy, include the alb and vestment. Are the Archbishops going to press the (presumed) negative restriction of the Act, and to leave its positive requirements, embodied as those requirements are in a definite and perfectly unambiguous rubric, unenforced?

"The 'opinion' of the Archbishops contains nothing that can lead us to think that any such impartial enforcement of the Act is intended. If we ask whence the suggestion of such an injustice could have come, for knowing the character of our Primates we cannot for a moment suppose it comes from their own minds, the only answer we can imagine is that they have consciously or unconsciously been influenced by the extraordinary expedient employed by the Privy Council when it read the advertisements of Elizabeth into the Acts of Uniformity in order to evacuate the Ornaments Rubric of its plain grammatical meaning. Again we must ask, Where have justice and righteousness gone to?

"The use of incense in Divine worship does not require the alteration, interpolation, addition, or omission of one single word to or from the Prayer-book formularies, why may it not enrich and accompany our services in the same way as the strains of the organ?

"We naturally ask, in face of such considerations, what is it that has stirred up our Primates now at this date to make this raid on the use of incense—a use which they themselves refuse to stigmatize as 'an unsuitable or undesirable accompaniment to Divine worship?' There has been no outcry from outraged congregations and parishes complaining that the use of incense has been forced into their worship against their will. The congregations at S. Cuthbert's, Kensington, and at S. John's, Timber-hill, Norwich, the incumbents of which have been sent before the Archbishops by their respective Diocesans, have unanimously besought the Archbishops to protect them in the enjoyment of their accustomed worship. For forty years no definite effort has been made to suppress the practice, though it was notorious that it has been prevalent in the Church with something more than the tacit sanction of some of the Bishops.

"Our love for the honor of our Church, and our reverence for the Episcopal office make us blush with shame to give the only

truthful reply. Our prelates have been stirred into action in order to appease, by the sacrifice of the religious feelings of some thousands of loyal Churchmen, the rancors of a profane and blasphemous agitator and his followers, and the threats of sometimes ignorant and prejudiced, but always contentious political partisans. It is miserable to have to acknowledge it, but it cannot be doubted that it is the fact that but for the recent clamor we should have been left quietly to worship God in peace, and to bring our incense to adorn His worship without molestation.

"The 'opinion' has given a check to the growing harmony between our Bishops and a large section of their clergy, which has been such a happy feature of these later years, from which it may never recover during the life of any of us. It has shattered the hopes so widely cherished, that the course taken by the Archbishops for the hearing of ecclesiastical matters might prove the means of initiating amongst us a revival on canonical principles of a true exercise of spiritual authority.

"The Oxford Movement seemed at last to be getting into its legitimate relationship with the Bishops of the Church. There seemed to be a growing disposition on the part of our prelates to treat those of the clergy, whom it is the fashion to call 'ritualists,' with the same amount of fair consideration which had hitherto been confined only to others. It was in the strength of the confidence thus inspired that the incumbents of S. Cuthbert's and S. John's consented to appear by their representatives before the Archbishops, sitting as purely spiritual judges, and to lay their cause before them. You will remember how strongly I urged, in the face of much opposition, the duty of such appearance. And what have we gained as the reward of our confidence? We have been referred to an Act of Parliament, the interpretation of which has been strained to the utmost to deprive the Church of England of what we believe to be her rights. We asked for bread, and we have been given a stone.

"The 'opinion' tells us that the use of incense in Divine worship was implicitly prohibited for three probable reasons, about which I must say something.

"(1) It is said that the use of incense was discontinued in order to simplify the services, and that its re-introduction brings in an over-elaborate ceremonial. As far as this goes we may remark that no one would have complained if our Archbishops had endeavored to secure that a simple use of incense should be observed. What we protest against is its entire exclusion from use during Divine service. Over-elaboration would have been easily remedied.

"(2) It is said that the Reformers wished to make our Communion Service as exact a reproduction as possible of what the

Bible records as having taken place at the original institution. The Bible says nothing about incense; therefore incense was excluded. One can only stand dumbfounded before a statement so irreconcilable with obvious facts. It is not too much to say that, apart from the consecratory words, and the prescribed manual acts in the Prayer of Consecration, and the act of Sacramental Communion, there is not a single feature of our service which derives its inspiration from the Biblical account of the institution of the Lord's Supper.

"At the original institution no liturgical forms suitable to the occasion were used, and keeping strictly to the Biblical history, we say that the Ten Commandments were not recited, Scripture Lessons were not read, no profession of faith was made, no collection was made for the poor, the angelic hymn was not sung, the communicants did not make confession of sin and receive absolution before receiving the Sacrament. The Divine celebrant wore no official dress, the scene of the institution was not a place of worship, but an ordinary guest chamber. We know well enough the source from which those who gave us our English Liturgy drew their inspiration; it was from the ancient Liturgies of the Catholic Church; they plainly and evidently did not consider themselves in any way bound only to reproduce features recorded in the Bible as having characterized the original institution.[2]

"(3) It is said that incense was omitted from our services because, there not being any evidence of its liturgical use for at least 300 years after Christ, it could not be considered as being sanctioned by Catholic antiquity. But what authority have the Archbishops for fixing the limit of 300 years after Christ?

"None at all. The Church of England has never exactly defined where the period which is to be regarded as being referred to by such terms as 'antiquity,' the 'primitive Church' is to be supposed to end. But in no authoritative document is it limited to three centuries after Christ. On the contrary, in the Act of 1547, which endorsed and enforced the resolution of Convocation restoring Communion under both kinds, it was declared that restoration was effected in order to make sacramental usage 'more conformable to the Apostles and of the primitive Church, by the space of 500 years and more after Christ's Ascension.'[3]

[2]The Bible records that the institution of the Eucharist was most certainly accompanied by the washing of the communicants' feet by the Divine celebrant; if our Liturgy is so absolutely Biblical why is there no trace of this ceremony to be found in our Communion Service? The Bible records that a "hymn," which no one doubts was a selection from the Psalms of David, was sung at the first Eucharist; if our Liturgy is so absolutely Biblical why is it the case that not only is there no use of the Psalter prescribed in our Communion Service, but that the previously existing use of portions of the Psalms has been omitted? The *Gloria in Excelsis* was certainly *not* sung at the first Eucharist; the Psalms (may we say *certainly?*) were.

[3]Gee and Hardy's *Documents Illustrative of the History of the English Church*, p. 327.

"Early in Elizabeth's reign Jewel, Bishop of Salisbury, was by common consent regarded as the foremost champion of the reforms then effected in the Church. We need not commit ourselves to approval of the details of his line of defence, but it is to the purpose to draw attention to the fact that he offered to 'subscribe himself a proselyte' to the Roman side of the controversy, if on certain points its advocates could justify their position by 'one proof from Scripture, from an old General Council, or from any old Catholic Doctor or Father,' or by 'any one example of the primitive Church during the first 600 years after Christ.'[1]

"The liturgy of the Church of England contains more features that cannot than those which can be referred to the period of 300 years after Christ. And we cannot ignore our past history. The Church of England at one time fought a life-and-death battle with the Puritans over the use of the surplice. Now the use of the surplice dates from the twelfth century. Nothing could be less consistent with fact than a suggestion that the Church of England confined her idea of antiquity, to which she appeals, to within 300 years after Christ.

"We who accept *in bona fide* the appeal made by our Church to Catholic consent and to antiquity, we who consent *ex animo* to the declaration of the 30th Canon that 'it was far from the purpose of the Church of England to forsake the Churches of Italy, Spain, Germany, or any such like Churches, in all things which they held and practised; that it doth with reverence retain those ceremonies which neither endamage the Church of God nor offend the minds of *sober* (sensible) men; and *only departed from them in those particular points wherein they were fallen* both from themselves in their ancient integrity, and from the *Apostolical Churches* which were their first founders,' can only repudiate the Archbishops' 'opinion' as expressing the true mind of the Church of England, we can accept it as little as we can accept the statement that 'Consubstantiation' is allowed by the formularies of the Church, or that the re-marriage of divorced persons is allowed by the Church of England, and can only regard with something like indignation the way in which an Act of Parliament is made the criterion of what should have been determined by an appeal to the practice of the whole Church of Christ, and the way in which the interpretation of that Act is strained to the utmost, in order to condemn a practice which stands on precisely the same basis, as regards its Catholic character, as much else that the Church of England allows and enjoins. For even though the use of incense in Christian worship cannot be traced back to the days of the Apostles, or the very earliest times after them, its use did arise within that period of 500 or 600 years after Christ, to which Reformers referred as being within the age of the 'primitive Church.'

[1]Collier's *Ecclesiastical History*, Vol. VI., p. 393.

"It only remains for me to give such advice as is possible under present circumstances. I would say to the lay members of the Union, stand by your priests. Circumstances differ so much in different congregations and parishes in which incense has been used, that I do not suppose in cases where attempts are made to enforce compliance with the Archbishops' 'opinion' any one uniform course of action is likely to be pursued.

"I think if the counsel of the laity of the parish is asked, as in such a matter is sure to be the case, you should strongly advise against any change being made, if made at all, until the matter is pressed home by the Diocesan, and that you should support your clergy in making it plain that compliance is yielded grudgingly and of necessity because of the present distress, under moral compulsion, that only the letter of the 'opinion' will be regarded (the interpretation of an Act of Parliament can require no more, for an 'Act of Parliament,' as has already been well said, is 'not converted into a spiritual law by being promulgated by an Archbishop'), and that submission is made without prejudice to whatever future action may be thought wise and right.

"This in practice would mean that incense would be used in processions before the Holy Eucharist begins, but would be set aside before the opening 'Our Father' is said. This modified practice would be parallel to the mixture of the chalice before the service. This was explicitly sanctioned by Archbishop Benson and seems to be implicitly sanctioned by the present 'opinion.'

"But whatever course your priests deem it their duty to take, stand by your priests. Help them, if need so require, to bear the pain of depriving their ministrations of a lawful and Catholic adjunct should conscience tell them they must yield to the 'opinion,' and be true to them in the dark and difficult days that will be in store for them if they feel that they must resist the officers of the Church for the honor of that Church which the Divine Master bids even Bishops to 'hear.'

"We have been told that in the smallest, as well as the greatest, matters we are bound by an Act of Parliament 300 years old, an Act passed in the teeth of the Bishops and Convocation. If this, indeed, be the case, we will do our best to cut through such bonds, and to reassert those inherent liberties of the Church of which, as Mr. Keble said long ago, no Parliament can deprive her, but till that issue is made so clear that none can mistake it, we shall fight our battle as we have been fighting it for the last fifty years, by asserting without flinching the Church's rights, and, if need be, by suffering for them.

"The history of the past is full of encouragement. May it please Almighty God to grant us out of present trouble a peaceful issue, or, if a conflict there must needs be, such a measure of success as will best promote the true interests of His Church.

"HALIFAX."

—*The Guardian.*

## THE BISHOP OF ROCHESTER'S LETTER TO HIS CLERGY.

THE following is the full text of the letter which has been sent by the Bishop of Rochester to the incumbents of those churches in his diocese in which incense has been used:—

Bishop's House, Kennington,
August 19th, 1899.

My Dear——.—As one of those who has been in the habit of using incense, I think that you may naturally look to me, as your Bishop, for some words of counsel and guidance at the present moment; nor, indeed, should I be right if I did not give some indication of my opinion and desire as to the bearing upon the churches in this diocese of the recent decision of the two Archbishops.

I confidently hope to find that, however reluctantly, you forestall me in the opinion that the only right and loyal course for the clergy and the congregations concerned is to obey, and to be forward to obey, this grave and deliberate ruling by the highest authorities in the Church, and the admonition or wish by which that ruling is accompanied.

I use intentionally the word "obey," not because this is a legal judgment, for the Archbishops themselves tell us otherwise; nor because it carries with it any directly coercive authority, for I suppose that it does not; but because I am looking at the matter from the side of the honest and dutiful conscience of the faithful Churchman.

Such consciences, recognizing the presence of the substance of real authority will, I believe, see in the lack of compulsory power only an additional reason for the ready tender of obedience.

No doubt it will be to you an unwelcome and irksome duty. But duty carries with it its own compensations. Anxious responsibility disappears when duty becomes plain, and the real strength of any case is increased and displayed by discipline and duty.

But close behind duty in this case lie two other reasons: the first, prudence, which is a part of duty; and the other, charity. There is great need at the present moment for some plain and striking sign that that part of the Church to which you belong is ready to make sacrifices for obedience' sake and unity's sake. For some such sign of real dutifulness the moral sense of the country, puzzled by our ecclesiastical confusions, has been looking; and

some such sign you have, I think, desired to give. To give it is an act of charity, because it will reassure and draw together many anxious and disquieted hearts.

In saying this I do not in the least pretend that what you do for conscience' sake will everywhere be so credited. Voices will be heard attributing it to timidity or constraint, or taunting you with defeat. But you will not wish me to dwell on this. It is too constant an incident of duty that to the pain of doing it should be added the pain of misrepresentation of its motives. But it is, perhaps, worth while just to point out that to let taunts hinder you would be to do exactly what some of the taunts were aimed at effecting.

What is certain is that there are large bodies of Churchmen, many of them silent, who will note your action, and who will be as much impressed and conciliated by your obedience as they would be scandalised and exasperated by its opposite. It may make a very great difference to their whole future attitude toward you and those who think with you. It may do much to restore confidence and mutual trust.

There are, however, one or two objections which I should like to consider further. The first touches your relation to your people. Bluntly put, it will be this—"If we obey now we shall be owning to our people that we have done wrong hitherto, and have now been found out, and they will lose confidence in us."

My belief is that, even among your own people, you will gain more from their respect for an act of duty than you will lose in the way that you may apprehend.

But in view of this objection it is well to consider what it is that, by loyal submission to the decision, you accept and what you do not.

You do not consent that the use of incense (or processional lights) is wrong in itself, or in any sense unscriptural, or unsuited to Christian worship, or a sign of Romanising tendencies, for there is not a word to this effect in the Archbishops' judgment.

Nor, as regards the Church of England are you asked to allow that the use of incense is necessarily against her principles, or that it could never be used within her in the future. The judgment points to at least one possible case where this might be, and one case is enough to show that what might be so done is not wrong in itself.

I may go one point further. You are not asked to recognize that the judgment declares with certainty the true meaning of the formularies of the Church of England.

What you do recognise is something much more limited and practical, but not, on that account less important. It is that the Church must have some method of settling questions of doubtful interpretation, and of calling upon her dutiful sons to accept what is settled.

It may, of course, be objected that such an authority as the one now in question might be objectionably employed, and that obedience to it is therefore compromising. But the same argument would apply to any authority. There is none on earth so authoritative but that the case may arise in which for conscience' sake it must be disobeyed. The possibility does not impair, but increases, the claim for obedience in all ordinary cases.

In other cases the particular line of argument in the Archbishops' judgment will be made a reason for saying that by obedience you will accept an Erastian view of the Church as the creature or servant of Acts of Parliament. In regard to such suggestions I would earnestly recommend the quietness and confidence which belongs to strength. The life in the Church of England, with her daughter and sister Churches about her, is far too strong and increasing to be really tied and swathed in the long run by external or traditional forces.

We have always known that we lived under Acts of Uniformity. We have known that in the vicissitudes of revolutionary times in Church and State, we could not produce for every detail, every moment, exact and satisfactory ecclesiastical sanction. What we have felt was that in the main the Church did accept the changes: and that the present settlement, that of 1662, when the Convocations revised the Prayer-book and presented it to Parliament to be enforced by the Act of Uniformity, has her explicit authority.

But we must not forget that the Act of Uniformity does represent treaty terms and a common standard as between different opinions within the Church.

The Archbishops' strong sense of justice makes him feel this, and I would venture (writing without authority) to say that this more than Parliamentary authority in itself is what really appeals to his mind.

The State connection may hamper us for a time; whether or no we should keep it or break it is a question of enormous importance, which must be slowly and carefully decided partly (under God's guidance) by what is sometimes usefully called the logic of events; but it is only nervous and short-sighted counsel which makes a bugbear of that connection at every step.

Some, again, will suggest to you the complaint that this is a case of repression; that this repression is one-sided; and that the forces of repression, if they take a little, will only be the keener to demand more. On the last point, unless I greatly misread English opinion, you may feel fairly secure. The feeling against a policy of repression applied to any loyal, hard-working, and earnest section of the Church is so strong that any such policy would defeat itself. The one thing which can lend it any force is the fear that the general aversion to repression is being utilised in the interests of practical anarchy, and a very few instances of deferences to authority will suffice to make that aversion resume its natural course.

Meanwhile, the thought of one-sided repression will lose its sting when you consider that, from circumstances, your side of the Church has been for fifty years the side of movement and change, and reflect how much you have been allowed to alter without serious interference.

But you will no doubt feel deeply the surrender of a thing such as incense, which is, you will say, so simple, beautiful, and unobjectionable in itself, and which has been used so widely and so long.

In such matters responsibility must be carefully put upon the right shoulders. Incense was (if the Archbishops' ruling is correct) set aside by the Church of England as part of its protest against the excessive and disproportionate place which the ceremonial and formal elements in religion had taken in the mediæval system. Such protests are never made without some loss and some excess. But if the protest was in the main right and necessary, the blame of any such incidental loss lies, I submit, chiefly at the door of the system which provoked it.

Grant me your forbearance if I say something of the same kind about recent experience. Incense had nearly recovered an allowed place in English worship. It has now again lost this, partly because a few of those who had gained so much, and to whom

so much had been allowed, were not content without pressing on for more, till they created serious alarm and distress; partly because in reviving the use of incense the modes adopted, at least in some churches, were precisely those which by their intricacy and other features carried with them the character of the unreformed worship. This was, no doubt, natural. In sacred things the desire to follow precedent and not to innovate is great and instinctive. But it was not, I think, the less mistaken.

Perhaps, in the long run, even from the point of view of those who lay special stress upon externals in worship, the Archbishops' judgment on incense may seem to have been a gain and not a loss. For the elaboration of a few highly distinctive services cannot be at all equal in value to a general increase (such as we have seen spread so widely and may see more widely yet) in appreciation for a ceremonial simple, intelligible, and stately, such as may be worthy of the dignities and sanctities of worship, and yet meet the characteristic English feeling for simplicity and directness in giving them expression.

I am very well aware that in what I have written I have touched on several matters which are matters of opinion, upon some of which you may very probably not agree with me. But I do not think that you will object to my writing both frankly and familiarly. In ending, I beg that the advice with which I began may have weight with you, as it has with myself, quite independently of the observations which I have been led to connect with it.

We live in anxious times when small actions may make a great difference for good or evil; and I think that you have in your hands at this moment a very great opportunity for good.—Believe me your affectionate Bishop and brother in the Lord,

EDW. ROFFEN.

I have said nothing about the time for making a change. About that I would wish to leave you a certain discretion. But I do not see that much is to be gained by delay, while its inconveniences and the probable consequent misunderstandings are very obvious.

## WORSHIP AND FEELING.

WORSHIP in its essence is adoration, evoked and sustained by the Holy Ghost. To adoration all the parts of worship —confession, prayer, thanksgiving, the public reading of the Holy Scriptures, and the Creeds contribute. And the Object of our adoration, expressive of a mingled sense of gratitude and unworthiness, must be revealed to man, and then through faith really and spiritually known. "I know Him Whom I have believed."[1] God Incarnate in Christ is the groundwork of all worship, as He is its centre, and its end. "Where two or three are gathered together in My Name, there am I in the midst of them."[2] Through the Lord thus present in worship God has been revealed. Not in the Creeds alone, but in praises and prayers, and rightly ordered ceremonial, the common faith and the common life of Christians are expressed.

It has also been shown that in such worship character is formed; in such worship the presence of God becomes specially manifested to faith, and that manifestation must touch the springs of character. Day by day—*e. g.*, at our English Mattins—prayer is made, as it has for centuries been made in the daily morning offices of the Church, that "all our doings may be ordered by Thy governance to do always that is righteous in Thy sight." In the Creeds, statements of faith and of doctrine, clear and positive, though reserved and reverent, add greatly to its power. We use those Creeds, which are the conditions of our baptism and of our communions, as adoring confessions of what we sincerely believe; as tokens of unity with the past, and links with the present in the communion of saints; as one means also of bringing us "face to face with the realities and the facts of the invisible world." So it was noted that, not only in public worship, but in private prayer, devotion is indeed enriched and strengthened by the Creed.[3] What, is our next enquiry, is the true relation between worship and feeling?

(1) Faith, by which we believe in approaching God in worship that "God is, and that He is a rewarder of them that seek

---

[1] 2 Tim. i. 12. See J. H. Newman, *The Grammar of Assent*, pp. 236-240, and 490.

[2] S. Matt. xviii. 20.

[3] See a paper, "The Enrichment of Private Prayer," by Professor R. C. Moberly, *Derby Church Congress Report, 1882*, pp. 519-523.

after Him," implies a peculiar relation between the mind and the will. Before anyone can really believe, and truly worship, his will must have begun to be in sympathy with the character and the purposes of God. This was our Lord's meaning when He said, that—

"if any man willeth to do His will, he shall know of the teaching, whether it be of God, or *whether* I speak from Myself."[4]

When the will is so directed, then the mind is enabled by the action of the Holy Ghost to rise above what lies within the range of the unaided natural faculties, and to see the whole of life in the light of God's will and His love.

To become able to do this is a great result of worship,[5] strong, because it rests on a definite creed. But we know that our wills and our minds are not the whole of us. There are all those faculties and feelings described as the emotions. How to guide, and discipline, and inspire the emotions, was to the wisest of men a difficulty almost insurmountable, until our Lord revealed Himself as the Life, and the Holy Spirit came to dwell within each of the baptized, and, in the plenitude of His power, to strengthen each of the confirmed.[6] Sometimes they were repressed and silenced; sometimes wholly unchecked; sometimes almost cut out of our nature; sometimes indulged. Only in the Church of Israel were the emotions under real training. There alone were they gradually being developed. Even in the Old Testament we may, in a few cases, see what, at its highest point, true feeling is. It is, of course, in the Psalter that this manifestation of true emotion is found. In that most instructive and beautiful book called *The Discipline of the Christian Character,* by Dean Church, he says:

"Here we have before us what devotion is, and what are the emotions and affections that feed it, and what is its natural character."[7]

Only observe the reason. That emotion in every Psalm is a demand for that union of man with God which, through the Incarnation, became attainable. Elsewhere than in Israel the wisest men had little hope of discovering how each part of our nature could be brought into harmony, and made to converge

[4]S. John vii. 17.

[5]*The Practice of the Presence of God,* by Brother Lawrence, is a good illustration of this result.

[6]See T. B. Strong's *Christian Ethics,* pp. 97-100.

[7]Sermon III., *The Psalms and the Prophets.*

towards one end. But the Son of God became man. The Holy Spirit came. In worship, and in the entire service of God, our feelings find rightful expression in hope and in love. Union with God in love became the one end of the exercise of man's mind and will, and of his emotions also.

(2) Now this is the reason why in the worship of the Catholic Church provision has always been made for emotion to express itself, and offer itself up to God. Unless such provision were made, man's whole nature could not express and offer itself to Him Who is its Creator and Redeemer and Sanctifier.[8] True emotion —not the working up of self by all sorts of efforts and expedients into an excited state, but the feeling due to the quiet, clear conviction of the eternal love of God, manifested in the Incarnation and Atonement of His Son, and His prevailing Intercession— brings to us the sense of nearness to God. It is, in fact, like a hand put forth to touch God.

"Just think," Bishop Walsham How once said—and few more carefully than he had studied the meaning of the worship which, by his devotional books and hymns, he did so much to enrich—"Just think for one moment of such feelings as love, and trust. Remember, these are absolutely personal things, which have no meaning unless they centre in a person. They are movements in the soul towards another. Are not, then, these very feelings and sensations of the soul of man like the putting out of a hand to touch God? Indeed, though our religion, if it is made an emotional thing only, is a very poor, unworthy, sentimental affair; yet, nevertheless, without the emotion, it becomes a very hard, dry, and unwholesome thing. The whole Bible shows us how much is made of love; and of the emotions love is the most personal one. The loving heart puts forth, as it were, the hand that touches . . . . and then, again, if you turn to the expression of these emotions, all worship, all the language that the soul utters to God —all this is like the putting out of a hand to touch God. What are our confessions, our prayers, our praises, our thanksgivings— what are they, if they are real and true, but the soul putting out a hand to touch God?"[9]

---

[8]This is a marked feature of the worship of the Russian Church at its best. In describing a service in S. Isaac's Cathedral at St. Petersburg on the festival of the Transfiguration, 1898, Sir Walter Parratt said, "Though it was a week-day, there was a huge congregation, which stood all the time, too, and followed the service with the most amazing eagerness, sympathy, and intelligence. From where I stood, it seemed in constant agitation—most like a wind-swept cornfield."—*Report of the Bradford Church Congress, 1898*, p. 155.

[9]Sermon preached at the Jubilee of Parish Church of Leeds, 1891, *Church and Town for Fifty Years*, pp. 151-2.

(3) Now, in the Prayer Book, in reverent utterance before the living God, these emotions are expressed. The Psalter, as of old, forms a large part of the daily services. The Psalter, we should remember, is largely the treasure-house of individual and personal devotion, though, indeed, such devotion is in it constantly upheld by a profound sense of corporate fellowship with the Church.

"I will love Thee, O Lord, my strength;" "As the heart panteth after the water brooks, so panteth my soul after Thee, O God. My soul thirsteth for God, for the living God: when shall I come and appear before God?"[10]

In sentences like these there is the personal expression of true, deep, experimental love of the Revelation of God, and at the back of the love, a mind illuminated by faith. And yet, out of this treasure-house of personal devotion, the chief materials for the daily, public worship of Almighty God by the whole Church have been gathered.[11] In the various criticisms passed by persons, who never seem really to have studied the Prayer Book which they criticise, on the alleged coldness and stiffness of the services of the Church of England, the significance of the immemorial use of the Psalms is, apparently, either forgotten or else misunderstood.

Or take the *Te Deum*. We join in a glorious hymn of praise to God the Father from things visible and invisible. We catch the tones of the heavenly worship as described in Revelation iv. 2:

"Worthy art Thou, our Lord and our God, to receive the glory and the honor and the power: for Thou didst create all things, and because of Thy will they were, and were created."

Then, in unity with the same heavenly worship, the Church, founded on apostles, prophets, and martyrs, confesses her belief in the Holy Trinity. We go on to confess the glory and mystery of the Incarnation. Christ has made known to us who and what God is. In Him man is united with God. Here is the ground of confidence that, in prayer, the soul of man can touch the Triune God. And so in the deepest, truest personal emotion this great strain of praise ends, in its present form, with the deepest expression of faith and feeling: "O Lord, in Thee have I trusted; let me never be confounded."

The Litany of our Prayer Book "discloses a whole range of

[10]Ps. xviii. 1; xlii. 1, 2. Comp. xxvii. 4.

[11]See *The Psalter with a Concordance*, etc. By the Right Hon. W. E. Gladstone, pp. 2 and 5.

religious character" and of devotional emotion. For this, as for other reasons in regard to the obligation and privilege of intercessory prayer, the loss to the Church of its too frequent withdrawal—in some churches a withdrawal almost complete from public worship on Sundays—is a loss most serious to true devotion, to say nothing of a very deliberate infraction of the rubrics.

But it is, of course, in the Eucharistic Service that emotion is most deeply stirred, while reverently controlled, just as it is there that faith rises to its highest point, and the mind and will are most fully exercised. The distinct stages in the service at which the Lord Jesus, Very God and Very Man, is adored by intelligent and instructed communicants are charged with strongest and profoundest feeling, as, *e. g.,* at the Gospel, when we salute Him with the adoring recognition, "Glory be to Thee, O Lord;"[12] at the solemn presentation of the creatures of Bread and Wine,[13] hereafter to be consecrated, and to become, through consecration, the very means of communicating His Own life; at the Comfortable Words spoken by Himself, or directly of Him, to those "who truly turn to Him;" especially at the consecration, and afterwards at the reception of the Sacrament.[14] In "the Prayer of Humble Access," fervor, as so often in the Prayer Book, is united with unfeigned humility. Or, again, the ineffable glory of the Divine Holiness stirs deep emotion in the *Ter Sanctus* or in the *Gloria in Excelsis,* when, claiming our privilege of praise as accepted in Christ, we unite "with the whole company of heaven" in those acts of worship directed towards the Blessed Trinity.

(4) If there is real life in worship, these emotions, expressed alike in the Eucharistic and daily services, will be really felt in the heart. Each communicant—*solus cum Solo*—will preserve throughout the day of sacramental communion the sacred feeling stirred at the reception of the sacred gifts, and the "inestimable grace" attending them.[15] Through such care that sacred feeling will become habitual. The convictions expressed in the Creeds will issue in emotions of "joy and peace in believing,"[16] which are

[12]Hooker, E.P., v. 30, 4.

[13]At this point, "the Great Entrance," in the Eastern Liturgies, "The Cherubic Hymn" is sung by the choir. See Dr. Neale's *Translation of the Primitive Liturgies,* pp. 10, 38, 108, etc.

[14]See Bp. J. Wordsworth's *Considerations on Public Worship,* etc., pp. 19, 21, and 24.

[15]As an illustration of this some readers may be glad to be referred to a passage in *Mr. Gladstone's Religious Development,* by G. W. E. Russell, pp. 43-45.

[16]Rom. xv. 13.

sound and trustworthy, emotions in which all, without unreality, can share, and ought to share. But this implies prayer that the Holy Spirit will ever kindle anew the powers alike of the mind and will to believe and understand; and of the emotions to love, and hope, and trust. It means also some *real* pains taken to comprehend the meaning of our services, for intelligence strengthens and regulates emotion. There is here a twofold responsibility. For the clergy it is a most responsible thing so to order and regulate public worship as to afford full opportunity to the worshippers to exercise personal faith and love; to take care, so far as in them lies, that there shall be no hindrance put in the way of the inner life of each worshipper freely and quietly drawing nearer to God. But an equal responsibility rests on the laity, whose worship is thus ordered, actively to use the power of worship. "The living worship of the Church is in our hands."[17] It is ours either to exhibit its life, and make the living worship a great missionary agency, attracting *all* who feel the need of it, as well as setting forth God's "most worthy praise;" or, through neglect of the very conditions of its life, to soil and mutilate, at last to crush, its attractive beauty and its beneficent power. Between the soul and God there are certain conditions of harmony. And in the ordering and use of worship priests and people need to think of these, and study them far more than is commonly the case.

(5) One other aspect of worship calling out very deep and solemn feeling can only be mentioned. It is an aspect, in the present day, almost obliterated by the hurry and shallowness of the age.

"Churches," Dr. Liddon once said, "are buildings in which human beings are to prepare for another life." "They are temples of the invisible; they are temples of the future life." "The Bible, read constantly here, is . . . . a volume of letters from a heavenly country. The Sacraments administered here provide strength for journeying towards it; prayer and praise offered here are anticipated communications with Him Whom we shall see, as we humbly hope, face to face."[18]

Thus, we need to recollect as we pass through the doors of our churches, that we are indeed immortal spirits; that there is a vast

---

[17] *Hearty Services or Revived Church Worship*, by J. G. Norton, p. 59.

[18] *Sermons on Some Words of S. Paul*, pp. 151, 152. *Cf.* J. H. Newman's Sermon on "Worship, a Preparation for Christ's Coming," *Parochial and Plain Sermons*, Vol. V.

future before us for which we must be trained here through worship; the second Advent for which we must be prepared. The Lord is enabling us to bear His unveiled Presence in that future, by imparting it to us in a measure now. That is a conviction which inspires hope, but with the hope it should fill us with a holy fear that we may not misuse or slight these means of grave preparation for that mysterious future beyond the veil.—*The Anglo-Catholic.*

---

# Correspondence.

## THE FILIOQUE NOT OMITTED IN SITKA.

*To the Editor of the Church Eclectic:*

IN the September issue of your esteemed monthly, just received by me, I find, re-printed from No. 14 of the *Russian Orthodox American Messenger,* a letter from our Sitka correspondent, reporting the dedication of the first Anglican Episcopal Church at Sitka, with an essentially important editorial annotation called forth by a detail in the English translation of the letter which struck you unfavorably. I allude to the lines . . . . "programme consisting of twelve numbers: Processional hymn . . . *the Creed* (*Filioque omitted*)," etc., etc., and to your remark on the subject:

"With regard to the omission of the *Filioque* in the Creed, the Editor of The Church Eclectic thinks it right to express the opinion that Bishop Rowe did nothing of the kind. It is most unlikely that a Bishop of the American Church would tamper with the Creed, for any purpose whatever. Very likely some explanation will be forthcoming."

I distinctly remember that, at the first reading of the letter in question in the Russian original, I did not receive the impression of anything out of the way, while, as an Orthodox Christian, who rejects the *Filioque* on one hand, and, on the other, fully realizes its importance in the dogmatic doctrine of the Anglican and Roman Catholic confessions, I must necessarily have been struck by such a fact as the reading of the Creed (*Filioque omitted*), at

a public Episcopal Church function. I therefore took up the translation of the document, to collate it with the original—and I believe I have got a clue to the misunderstanding.

The trouble appears to be, that the English word *omitted* imperfectly renders a Russian word, the nearest rendering of which would be the English *without,* in which case the expression, *"the Creed (Filioque omitted)"* would not in any way imply that *Filioque* was wilfully left out of that Creed in which it is always included, but would simply mean that our correspondent wished to indicate that the Creed read at the function was not the Nicene, but that which is commonly called *"the Apostles' Creed"* (Art. VIII.), into which this interpolation has not until now been introduced, and which is as generally used in the Anglican Church as the Nicene. In view of the word used in the original, our guess would fully explain the matter.

In any case, I regret exceedingly that any inaccuracy should have been overlooked in the translation—all the more that, on carefully investigating it to the end, I came upon another inaccuracy which, though in a lesser degree, cannot but shock readers of any denomination. According to the English translation, it would appear as though the Bishop himself crossed himself with the Orthodox sign of the cross, while the Russian original says explicitly that it was the Bishop's *assistant* who did so, to the delight of the Orthodox Christians present at the function.

While convinced that these inaccuracies, due to mere accident, will not be misinterpreted by anybody to our disadvantage, I consider it my duty to apologize as well to the Rt. Rev. Bishop Rowe as to all such persons as may have been grieved or scandalized at these faulty renderings, assuring them that they can distress nobody as much as they distress us ourselves.

Begging you to bring the above to the knowledge of your respected readers, I have the honor to sign myself,

Very respectfully yours,

A. Hotovitzky, *Editor.*

# Miscellany.

## THE CHURCH AND FOREIGN MISSIONS.

THE recent controversy in regard to the ritual, and general arrangement, of our Church services has to some extent diverted the attention and interest of Church people from the important duty of helping forward the cause of Foreign Missions.

The obligation laid on every true Christian, to carry the message of salvation to the heathen, is contained in the parting words of the Saviour to His disciples: "Go ye into all the world, and preach the Gospel to every creature." This once and for all disposes of the various arguments which are brought forward by those who are indifferent to excuse their want of interest and enthusiasm. For example, a favorite theory is that it is a mistaken policy to waste energy and money in trying to convert savages, when there are so many thousands in our own country who are living without God in the world. As soon as every member of a professedly Christian country has been won over to the faith, then, and not till then, we may extend our operations.

Such reasoning, however, must be set aside at once as being contrary to the Divine will. Moreover, it is untenable and illogical. The fact that there is always a percentage of paupers in England is not brought forward as a valid inducement to the charitably disposed to withhold their gifts from the sufferers through earthquakes, pestilence, or plague in other lands. Our scientific men do not refuse to give to neighboring nations the benefit of their studies and researches, on the ground that there are thousands of their own countrymen who are ignorant of the principles of geology and astronomy.

The Apostolic Church was a missionary association. From earliest times, each branch of the Catholic Church of Christ has included missions to unbelievers as one of the essential parts of its organization and work. What, then, has been the result of these efforts during nearly two thousand years?

We are bound to confess that the reply to this question is far from encouraging. At the present moment, the most reliable

statistics show that the non-Christian inhabitants of the world are to the Christians in the proportion of three to one.

It is sad to think that the united efforts of all Christian bodies, and the millions of pounds spent every year on missionary work, have produced such insignificant results. But we believe that the process of conversion, slow though it undoubtedly is, will not be without fruit in future generations. For several centuries this branch of the Church's duty was terribly neglected—not only by the Anglican Church, but by the Romans and Orientals alike. It is only within the last fifty years that we have begun to wake up to the obligation laid upon us in this matter. Consequently, what is now being done is to prepare the soil and sow the seed. It will be for our children and grandchildren, under God's blessing, to reap the harvest.

Unfortunately, the efforts of missionaries in the past—and the criticism applies to Romanists and Nonconformists to an equal, if not a greater, degree than to the Anglican Church—have not been carried out in the wisest way, and this is undoubtedly the cause of some of the failure that we have to lament. The underlying principle of missionary zeal has been to prove the utter falseness and worthlessness of the religious views of those among whom the work is being carried on, and to sweep away all the erroneous beliefs with a view to having a clear field in which to plant the doctrines of the particular Church or sect to which the missionary belongs. This method may be efficacious in dealing with savages, whose religion is confined to the idea of appeasing some hostile spirit by a sacrifice of some kind, but it is doomed to failure when brought to bear upon Oriental systems such as prevail in India, in China, and in those countries that own the sway of Mohammedanism.

The first essential—which must be kept in the forefront of all attempts to spread the truths of Christianity among these vast races—is to remember that there is a vast difference between the Oriental and the Western mind, and that custom, habit, and tradition among the former are the very antithesis of what is found among the latter. Consequently, if success is to attend the efforts and aims of those who desire to win over the multitudes of non-Christians spread over the East to the faith of Christ, the work must be carried on in a special way. The missionary must first of all be trained to comprehend, as far as is possible, the trend of

Orientalism, and its influence on daily life and conduct. He must understand the mysticism, and the spiritualism, which form so fundamental a part of the thought and actions of the Eastern. Having thus equipped himself for his task, he must then proceed to grasp the salient points of the religion which he aims at superseding. It is a fatal mistake to denounce and condemn the whole system, root and branch, as has been so frequently done. The usual result, if successful, is that the slight religious restraints of the man's early creed are swept away, and caste prejudice, or some similar cause, prevents him from accepting Christianity, and so a race of agnostics is formed.

The true method is to take as much from the Oriental faith as is consistent with the elementary principles of Christ's teaching, and, while treating these half-truths with the utmost respect and reverence, to show that they by no means cover the whole ground; and in this way the essentials of Christianity may gradually be grafted on to the foundation of Confucianism or Mohammedanism. Instead of denouncing the founder of the system as an imposter, which at once sets the prospective convert against his teacher, it is infinitely better to draw a comparison between the person whose name and influence are held in such high veneration, and the Incarnate Son of God: pointing out the various ways in which their teaching and actions are similar, and prompted by the same desire to benefit mankind. From this to the conception of the Divinity of Christ, and of the perfection of Divine Love, is a natural transition.

We believe that a truer realization of Orientalism among those who are sent to labor among the non-Christian races of the world would greatly facilitate their operations. But what is most needed is that their number should be considerably increased, and this is impossible unless Church people generally rise to their duty, and provide for the work with far greater generosity.—*Church Bells.*

---

## THE WITNESS OF A PURITAN CHURCHMAN.

SIR—Dr. Daniel Featley, 1582-1645, was held to be, Anthony Wood tells us—

"One of the most resolute and victorious champions of the reformed Protestant religion in his time, a most smart scourge of the Church of Rome, a compendium of the learned tongues, and of all the liberal arts and sciences."

Even in his youth, when chaplain to King James' Ambassador (Sir Thomas Edwards) in France, the same writer says Dr. Featley "became the honor of the Protestant religion and the English nation," winning the admiration even of the Popish scholars vanquished by him in argument. He was an opponent of Archbishop Laud in the matter of the position of the holy table, and, like his friend, Sir Humphrey Lynde, might well be considered a zealous Puritan, although a firm supporter of Episcopacy. I venture to ask some of those who now consider themselves champions of Protestantism to consider the following statements of this great opponent of Rome.

First, on the subject of "Fasting Reception of the Holy Communion":

"As for his *good fellow communion,* let him take it to himselfe, for *Aquinas* noteth, *that sometimes their priests are overseene by drinking the liquor in the consecrated cup,* and the cautels of the Masse appoint what is to bee done in case the priest being drunke before cast up the host. As for our communion there can be no excesse, or, as he tearmeth it, good fellowship in it. For the people have warning a weeke at least before to prepare themselves, and they receive alwayes fasting before, and the quantity is so small that it cannot distemper any."

It may add to the force of this testimony that Dr. Featley had been for twelve years domestic chaplain to Archbishop Abbot of Canterbury, and had a very intimate acquaintance with a number of important parishes. He held the rectories of Lambeth, All Hallows, Bread-street, and of Acton, and was the last Provost of Chelsea College.

2. The title "Mass" for the Holy Communion:

"The knight (Sir Humphrey Lynde) nowhere saith that wee have any Masses in our Church, but only that the Council of Trent wisheth well to publick communions wherein the people communicate with the priest, which are not certainly your private Masses; but admit hee had said wee have Masses in our Church, hee might very well have defended this speech by my Lord of Duresme (Dr. T. Morton of Durham) his distinction of *Christ his Masse,* and *the Pope his Masse.* Wee have Christ his Masse at every Communion, neither is any man merced for being present at it, but for being absent from it. For Masses are not sold with us, as they are with Papists where there is a price set for *drie Masses,* and *wet Masses,* for *low Masses* and *high Masses;* the ordinarie was but a groat for the one, and a tester for the other, but now it is raised."

To Dr. Featley's testimony I may add that of a brave English

merchant in Elizabeth's time who suffered cruel tortures for over twenty months from the Inquisition in the Canaries, because he maintained that "Our (English) Mass was as good as theirs." (See *English Seamen,* by J. A. Froude, 1897, p. 34.) It is interesting also to note that many leading members of the Low Church party in our Church agreed to the former Jerusalem Bishopric Concordat with Prussia, which asked for subscription to the Augsburg Confession, which sanctions the use of the title "Mass."

Both the above passages from Dr. Featley are taken from the Supplement to *A Case for Spectacles,* by Sir Humphrey Lynde, added after his death by Dr. Featley. It is styled "Stricturae in Lyndomastigem, London, 1638."

3. "Absolution." The account given by Dr. Featley of the death of Sir Humphrey Lynde is not unlike that quoted by Canon MacColl in his recent book on the *Reformation Settlement,* from Dr. Bredock's (or Bridcoak) narrative of the last illness of Mr. Lenthall, the Speaker of the Long Parliament. After giving a most touching account of the awe and reverence with which Sir H. Lynde received the Holy Communion, he tells us:

"On the Day of Pentecost, dedicated to the Holy Spirit the Comforter, the Comforter came in a special manner unto him; for after he had made an humble confession of his sinnes, and an orthodoxall profession of his faith, and received absolution of the Church, kissing the hand of the minister that gave it him, praying most fervently that he might not appear in the presence of God full of soares as he was and naked, but covered with Christ's righteousnesse," and that "if he had a thousand souls, he would pawne them all upon the truth of that religion, which is established by law in the Church of England." (From Dr. Featley's Funeral Sermon for the Right Worshipful Sir Humphrey Lynde, preached at Cobham, June the 14th, 1636. Published in 1638.)

My own opinion is of little value, but I would respectfully ask some of the opponents of ancient Church usages to consider the warning of Richard Baxter (although he was himself an offender in this matter) when he told the opponents of the terms "sacrifice, priest and altar," that "causeless scruples harden the Papists."

Personally I should be glad if the Church of England would sanction the reception of the Holy Communion after a light repast, when necessary, but at the same time it is interesting to note that Dr. Featley could state in 1638 that English Churchmen *always*

received fasting. In the meantime the declaration of our Bishops may be considered a dispensation.—Geo. H. Ross-Lewin, in *The Guardian.*

---

## A REMARKABLE SERMON.

MANY extraordinary sermons have been preached, but perhaps none very much more remarkable than the one before us. A collection, and a very useful one, of tracts and pamphlets on difficulties and judgments relating to the Church had been unearthed in a most unlikely place and eagerly bought. Among the odd pamphlets was this sermon, preached in Old Swinford Parish Church thirty-one years ago, by the rector, on the subject of his own second marriage.

There is a great deal to be gathered from it. Evidently an outcry had been made in the parish about this marriage, and the rector—he does not disguise the fact that he is old, but speaks of his "few grey hairs and gouty limbs"—being of a militant disposition, girds himself to do battle on behalf of his spouse, or, perhaps, rather to justify his own act. But whether such a sermon as this would improve the lady's position is quite another question, and it is to be hoped she did not have to sit by and listen. We can well imagine how the members of the congregation must have "looked one upon another" as the old preacher hit at them so unsparingly. It is very funny to read, but some of it must have been most unpleasant to hear.

For his text the preacher took 1 Cor. iv. 3:

"With me it is a very small thing that I should be judged of you, or of man's judgment,"

and begins by discoursing on the small value of human judgments, and proceeds to describe the man who goes on his way with no other guide than the voice of conscience.

Then he says that he has thus been led to the conclusion that, as regards his marriage with "one of plebeian birth, and the superintendent of my household," his hearers have no right to judge himself or the person of his choice, but to—

"avoid all reasonable cause of offence, and to justify in your sight (unless your mental ophthalmia is utterly incurable) what would appear incongruous or unbecoming, *I*, in consequence of my connection with you as your rector, owe you some explanation."

THE FAMILY.

After this preamble the old gentleman gives a rather lengthy account of his own birth and connections, and seems very proud of his high family. He says that he is sure that if his father had not been killed in the Peninsular war he, (the father) would have been raised to the peerage. Then he speaks of his father's friends, and of what the Marquis of Londonderry said about him, all which he appears to think bears on the subject. Then he talks about his more remote ancestry, of his mother's good though less illustrious family, and of the greatness of "his uncles, and his cousins, and his aunts," till his hearers must have been pretty well overwhelmed by his avalanche of great names, or reduced to the gingerbread rabbit expression of which Wendell Holmes speaks so feelingly.

Next the rector waxes very indignant over an offer of marriage that had been made to one of his daughters by a parishioner, and speaks of the gentleman's insolence in aspiring to her hand. He says that to save them from such insults he has permitted his daughters to live elsewhere, though we may shrewdly suspect that the real reason lay in his intention of bringing home another wife.

QUITE ANOTHER STORY.

He is very angry with women who marry beneath their station and declares that one in such a case is "disgraced forever," but when the position is reversed the woman is exalted to the man's degree. That is what he has done, he says; his new wife is of plebeian birth, he admits, repeating it quite unnecessarily, but he thinks that in a higher walk of life he should not find anyone who would be willing to take charge of a gouty old gentleman like himself. Next he asserts that if anyone presumes to reproach him with his wife's lowly parentage he shall bear it with Christian meekness (!), and only ask, "Who was your grandfather?"

After this the old rector goes on to say that his new wife is not only lowly-born, but is not highly educated, and takes occasion to gird at the average accomplishments and learning of ladies.

"As to languages," he says, "I say that, for a woman, one tongue is generally sufficient, and that I have no desire for a polyglotted wife."

The ladies of the congregation would not be likely to make things very pleasant for their rector after that little speech. Indeed, he seems to have made things rather lively all round; he

says, what if his wife does not speak properly, "Brethren and sisters, is *your* language strictly accurate?" He asks his congregation if, according to themselves, they do not sometimes go for a *ride* in a carriage, and tells them that an owl is not "a howl," and that "'ens do not lay heggs," also that he is surprised when a gentleman says of the warming apparatus of his greenhouses that he can "'eat two 'ouses, but cannot 'eat three."

There could have been no lack of attention to this sermon, and after the last tirade the old rector cools down a little. That his wife does not understand the conventional usages of society he says does not matter at all, as they have decided to live in absolute retirement, devoting themselves to the duties of their station (how a rector could do that in absolute retirement is difficult to see), to her improvement, and the preparation of their souls for heaven.

That this sermon, which was published in Stourbridge and London, reached its fourth edition is not to be wondered at, and we think it may certainly rank among the most remarkable sermons that have been delivered from English pulpits.—*Church Review.*

---

## NATIVE CHURCHES.

IN regard to the Native question, there is one feature of present movements within the native community which deserves more consideration than it at present receives—we refer to the movement amongst Christian natives to throw off in Church matters the supervision of European missionaries. The movement originated, we believe, in Tembuland amongst natives who had attached themselves to the Wesleyans, and the concrete form in which this feeling has embodied itself is found, we presume, in what is called the "South African Methodist Church." It will be remembered also that in the early part of this year the Native minister in charge of a congregation connected with the Free Church of Scotland at Lovedale endeavored to free himself from the same kind of supervision, and was defeated in an action brought against him in the Supreme Court. Now, the question arises how far this germ of fermentation has made its influence felt in other denominations, and what political developments it may hereafter lead to. A politico-religious movement would be a very serious thing to deal with, and the Native Affairs Department of the Government should keep a watchful eye on its progress.—*Kaffrarian Watchman.*

# Editorial.

## SOME RECENT ESCHATOLOGY.

*Catholic Faith and Practice.* By the Rev. Alfred G. Mortimer, D.D. New York: Longmans, Green & Co., 1898. Part II., pp. 332-452.

*All Saints' Day and the Commemoration of the Departed.* A Sermon, with Notes and a Preface, etc. By the Rt. Rev. A. C. A. Hall, D.D., Bishop of Vermont. New York: James Pott & Co., 1899.

*Out of the Body. Of the Various States of Souls Awaiting the Resurrection.* By a member of the Guild of all Souls. Oxford: A. R. Mowbray, 1898.

*The Soul Here and Hereafter.* By R. E. Hutton. London: Longmans, Green & Co., 1898.

*Prayers for the Dead.* A tract.

WE may conveniently distinguish between five different types of doctrine or opinion in religious subjects.

The first of these are called Catholic dogmas. They are the statements concerning Divine truth which have the formal and explicit authority of the Catholic Church in her œcumenical capacity. For example, the doctrine of the union of two natures in our Lord's Person, one truly Divine, the other perfectly human, the two being united inseparably, but without confusion, in one Divine Person, is a Catholic dogma, since it has been set forth in Œcumenical Council by the Church, as *necessary to be believed* for salvation.

Next in order come those doctrines which are taught or sanctioned by every corporate portion of the Catholic Church as necessary to be believed, but which have never been defined in any œcumenical terms. An instance of this type of teaching is the doctrine that the threefold ministry of Bishops, Priests and Deacons is of Divine appointment. These two types of teaching make up what is called the Catholic Faith, since they are taught in fact, whether in precise and common terms or not, by all portions of the Catholic Church, as necessary to be believed. They are *de fide,*

*i. e.,* binding upon all who are sufficiently informed of the Church's teaching.

Again, there are widespread opinions, which have, at one time or another, been held by a vast majority of Catholic theologians. Some of them are practically universal, being held everywhere in the Church from the beginning. Such an opinion is that of the freedom of the Blessed Virgin from actual sin during her earthly life. Other opinions of this type have been held very generally for a time, giving place subsequently to different views. For example, the opinion that our Lord paid a ransom to the devil to redeem mankind from his power, was very generally held by the early Fathers, but has been generally rejected since the time of S. Anselm. These opinions cannot be regarded as *de fide,* for two reasons: In the first place, they have not been taught by the Catholic Church, either collectively or by the consent of her corporate communions, as *de fide.* Secondly, they have not been held universally by theologians as *necessary to be believed* for salvation. They have been held simply as common convictions. It is, of course, a fact that the truth of some of these opinions is practically undeniable by theologians who view them from a Catholic standpoint. Thus no Catholic theologian worthy of the name will deny for a moment that what is meant in liturgical phraseology by creaturely elements remain after the consecration of the Eucharistic species, however much they may differ as to what is known in scholastic philosophy as their substance and accidents. But even such opinions cannot be treated as *de fide.* They belong rather to the sphere of common sense. It is of faith that the consecrated species are the Body and Blood of Christ, since every Catholic Liturgy so teaches; but the truth that they are creaturely elements is a truth of observation and reason, not of revelation; a truth the rejection of which increases the difficulty of avoiding doctrinal error, no doubt, since all truths are mutually related; but one which is not itself an article of Faith. Nothing is *de fide* unless it is *so* taught by every corporate portion of the Catholic Church.

A fourth class of opinions consists of those which have received the formal sanction of one or more corporate portions of the Catholic Church, without having been provably sanctioned by all such bodies. Such an opinion is embodied in the papal definition of the alleged Immaculate Conception of the Blessed Virgin Mary. This opinion is not binding upon the consciences of the faithful at large. What authority it may have is confined to the

communion which has sanctioned it. These provincial doctrines, even when sanctioned by a majority of the bodies which make up the Church Catholic on earth, are binding upon the members of these bodies only so far as they are not shown to be inconsistent with the Catholic Faith and to involve heresy. They may and ought to be subscribed to by the members of the communion which requires it, but *subject to this implied limitation,* since a definition which is proved to be heretical is *ipso facto* unconstitutional and void. It is in this sense that Anglicans should accept the Thirty-nine Articles, binding themselves to treat its contents as not inconsistent with the Faith until such inconsistency is undeniably demonstrated.

This may be illustrated by the oath of office made by an officer of the State of Wisconsin. Whether the terms of the oath express it or not, the limitation is always implied that the Constitution and laws of the United States shall not be violated. So every ordination vow which pledges loyalty to provincial formularies necessarily implies an analogous limitation, the absolute validity at all times and in all portions of the Church, of the œcumenical Faith and Order of the Church. We believe that no theologian, sufficiently informed as to the controversial bearing of the language of our Articles, and taking into due account the eirenical and intentionally vague and general nature of many of its statements, need fail to discern a Catholic intention on the part of this Church in any one of these Articles. No one need to scruple at binding himself to accept the formularies of his local Catholic obedience, even though he may doubt the precision or suitableness of some of their phrases, provided he is not unalterably convinced that they contradict the Faith.

Finally, many opinions exist in the Church which have never received authoritative sanction, but are held by individual theologians or by schools of theologians. Thus, the Scotist theory, that the Incarnation would have occurred if man had not sinned, is nothing more than the opinion of a school. Such opinions can never have authority over the conscience. They are private speculations simply; and whatever weight they may have, they remain through all time opinions simply, which may be repudiated openly, without blame, by any one who thinks that he has reason for repudiating them. No one is obliged to arrive at any conclusions concerning them, and no one may justly assail the orthodoxy of another for holding them, except so far as such other party has

used his speculative opinion to undermine or modify some article of the Faith. Such views stand on their merits, not on authority.

We have distinguished these types of doctrine and opinion at the beginning of our remarks, because we are convinced that certain recent writers in Eschatology have lost sight of the precise difference between what is *de fide* and what is not; between what has authority, whether œcumenical or provincial, and what has no authority. Nothing has authority in doctrine which has not demonstrably received the sanction of at least the Communion of one's obedience, and no mere opinion, however widely held, may rightly be imposed as necessary to be believed. One is not bound by opinions sanctioned by communions of the Church other than that of one's own obedience, unless it can be shown that such opinions have also been imposed as necessary to be believed, by the whole Catholic Church.

---

Let us consider some of the recent contributions to the subject of Eschatology. We have at hand a short tract of four pages, entitled *Prayers for the Dead.* We call attention to it because it states clearly and forcibly the limitations of our knowledge touching the region and condition beyond the veil of death.

"With regard to that shade-land beyond, but little is revealed by God, and who has ever returned to tell us the mysteries hidden by the veil? It is clear that on all points connected with this matter there must be great difference of opinion. The Church of God has decreed nothing on the subject. And the universal mind of the Church, of her Episcopate and of her people, has defined little more than that those blessed souls, like all other creatures, are helped by the prayers of the faithful here on earth."

This is quite admirable, as are also the remarks touching the reasons why we should pray for the departed. "The root doctrine of this practice is that every creature is in need of the help and sustaining power of the Creator." This need does not cease with the achievement of sanctification, and no theories concerning purgatorial suffering are necessary to justify the practice in question. We wish that our writers and preachers would ever bear this in mind. It would help to save them from converting such speculations into doctrines of the Church.

We also have in hand a useful little booklet, *Out of the Body,* dealing with "the various states of souls awaiting the resurrection." Its modest and devout tone disarms criticism, and we commend it to those who wish to meditate upon the Intermediate State. It

contains speculative matter, somewhat along the lines of Newman's *Dream of Gerontius,* but does not dogmatize. No objection can be raised against such speculations, so long as their doubtful nature is kept in mind, and they are subordinated to the great verities of the Faith, neither overshadowing nor modifying them. The writer points out touching the word "purgatory" that, although its associations should make us cautious in using it, we have no other name to apply to the place of the faithful departed prior to their being made perfect which expresses the purification there completed. In commending this little treatise we do not commit ourselves to an agreement with its speculative matter. We do not feel so sure of some things as the writer does. Personal conviction is, of course, permissible in many matters not taught by the Church; but we are more and more inclined to be as undetermined in such matters as is the Catholic Church. We are neither Thomists nor Scotists, and we do not determinately adopt any of the speculative views touching the Intermediate State. We are, of course, interested in them and acknowledge their permissibility *as speculations.* To speculate is perhaps unavoidable. To determine, even for ourselves, is not so important as it is often thought.

Mr. Hutton's work on *The Soul Here and Hereafter* is more extensive. It treats of such subjects as the nature of the soul, the distinction between soul and spirit, the origin and natural immortality of the soul, the union of the soul with the body, the soul's aim and work, the friendship of the soul with God and the place of Christ in that friendship, the progress of the soul in this life, the means of grace and the soul after death. The continuity and systematic value of the work is marred by extraneous matter and by an exaggerated treatment of Platonic Love. Scholars will find much of interest in his treatment of this subject, but will be annoyed by the unsystematic nature of the book as a whole. There are also numerous small inaccuracies. These have been pointed out by other reviewers, and we need not spend time over them here. Mr. Hutton draws very largely from the *Summa* of S. Thomas Aquinas, and seems to be familiar with a wide range of Catholic writers. He gives the strongest Anglican plea which we have seen for the view so widely held in other ages and other portions of the Church, that the perfected saints enjoy the beatific vision prior to the day of judgment. He is too dogmatic, however. We shall return to this. We notice that he says that "dichotomy" has "undoubtedly been accepted as the doctrine of the Church." This

is quite untrue. The Church has never decided whether man's nature consists of two or three substantial parts. Dichotomy is the prevailing view. That is all that can be said. A commendable freedom from dogmatism is shown in the remark, "What would have happened to Adam had he not sinned, we cannot say." The writer is less careful in other instances. We object to the assertion—

"If we are now the friends of God, it is through the undoing, by Jesus and Mary, of the separation wrought by our first parents, Adam and Eve."

Mary was not a co-partner with her Son in redemption. She was His humble instrument. She was His mother, but only His *human* mother. And if she had failed to lend herself to the Divine purpose, another maiden could have been chosen. We may honor her as the highest of saints without the use of such dangerous language.

Another passage of the same type needs excision:

"Mary, . . . is . . . the highest step in the stately ascent from the created to the uncreated Beauty."

This is quite erroneous. We are to look to Christ, as touching His Manhood, for "the highest step." No other human thing should be thus described. It is quite a mistake to suppose that our neglected Catholic heritage can be vindicated by exaggerated emphasis and caricature. Rightly to divide the word of truth is always the essential condition attendant upon vindicating the truth.

We have already commended to the clergy Dr. Mortimer's second volume on *Catholic Faith and Practice,* but have promised a special notice of the chapters devoted to Eschatology. The author opens up this subject with a most valuable remark:

"In approaching the solemn questions of Catholic Eschatology we must remember that in regard to this mysterious, though fascinating, subject but little more is revealed to us than the fact of the reality of Death, Judgment, Heaven, Hell, and the Intermediate State."

We consider that the chapters which follow contain much valuable matter for the trained theologian. They display the wide learning and profound thinking which we have come to look for in all of Dr. Mortimer's work. But we are convinced that he has not written such a treatise in Eschatology as the remark above quoted would lead the reader to expect. His work is well nigh

indispensable to theologians. It brings together matter which is nowhere else presented so conveniently and tellingly. But some important views are laid down as *de fide,* which have never received œcumenical authority; and Dr. Mortimer's treatment of these speculative matters is made somewhat to overshadow the portions of his treatise which are properly within the range of *"Catholic* Faith." We shall return to these points.

We may seem somewhat hypercritical, but we feel obliged to bring a similar criticism against Bishop Hall's pamphlet. In his desire to refute certain assertions in Dr. Mortimer's work, he has, to a less degree, we acknowledge, fallen into the same mistake of treating as Catholic doctrine or as heresy what is open to difference of opinion among loyal members of the faithful.

It is desirable to consider in detail some of the statements contained in Dr. Mortimer's volume and Bishop Hall's pamphlet, but we shall pay more particular attention to Dr. Mortimer's contentions, in view of the superior importance of his work as a permanent contribution to theological literature.

Dr. Mortimer's treatment of the Intermediate State is very full and interesting, but remarkably precise and final in tone, considering how little we know, according to his own acknowledgment, about it. Much that he lays down is highly probable; and had he been more careful to acknowledge the speculative nature of his conclusions, his arguments would be very instructive. The most notable example of this dogmatism is his treatment of the condition of those departed souls that have been made perfect. He brings forward evidence to show that the vast majority of Catholic writers have held that they are in heaven and in enjoyment of the beatific vision. Dr. Percival's paper on this subject, in his *Digest of Theology,* supplies evidence in the same direction; and, as we have already said, Mr. Hutton supports the same contention. It is undoubtedly true that no *school* of writers has taken a contrary view except the High-Anglican school of the last few generations. Many considerations can be brought forward to support the view, both in and out of Scripture. But when Dr. Mortimer says that "it is *de fide* that the souls of the saints are in heaven, since it is taught alike by the East and the West," he goes quite beyond the facts of the case. We do not deny that the Eastern Church has in modern days been committed to language which implies that the faithful departed are in heaven. We also admit that similar language is found in modern Roman formularies. But is the

Anglican Communion excluded from all part in Catholic consent? And must we take every thing to be œcumenical which has received the sanction of the East and of Rome? We recall Dr. Mortimer's practical disparagement of Anglican theology—to which we called attention in our previous notice—a disparagement which has partial truth behind it, but which far exceeds the truth. But we must insist that a view which has never been sanctioned by the Anglican Communion needs that sanction before it can be declared as *de fide*. If this Church is a part of the Catholic Church, its mind has to be taken into account in determining the œcumenicity of a doctrine. If, on the other hand, it is not a part of the Catholic Church, we should "come out of her" without further delay.

To return to the theory in question. The exegesis by which it is supported has much to say for itself, but it is certainly open to dispute, and does not command the consent even of those writers who, on other grounds, accept the view that the perfected saints are now in heaven. The Fathers generally held this view, but much of their language is obscure; and it is impossible to show that any considerable number of them held the opinion in question to be *de fide*. Certainly it cannot be shown, either, that an œcumenical council has sanctioned it, or that it has at any given time been binding upon the faithful in all parts of the Church. It remains, therefore, as a widespread opinion, and nothing more. One is at perfect liberty to reject it, and no one can rightly be treated as heretical for doing so. Bishop Hall, as might be expected, rejects the view, and, criticising Dr. Mortimer's assertion that it is *de fide*, asks, "Who told *you* all this?"

The next point which calls for notice is Dr. Mortimer's assertions touching Purgatory. We do not wish to be unjust on this point. He acknowledges that beyond the assertions—

"that there is a Purgatory, and that the souls there detained can be helped by the prayers and good works of the Church on earth, all else belongs to the realm of speculative theology," etc.

But, none the less, there is an air of absolute finality about some of his statements which seems to us highly objectionable. He defines Purgatory as—

"a place and state in which the souls of the holy dead who have departed this life with some traces of sin remaining or with some temporal penalties still due are detained and suffer until, the remains of sin being removed and the debt paid, they are prepared to enter Heaven."

This definition implies the theory of an entrance into Heaven before the day of judgment, which we have already shown not to be *de fide*. But there are other objections to its being set down in such a precise way in a book intended to guide people in general.

In the first place, there is no warrant whatever for asserting, as if not open to dispute, that some temporal penalties are "still due" after death from those who die in grace, but in an imperfect state. We do not deny that such an opinion is supported as an opinion by weighty considerations, and by the vast majority of theologians since the time of S. Gregory the Great. But the earlier Fathers are usually silent upon the subject, and the whole notion of so many stripes for so many sins has been pressed since the Middle Ages far beyond what may be inferred from the brief allusions of Scripture. We go further, and confidently assert that it is not *de fide*, nor even demonstrable, that the souls of the faithful will suffer after death. That they will be purified, goes without saying. We do not venture to deny the possibility, or even the probability, that this will involve suffering. But we object most strenuously to propounding this as certain, and as a needed justification of prayers for the departed. As an opinion it may be held without criticism, and has, we know, been a consoling opinion to many of those who feel the inadequacy of the sufferings which those who are saved are called upon to endure in this life. We insist, however, that the points about which men may lawfully differ in this direction include not only the manner and duration of supposed purgatorial suffering, but also the question as to whether there is any suffering for the faithful departed to endure.

We object also to the precision of Dr. Mortimer's assertions touching *satisfaciendi* and *satispatiendi*, and to what he says about our meriting here and ceasing to merit there. He writes as if our works possessed quantitative merit instead of qualitative. As if they possessed *wage-merit* sufficient to earn Heaven! How can we *assert* that they achieve anything more than to make the worker *worthy to receive eternal life as a gift?* It is in this sense only that our good works are *known* to be meritorious; and when this is realized, the whole theology of works of supererogation can be estimated at its true value—as nothing more than a very doubtful and precarious opinion, an opinion which we know to have fostered much corruption.

So when we come to what we can do for the departed, we do help them by our good works, no doubt; but only, so far as we

know, because such works increase our righteousness and consequently our spiritual power in prayer. We pray for the departed with the assurance that we can help them. But they do not need to be in pain in order to be helped. The ancient liturgies contained prayers for the Blessed Virgin and for the rest of the highest saints. Were such prayers of no use? Have the saints ceased to be dependent upon their Creator? Are there no blessings in which they can increase? Surely there has been over much dogmatism on this whole subject. Granting all the plausibility and high probability which attaches to certain views touching souls in Purgatory, it is high time for our Catholic-minded friends to recollect the speculative nature of these views and to be a little less precise in their assertions.

Finally, the subject of the Invocation of Saints has suffered from too much assertion—assertion on both sides. The Church cannot be appealed to for any determinate statements. The *practice* was universal in the Church for about one thousand years. It was not imposed, however, as of universal obligation. No precept of the Church covers the practice. The Roman Communion declares that the practice is salutary—that is all. History shows that the practice, largely voluntary as far as individuals are concerned, has led to much abuse and error. No scriptural warrant can be alleged which is not open to a different interpretation. On the other hand, this Church has never forbidden the practice; but has contented herself, as has been shown over and over again, with repudiating the "Romish doctrine concerning" the subject, the doctrine current at the time Article XXII was drawn up. There are no authorized forms of invocation, it is true, in this Communion. They have been cut out. But many have found that the practice deepens and strengthens their hold upon the Communion of Saints. We do not know, with the certainty of Catholic faith, that the saints can hear such invocations; but it is permissible to believe so as an opinion. Moreover, the utility of the practice is often grounded upon a subjective rather than an objective basis. Provided, therefore, one does not make the practice the basis of dogma or error, but treats all opinions connected with it as within the limitations of mere opinion, he may lawfully invoke the saints in his private capacity. Until this Church authorizes such a departure, however, he cannot insert such invocations into her public services.

In this subject we cannot say that Dr. Mortimer has asserted anything to be *de fide* which is not *de fide*. We can not, however, urge the practice as he does, nor can we go with him in his criticism of this Church for leaving the forms for invocation out of her services. We are convinced that she was wise in doing so. She was certainly within her right. We do not need to be "lenient," as Dr. Mortimer expresses it, "in our judgment of those who thought that the only remedy (of abuses) was to remove the cultus of the saints altogether" from the Prayer Book. Their action in this particular will stand the severest examination. But if we cannot subscribe to all that Dr. Mortimer has said we are still more at issue with Bishop Hall on this subject. He writes:

"To term certain heresies 'pernicious' would not mean that other heresies were innocuous. Other invocation of saints is not declared good because the 'Romish' is condemned."

This passage, occurring in the midst of a general attack upon the practice in question, is rather startling. In terms it does not say that every view of invocation is heresy, but the casual reader would draw that inference. We hope that the inference is not justified by Bishop Hall's own meaning.

We trust that we have said enough to accomplish our purpose, which is to draw attention to a pressing danger—the danger of repeating the mistake of Roman theology by enlarging the bounds of dogmatic affirmation beyond the limits of the Catholic faith.

# Notes from the Library

## A PRACTICAL HELP TO THE CLERGY.

*The Parson's Handbook.* Containing Practical Directions both for Parsons and others as to the management of the Parish Church and its services according to the English Use as set forth in the Book of Common Prayer. With an introductory essay on conformity to the Church of England. By the Rev. Percy Dearmer, M.A. London: Grant Richards.

We have seldom met with a book containing such practical assistance, so helpfully told and so free from fads, as is this volume. The matter contains pretty much all those little things which one would bring to the attention of young clergymen. The directions as to ritual have the unusual qualification of being both relatively full and singularly sensible. An introduction so admirably states the ground that it is a pleasure to quote from it somewhat largely. The author lays down carefully the various legal authorities for ceremonial in the Church of England. His words were written before the delivery of the recent pronouncement by the Archbishops, and he has an excellent argument showing the legality of incense. His remarks throughout the introduction are a careful explanation of the preliminary portions of the Book of Common Prayer. He thus states the causes for the wide variation in English ceremonial:

"The lawlessness is due to more complex causes. It is not confined, as is popularly supposed, to the 'advanced' clergy. Indeed, it is even greater among those who are called 'moderate,' and among those who dislike all ceremonial. Among all classes its ultimate cause is that congregationalist spirit which has been the inevitable outcome of a period of transition and confusion. Among those who dislike ceremonial, the lawlessness is due to a conservatism which prefers late Hanoverian traditions to the plain words of the Prayer Book—an unfortunate position, both because those traditions belong to a period of exceptional sloth and worldliness, and also because the date of the Prayer Book makes it impossible for us to read it aright if we try to do so through Hanoverian spectacles. Wesley and the Oxford Methodists, who started the noble Evangelical revival, did not fall into this error; and, indeed, the very name of 'Methodist' (which meant what 'Ritualist' in its popular sense now means) was given to them because of their care in following the fasts and other observances of the Church.

"The lawlessness of those at the other extreme, who are commonly called Ritualists (would that they always deserved the name) was brought about by the troubles of the days of litigation. Their object at first was the very reverse of lawlessness: they wished only to obey the Prayer Book in all its rubrics. But, unfortunately, the prelates of those days were not conversant with the subject, and were not prepared to obey the Prayer Book. They allowed their clergy to be prosecuted by unconstitutional courts that did not scruple to insert the word 'not' into the Ornaments Rubric; they contented themselves with inveighing against such things as the use of the surplice in the pulpit, an essentially unimportant custom, which had been largely practised in the days of Queen Anne, and has now been eagerly adopted by the Evangelical clergy. Consequently the 'ritualistic' clergy were forced in the interest of obedience to the Prayer Book, to disobey the Bishops. From that grew up unconsciously a spirit of confirmed lawlessness; and many of those who began by taking their

stand on the Ornaments Rubric, ended by denying it in favor of the customs of a very hostile foreign Church; till they seemed almost to agree with their former opponents that such ornaments as were in this Church of England in the second year of Edward VI. should not be in use to-day; and some of them seemed to prefer to the liturgical forms 'in the said Book prescribed' those forms which the Book had rather proscribed.

"The lawlessness of those in the middle or 'moderate' section has been due to that excellent spirit of compromise, which, however, if it be not rightly used, ends in a mere combination of the errors of both extremes. As it is not generally understood that in 'moderate' churches the Prayer Book is largely disobeyed, one instance may here be given. The sermon is ordered in the Prayer Book to be preached at the Communion Service; and yet in churches of this description it is preached at Mattins, and thus the service which we get from the Bible is pushed on one side in favor of the service which we get from the monks. In the case of the Bishops and the cathedral dignitaries this lawlessness is aggravated by the fact that our own canons order them specially to use the cope and the proper vestments for gospeller and epistoler."

After a careful enquiry into the meaning of the various ceremonial directions of the Prayer Book, the Introduction concludes:

"Every one who writes about ceremonial is certain to be subject to one of two forms of criticism; either that his directions are too minute, or that they are not minute enough.

"The answer to the first objection is plain in a practical book of this kind. No one is bound to follow them; it is safer, therefore, to give too many directions than too few. Half an hour with a blue pencil will reduce the ceremonial to the required simplicity; but faults of omission would take much longer to rectify.

"Furthermore, there is undoubtedly a right and a wrong way of doing everything, and therefore it is just as well to do things in the right way; for unless one has an unusually large share of instinctive grace and tact, one will otherwise be in danger of making oneself, and also the service one is conducting (which is more important), appear uncouth, or queer, or ridiculous.

"Ceremonial directions often appear at first sight to be over-minute. But all the manners of our every-day life are governed by rules quite as elaborate; only, being instructed in them from our earliest childhood, we do not notice them. Let any one write out a paper of directions for the conduct of a South Sea Islander at a London dinner party, and he will find that the most meticulous ceremonies ever held in a church are far out-distanced. And yet a person who simplifies the ceremonial of the dinner-table over much becomes obviously disgusting in his behavior.

"The ancient traditions are not extravagant; they are really restraints upon private extravagance. They are, like those of society, the result of the accumulated experience of many centuries; and they were chosen because they were found to make the service run without hitch or possibility of accident, and to give a measure of grace and dignity even to those who are naturally awkward. How much of the old Catholic ceremonial has been retained, even among those who are most opposed to ceremonies, will be clear to any one who compares the worship of the barest church with that of a place of worship which has no such traditions, say of a mosque or a Chinese temple.

"One has not to go far to notice how many of the clergy and other Church officials do as a matter of fact stand in very great need of a few elementary lessons in deportment. Such lessons are needed in all civilized society, not to make one stiff or ceremonious, but to prevent one being stiff, to make one natural and unaffected. Indeed, the doings of some of the 'ritualistic' clergy that cause offence are really their own private idea of what is reverent and seemly, and not those of Church traditions, which is essentially moderate and subdued. On the other hand, what would be thought of a state function if those who took part in it behaved like an average cathedral choir? Yet one might expect as much trouble to be given to the service of the Church as to that of the State.

"To those of the opposite extreme, who may urge that my suggestions

are not minute enough, I would reply that my object has simply been to carry through the services of our Church, as they stand, with the ornaments that are ordered; and that, therefore, such ceremonies, for instance, as were used in some parts of the old Canon of the Mass are outside my province.

"It is clear from the tenor of the Prayer Book that a simplification of ceremonial was intended; and therefore it is not necessary in a book of this sort to work in every old ceremony whether there is a place for it or not. Furthermore, it must be remembered that much of the ceremonial that we see is not taken from our own traditions, but from foreign sources. If even the old 'ceremonies' are convicted by our Prayer Book of 'great excess and multitude,' much more must those of later continental ritualists be out of the question for us. The mind of the Prayer Book indubitably is to simplify rites and ceremonies without detracting either from their grace, significance, or richness. The Prayer Book wisely considers that our people have not the same way of expressing themselves as the Southern races; and so, while we 'condemn no other nations,' we have no right to impose upon ourselves or upon others that bondage to fresh minutiæ of ceremonial which other races, rightly or wrongly, consider needful.

"At the same time, it may be urged against me that I have omitted one or two matters for which there is much to be said. My reply is that I do so, as the lawyers say, without prejudice, and simply on the ground that, as they are hardly used at all, their treatment at the present time would but encumber a volume that is only a handbook for the parson of an ordinary parish, and pretends to be merely practical.

"With regard to the whole of the foregoing argument, it must be remembered that, were it possible to disprove every point of it, nearly all the ornaments of the rubric (including the censer, the two lights—or one at the least—the chasuble, dalmatic, cope, etc.,) would still be statutably binding upon us. For they are ordered by the unrepealed parts of the ancient canon law. The seventh clause of 25 Hen. VIII. 'continues in its former force the whole of the canon law which is not repugnant to the laws, statutes, and customs of the realm, nor to the damage and hurt of the royal prerogative.'

"It seems certain that the present increase in beauty of worship, which is noticeable among all parties in the English Church, and, indeed, outside it as well, will continue to grow, till Mohammedanism is left as the only religion that discards the almost universal human instinct for richness of ceremonial worship. Yet it appears to be not less certain that freedom will be a mark also of the future, rather than strict ceremonial uniformity. We need not regret this tendency; for such uniformity never did obtain in the time when the Church was at peace. Its attempted enforcement, in Rome or elsewhere, is a sign that the Church Catholic is divided.

"This book must not, therefore, be taken as the attempt of an unauthorized person to dictate to his brethren. Whether they conform little or much is a matter for themselves to decide. I have only tried to show what it is that our Church requires. Those requirements leave many degrees of ceremonial open to us, even within the limits of strict conformity; and the tolerance of non-conformity in the Church allows in practice an even greater freedom. But, whether the ceremonial used is little or much, the services of our Church should at least be conducted on the legitimate lines, if only that they may be freed from what is anomalous, irreverent, tawdry, or grotesque."

After such long quotations from the Introduction, space prevents more than the most hasty review of the book proper. It is enough to say that it continues on the sensible lines here outlined. The subjects of the chapters are these: The Choir, Nave and Their Furniture; The Altar and Its Furniture; Colors, Vestments and Ornaments; Vestries (referring to *place*, and to duties of sacristans, etc. So replete and helpful as to contain directions and suggestions for washing the linen, for cleaning the candles, for polishing the brass, for cleaning silver, removing stains, and the like); Mattins, Evensong and Litany; The Holy Communion; Other

Services; Notes on the Seasons; List of Authorities Quoted.

We heartily commend the book in nearly every detail.

## FOR PRIMARY SUNDAY SCHOOLS.

*Love, Light and Life for God's Little Children.* A Course of Instruction for Primary Sunday Schools. By Mabel A. Wilson, normal instructor of St. Louis Public Kindergartens. With preface by the Very Rev. Carroll M. Davis, Dean of Christ Church Cathedral, St. Louis. Price $3.00 net.

This is a guide to teachers in the kindergarten department of a Sunday School. The authoress explains that the system is best applied to children of from six to eight years. She would consider the infant class to comprise children under six, and would use this system for a primary department, to be kept separate from either infant or higher departments.

There can be no doubt that helps for the teacher of little children are greatly needed. We say *helps*. We doubt whether the full detail of lessons here set forth is quite necessary. Each lesson is set forth in full in substantially the form which the talk would take if used in class. Now the need, as we take it, is to train the teacher to rely on herself and to improvise as necessity occurs. If the same lesson were to be repeated on two successive days, no competent teacher would use the same language on both occasions, even though her pupils might be entirely different. The detail of the Sunday talk must always depend very largely on the circumstances of the moment.

So far as the plan of these lessons is concerned, it is very similar indeed to the lessons by Miss Goldsmith now running through *The Shepherd's Arms*, and very widely used in our infant departments. In both, the lesson consists of a simple talk, with stress laid upon a given text, and illustrated with a picture, generally from one of the Old Masters. The plan of this present volume includes not only the talk, but also the issuing of cards, printed separately and containing the same illustration printed for the day in this book. The children are expected to paste the cards into a blank book and thus gather the whole series, around each of which will cluster the thoughts associated with the lesson of which the picture is an illustration. The card is thus given out in place of the *Shepherd's Arms* which would be given in Miss Goldsmith's plan, and which would contain, not only the picture illustrative of the lesson, very much in accordance with Miss Wilson's plan, but the other matter in the paper as well. Moreover, when Miss Wilson makes the comment that—

"The distribution of Sunday School papers may well be *omitted* from the primary grade until a paper can be obtained that is free from all phases of negation, and contains truth presented only from a positive standpoint. Nothing should hold a place in the Sunday School that is not absolutely pure in its influence"—

it is difficult to guess what can have been her experience in Sunday School papers. The only such paper arranged for use in our primary classes is *The Shepherd's Arms*, and, so far as we have been able to observe, it is wholly free from the objection quoted. At any rate, the plan of the lessons therein is almost exactly the same as that of Miss Wilson's.

The plan itself is most excellent. It is, in our judgment, far superior to the plan of a question-and-answer text book. The latter ought to be deferred until kindergarten days are over, and then, for the first year or two, the answers should be taught orally in class.

The whole difficulty is that no teacher can use a lesson written out in full, *verbatim et literatim*. Notes and headings for teachers would be

very helpful, with two or three sample lessons printed in full to show the style. This book could, in our judgment, be used to best advantage by a teacher by taking any given lesson and drawing from it not to exceed half a dozen head lines or sub-topics as a skeleton from which the talk should be amplified. Thus, for illustration, let us take Lesson XXIX, "The Angel Tells of the Coming of the True Light." From the excellently drawn lesson, the teacher might extract these brief outlines:

The Verse: "For God, who commanded the light to shine out of darkness, hath shined in our hearts."

Light: darkness: God.

Light through God's word.

Everything made through God's word.

Himself—Light.

Life—The *Life* of men.

Angels—The Annunciation.

This outline will hardly be intelligible without the printed lesson to explain it. But if teachers will obtain the book, which is very helpful, and make an effort at analyzing each lesson, we think they will find more *practical* utility from it than by trying to use the lessons in the shape in which they are printed.

At any rate, all will derive much help from the use of the book. It is a happy augury for the future that modern kindergarten methods are being intelligently applied to the Sunday School.

---

## THE OFFICIAL YEAR BOOK.

*The Official Year Book of the Church of England*, 1899. London: S. P. C. K.

One of the ecclesiastical events of the year is the receiving of the *Official Year Book*. Within the 734 pages between its covers is contained information of almost every form of Church work in England, and excellent summaries of the work of each colonial diocese and of the Churches in communion with the Church of England.

To glean interesting information from this extensive compilation, one need not be particular where it is opened. Every part is of interest. In the process of selection, however, we may note these few details following:

The Confirmations for 1898 were 217,302; somewhat under the average for the past ten years. The amount spent for Church Building and Restoration, one year, is £40,883. The total revenue derived from ancient endowments is £5,469,171, and income from private benefactions since 1703, £284,386. The voluntary contributions for the year, through offertories and parochial organizations, are £5,919,706—only about double those of the American Church. There have been contributions of £588,919 for Home Missions, £929,867 for Foreign Missions, £99,519 for Educational Work, £164,065 for clerical assistance, and £424,603 for Philanthropic Work. The total of voluntary contributions for all work credited to the national Church is £7,506,354. It is explained that there are omissions to report on the part of about 2 per cent. of the clergy.

An interesting and valuable department is that of Recent Church Literature, in which a number of American works are included.

It is a pleasure to see that in number the American books are quite as numerous as the relative numerical strength of the American Church would warrant, and in character, including such works as Bishop McLaren's *Practice of the Interior Life*, Bishop Vincent's Bedell Lectures, Dr. F. J. Hall's *Kenotic Theory*, Dr. Mortimer's *Catholic Faith and Practice*, and, among periodicals, THE CHURCH ECLECTIC, the American contributions to Church literature have been neither few nor unimportant. In the departments of Church Defence and practical guides of all sorts, it is probable that the productions of

the American Church exceed in value those of English Churchmen; though it is also true that in works of solid learning the English theologians are more productive than our own. Probably the only American theological books of the year which may be credited to the front rank are the four which we have already named, though Mr. Worthington's *Ember Days and Other Papers*, Mr. Perce's *Genesis and Modern Science*, Dr. Chambre's *Apostles' Creed*, Mr. Hutcheson's *View of the Atonement*, Dr. Locke's *Five Minute Talks*, Mr. Chittenden's *S. Andrew*, and a number of others, reflect decided credit on the American Church.

The foreign work of the English Church comprises seventy colonial dioceses and twenty-one dioceses in heathen lands. There are excellent tables showing the work in these dioceses, but there is no summary of the facts tabulated, probably by reason of the numerous omissions. It is interesting to observe that the estimated number of communicants is largest (41,000) in Jamaica. Only two American dioceses exceed that number, and Jamaica contains no cities to be compared with New York or Philadelphia. A long way behind is the second diocese, Barbadoes and Windward Islands, with 28,883—about the same number as Long Island, in a diocese quite near to our own shores, but almost unknown to us. Melbourne is third with 21,849 communicants, and Tinnevelly and Madras (India) fourth, with 21,451—about the strength of the Diocese of Albany.

*The Official Year Book* is worthy of careful study.

---

## GREAT NATIONAL SONGS.

*Stories of Great National Songs.* By Colonel Nicholas Smith. Milwaukee: The Young Churchman Co. Price $1.00 net.

This book is the substance, in literary form, of certain lectures which Colonel Smith has delivered in many parts of the country, to very appreciative audiences. Yet in preparing the volume for publication he has happily entirely abandoned the lecture style and adopted the literary style which alone is adapted to a book. He has not only collected a mass of information relating to national songs, of other countries as well as of the United States, but he has told it in so entertaining a manner that it is difficult to lay the volume down without reading to the end.

The book first treats of those songs which date back to days prior to the Civil War—Yankee Doodle, Hail Columbia, The Star Spangled Banner, My Country, 'tis of Thee, and Columbia, the Gem of the Ocean. Of these, the first seems to be a growth of many centuries, whose real origin is lost in myth. After these come the songs of the Civil War; both those sung by the hosts bearing the flag of the Union, and those of the South as well. In these chapters there are many thrilling anecdotes, many touching scenes, many places where a tear will fall at the reading; but never a page lacking in intense interest.

After Dixie, Maryland, My Maryland, and The Bonnie Blue Flag, follow chapters on the national songs of England, France and Germany. These are treated as sympathetically as our own American songs. Indeed, God Save the Queen is but the older form of our own My Country, 'tis of Thee, and Colonel Smith shows that the tune is variously used for national songs in France, Prussia, Denmark and Sweden as well. It seems as though it voices the patriotic emotions of the whole European people, locally adapted to their various aspirations and languages.

"It is," says Wm. T. Stead, quoted by Colonel Smith, "one of the living

links which bind into one the past, the present, and the future of the English race."

The work is excellently done, and the volume one which many will desire to own, and none will leave unfinished when once begun. There is in it much of illustration which is exceptionally well adapted to sermons and addresses.

---

## SAINTS IN ART.

*Saints in Art.* By Clara Erskine Clement, author of *A Handbook of Legendary Art*, etc. Boston: L. C. Page & Co.

This is a very attractive volume, written in Mrs. Clement's happy, artistic style, and illustrated with half-tone reproductions from the paintings of the great masters, with a photogravure frontispiece representing S. Margaret. The artists represented are generally those most famous in art, and the pictures are carefully chosen and fairly well reproduced. There is a certain limitation through confining the subjects to the saints, among which only one Madonna appears, and the standard of selection is difficult to fix upon when the one is the comparatively obscure work of Granacci, in the Uffizi Gallery at Florence. There are a number of scriptural subjects, however, in several of which our Lord is the leading Figure. Raphael is represented only by his well-known S. Cecilia and by a group from "La Disputa" in the Vatican gallery. Guido Reni is accorded only one place, and Murillo only two. Indeed, while the restricted compass naturally accounts for large omissions, it is difficult to see why some of the best portraitures of the saints in art are omitted and why space is given to certain others. Thus, the illustrations include only one S. Cecilia, though art has delighted in her representation. Subjects marked by great realism are strictly avoided, and there are thus none of the agonizing subjects which have sometimes marred art books intended for popular use. Mrs. Clement has clearly written for the masses in general, and her present book bears no comparison, in point of completeness, to her larger and more careful works of past years, nor to the extensive works of Mrs. Jameson. As an attractive book for holiday and other gifts to people not especially familiar with the subject, the book is to be cordially commended. The volume is issued uniformly with *Angels in Art, The Madonna in Art, Christ in Art, Child Life in Art,* and *Love in Art,* issued by the same publishers.

---

## THE TRINITY COLLECTS.

*Thoughts on the Collects for the Trinity Season.* By Ethel Romanes, author of *The Life and Letters of George John Romanes,* and *The Hallowing of Sorrow.* With a preface by the Rt. Rev. the Bishop of Stepney. New York: Longmans, Green & Co. Price $1.00.

It is not often that a man and his wife are both authors of such exceptionally careful work as were Mr. and Mrs. Romanes. Of the career of the former we need not now write. Few books are of more absorbing interest than his *Life,* sympathetically written by his wife.

This little volume is of the same delightful character familiar to readers of *The Hallowing of Sorrow.* The devotional thoughts are helpful, and the practical thoughts quite above the average. Such, for instance, are these:

"Never, never must I argue. . . . I probably am not a learned person, and I may do more harm than good. It is far best to say: 'I can't *argue,* but if you would read *The Narrow Way,* or *What I Should Believe,* by Mr. Bathe, or *The Creed of a Christian,* by Canon Gore, you would see what I believe.'"

The book would be very helpful indeed to the laity.

Messrs. L. C. Page & Co. will publish immediately a De Luxe edition of the *Imitation of Christ*, by Thomas à Kempis. This edition is limited to 650 copies, of which 150 only are for sale in the United States. The illustrations, title page and initial letters are designed by Mr. Lawrence Housman, and engraved on wood by Miss Clemence Housman. The printing is done in red and black on Arnold's and Foster's unbleached handmade paper, and the binding is vellum parchment, with heavy printed wrapper, making in all a sumptuous edition of the classic, which will be appreciated by connoisseurs of the art of book-making.

---

The Young Churchman Co. have in press a helpful volume of practical essays entitled *The American Priest at Work*. The editor is the Rev. E. M. Duff, rector of S. Thomas' Church, Buffalo. The contributors, each of whom writes on some phase of clerical work, are, beside the Editor, the Ven. Archdeacon Webber, the Rev. H. P. Nichols, the Very Rev. Dean Fair, D.D., the Rev. Henry Tatlock, the Rev. Wm. Prall, D.D., Ph.D., the Rev. Chas. H. Smith, D.D., the Rev. John B. Hubbs, D.D., D.C.L., the Rev. Clinton Locke, D.D., and Mr. Hector Baxter.

---

The volume of *Sunday* dated for 1900 is, as usual, an excellent annual for children, containing short stories and many illustrations. The frontispiece is a handsome piece of color work. *Sunday* always combines a certain amount of religious matter, adapted to children, along with the stories, which makes it an especially desirable holiday or other gift at small expense. Published by E. & J. B. Young & Co., 7-9 W. Eighteenth street, New York.

---

The Connecticut Convention Sermon by the Bishop of Albany, in memory of the late Bishop Williams, is an excellent study of the character of that esteemed prelate, and a fitting memorial of him.

---

## RECENT PAMPHLETS.

*Symbolism.* An essay read before the convocation of the Deanery of Atchison, Kan. By the Rev. J. Stewart Smith. Kansas City: S. Mary's Altar Guild.

---

*The Principles of Almsgiving.* A sermon. By the Rev. H. H. Gowen, rector of Trinity Church, Seattle.

---

*A Pastoral Letter.* Addressed to the Council of Alabama, by Bishop Wilmer, 1899.

---

## RELIGIOUS LITERATURE OF THE MONTH.*

Bible Study by Periods. A series of twenty-four Historical Bible Studies from Genesis to Revelation. Pap., net .35; clo., net .60. [Revell.]

---

Old Testament Types and Teachings. By Hannah Whitall Smith. 1.00 [Revell.]

---

Miracles: Were They, or Were They Not Performed by Jesus? A question of Fact, not of Science or Theology. 1.00. [Curts & Jennings.]

---

Bygone Church Life in Scotland. Edited by Wm. Andrews. 7s.6d. [Andrews.]

---

Life of the Rev. James De Koven, D.D. By Wm. C. Pope, M.A. [Pott.]

---

Clement of Alexandria's Biblical Text. By P. Mordaunt Barnard. Net 1.25 [Macmillan.]

---

An Arabic Version of the Acts of the Apostles and the Seven Catholic Epistles. From an eight or ninth

*It will be our purpose to chronicle each month, so far as we are able to, every book published within the month preceding, in Religious Literature, excluding such from sectarian sources as are of little interest to Churchmen.

century MS. in the Convent of S. Catharine on Mt. Sinai; with a Treatise on the Triune Nature of God and translation from the same cordex. Edited by Margaret Dunlop Gibson. Pap., 3.50 net. [Macmillan.]

The Wisdom of Ben Sira. Portions of the Book Ecclesiasticus from Hebrew MSS. in the Cairo Gerrizah Collection. Edited by S. Schechter and C. Taylor, D.D. 3.00 net. [Macmillan.]

---

# Summaries.

## HOME.

Over 200 members of the Brotherhood of S. Andrew, representing the Dioceses of New York, New Jersey and Pennsylvania, held a three days' conference of the Brotherhood of S. Andrew, at Asbury Park, N. J., which opened last Saturday in Educational Hall and Trinity Church. On the first day there was an address of welcome from Bishop Scarborough and a meditation from Rev. J. O. S. Huntington. Afterward there were conferences on various subjects connected with the objects and work of the Brotherhood.

---

The consecration of the Rev. Joseph Marshall Francis, D.D., as Bishop of Indiana, took place on S. Matthew's Day at S. Paul's Church, Evansville, Ind. After two early celebrations and the reading of morning prayer, the consecration service commenced at eleven o'clock. The Bishops of Chicago, Michigan, and Michigan City, were the designated consecrators, the Bishop of Springfield the preacher, and the Bishops of Milwaukee and Lexington, Bishops presenting. The Rev. H. M. Denslow, president of the standing committee, and the Rev. H. D. Robinson, warden of Racine College, were the attending presbyters. A general reception tendered the newly consecrated Bishop in the evening, gave evidence of the deep affection felt toward both himself and his wife in his late parish. Bishop Francis enters at once upon his visitations.

---

The usual Autumn Retreat of the Congregation of Companions of the Holy Saviour, was held at S. Elisabeth's Church, Philadelphia, during the week of September 11th to 15th. On Tuesday, after a solemn high celebration of the Holy Communion, the usual monthly Conference was held, and in the afternoon the general Chapter assembled. The retreat, which was given by the Rev. Wm. McGarvey, superior of the community, and Master of the Congregation of the Companions, began on the evening of the same day. The attendance was larger than ever before, as the General Chapter brought together the clergy of both the Eastern and Western Conferences. It was decided at the Chapter to hold annually two retreats, one in the East and one in the West, open to all the clergy who might wish to attend.

---

The Rt. Rev. Henry Niles Pierce, D.D., LL.D., Bishop of Arkansas, died on September 5th, at Fayetteville, Ark. He was buried from the Cathedral on September 7th. While the Diocese laments the death of this venerable prelate, yet it is greatly blest in having for its next Bishop one who is energetic in missionary labors, Dr. Wm. Montgomery Brown.

The death of Dr. Pierce calls to

mind an anecdote he related of himself. During the civil war, when the Northern troops entered Mobile, where the Rev. Mr. Pierce was in charge of S. John's Church, the stars and stripes were ordered to be raised over every public building—churches included. Mr. Pierce refused to raise the flag over his church and he was summoned before the higher officers, who said to him:

"You were glad enough to raise the Confederate flag over your church, and you must now raise the flag of the Union."

The Rector replied:

"I did not raise the Confederate flag over my church."

"What," said the officers, "are you not a Confederate?"

To which Mr. Pierce answered:

"My sympathies are indeed with the South, but no flag has, or ever will be raised over this church while I am in charge of it, except the Standard of the Cross, under which I fight. The Church of God is not for the North or the South but for mankind."

The officers with great courtesy made no further objections.

---

THE following memorial was adopted by the Bishops gathered at the burial of Bishop Pierce:

"The Brethren of the House of Bishops gathered at the funeral of the late Bishop of Arkansas to lay his sacred body by with the offices of honor and reverence belonging to a soldier brother, with deep and affectionate sympathy extended to his family and friends, desire to leave on record this tribute to his memory:

"The late Bishop of Arkansas was a man of unusual mental energy. He was a constant student, and delighted in keeping perpetually fresh the University attainments of his early years. He was a graduate of Brown, and also Professor of Higher Mathematics there. The young people of Little Rock know well how often they brought their mathematical problems and other puzzling questions to him for solution; always finding a cordial welcome and ready resolution of their difficulties.

"To great force of natural ability the late Bishop united marked persistence of character, working with unabated courage toward the attainment of his purpose. The building of the Cathedral illustrates these characteristics in an impressive manner. Almost single handed he undertook the task of raising the necessary funds. The Cathedral was to express in the concrete certain ideals which were dear to the Bishop's mind but lacked any exemplification in the Diocese. The building, in which the last solemn rites have just taken place over his remains, stands as at once the monument and memorial of his earnestness and catholicity of mind and feeling.

"As a man his scholarship and superior abilities gave him influence and authority; as a Bishop he ruled his large and difficult field with courage and constancy. Everyone knew his views. His trumpet gave no uncertain sound.

"Consecrated Missionary Bishop of Arkansas and the Indian Territory, January 25, 1870, and dying at Fayetteville, Arkansas, September 5, 1899, while supplying the Services of a faithful pastor who was taking a little time of needed rest, the Rt. Rev. Henry Niles Pierce, D.D., LL.D., was for nearly thirty years a leader of missionary work in one of the most eminently missionary regions of our Domestic Field. Obstacles were plentiful. Resources and help were meagre. But loyalty to the Church and her Master kept him unyieldingly steadfast to his aim of standing in his lot and doing duty to the end.

"His counsel given in the House of Bishops was of great worth to his brethren, as was his leadership in the field of value to the Church at large. The Church Militant mourns his loss, while grateful to the loving mercy of Almighty God that His faithful servant was spared to do service to the last of his days and up to his seventy-ninth year of earthly life.

"DAN'L S. TUTTLE,
*Bishop of Missouri.*

"ALEXANDER C. GARRETT,
*Bishop of Dallas.*

"WM. M. BROWN,
*Bishop of Arkansas.*

"*Little Rock, Arkansas,*
"*September 7, 1899.*"

A NEW venture in ecclesiastical journalism is *Church Defence*, a monthly magazine bearing the motto, "First pure, then peaceable." The initial number contains on the first page a cartoon from *Life* in which is depicted a Boston youth of tender years in study, and the colloquy: "I'm glad to see, Waldo, that you are reading your Bible." "Yes, sir. Not that I believe in it, but I find it an excellent intellectual stimulant." The magazine is to be a bulwark of the Faith as opposed to Latitudinarianism, and the initial number is largely given over to the Briggs incident, and to showing how inconsistent is the position of that erratic divine with the oaths to which he has subscribed. The matter is for the most part reprinted from various recent utterances which have already been published, and are now re-issued for general circulation. We trust some good may be done by the publication. If anything can arouse the Bishops and Standing Committees to decline to ordain and to recommend for ordination, ecclesiastical adventurers who seek the ministry of the Church without a full acceptance of the Church's doctrine, it will be well done. So far as the Briggs ordination is concerned, we have ourselves said little. We believed that those who were entitled to speak for the Catholic opposition to Dr. Briggs, and who were nearer than we to the scene of action, erred decidedly in judgment in pursuing the methods that were chosen. We pointed out in the editorial in our July issue, that before the presentation of a candidate for ordination to the priesthood, a Bishop is required to commit himself seven times in favor of the candidate; and a Standing Committee three times. If pressure had been brought to bear upon Bishop and Standing Committee at the outset, when Dr. Briggs first proposed to become a candidate for orders, there would have been time in which to act with some probability of success, and the movement would not have been doomed from the outset to failure; as it was when no steps to prevent the ordination were taken until after his ordination to the diaconate, he having been, as stated, indorsed seven times by his Bishop and three times by his Standing Committee, without opposition, so far as we know. We regarded the ordination as a most serious mistake; but we may say frankly that the *whole* blame does not, in our judgment, rest upon the Bishop of New York. Whether, now that the whole episode is past, it is desirable to continue the discussion as a practical issue with no practical end to be attained, we are not certain. If it can result in preventing or in discouraging a like incident in the future, it will have done good. We hope it may, and if anything can lessen the possibility of such highly injudicious actions—to select the mildest term applicable—as the ordination of men like Dr. Briggs, we shall be glad to help it on.

---

WE think the following, taken from the *Ave Maria* (R. C.), is of great interest and significance:

"On one of the great steamships, that lately arrived in New York, were 930 Italian emigrants, mostly from Southern Italy, and, truth to tell, mostly savages. What their destination was is unknown to us, but we do know that as a body they are a disgrace to the land from which they hail, and will be no credit to ours, at least for a long time to come —until they are civilized, and have been Christianized by our devoted clergy; until the children have learned what was never taught to their parents. Two American (R. C.) priests, both of whom speak Italian, were passengers on the same boat with these people, but they could do nothing with them. The officers were obliged to adopt the strictest discipline in order to guard against riots and to prevent the de-

struction of the ship's property. As it was, these persons destroyed all the food they could not consume, and when the voyage was ended threw the dishes overboard. An eminent ecclesiastic in Rome lately accused us of being a Liberal, asserting in print that we have strayed from orthodox paths and joined hands with those who are declared to be in opposition to the Holy See, etc., etc. The charge is too ridiculous to be refuted; however, we have this much to say of it: The hunt for heresy can now be suspended with perfect safety, since it has narrowed down to our orthodox hedges. Our eminent critic and his associates may as well throw away their pens and empty their ink-horns. A change of occupation is what they need, and it is needed badly. We would suggest that, instead of combating evils which have no real existence, they devote all their energies henceforth to the improvement of the unfortunate people at their very doors, so many of whom are sunk in ignorance and steeped in vice. Although there are a great many most estimable citizens of Italian birth in every part of the United States, it is an admitted fact that of all foreigners that come to our shores, the Italians, as a class, are the least desirable. It is also true that where they are thrifty and law-abiding they often cut no figure whatever as Catholics. In every instance where their religious condition has been improved, it was necessary, first of all, for the clergy to make extraordinary efforts to gather the children together for catechetical instruction. Only through them could the parents be induced to attend Mass. We have been assured by those in a position to know, that the most indifferent and ill-instructed Catholics in this country, those least disposed to live up to their religion and least concerned about dying with its helps and consolations, are the natives of Catholic Italy, especially of Southern Italy. But this is a touchy point and we shall not enlarge upon it."

## FOREIGN.

Our own Missionary Bishop of Shanghai, Dr. Graves, is now making a visitation of the Philippines with a view toward the obtaining of information as to what may best be done there. There are already several presbyters of the Church at work in the islands, on a mission from the Bishop of Washington.

At the recent meeting of the Roman Catholic Truth Society, held at Stockport, the Roman Bishop of Shrewsbury reluctantly admitted the fact that the Catholic movement in the Anglican Communion was not a Romeward movement, and that any steps towards re-union must first come from Rome herself. This statement hardly tallies with the tremendous claims of the numbers of "Rome's recruits" continually being foisted on the British public through the agency of the Roman press.

The parish of Spalding, Lincolnshire, which has an income of £1,000 per annum, has recently become vacant. It is not surprising to hear that the trustees had as many as 172 applicants for the appointment as rector. It is perhaps noteworthy, as showing that the clergy are not always actuated by the thought of the "loaves and fishes" that three of the applicants offered to devote all over £300 a year to the extension of Church work in the parish. Of course, one cannot help wishing that

the best of these three may receive the appointment to the benefice.

---

The aged Sophronius, Pope and Patriarch of Alexandria, Egypt, passed to his rest on Sunday, September 3d. His age was variously given in different accounts as 103, 105 and 109. He was undoubtedly the oldest Bishop in Christendom, and senior Bishop by virtue of his consecration, which occurred at St. Petersburg June 29th, 1839 (O. S.). He had therefore celebrated the sixtieth anniversary of his consecration—an experience almost unprecedented. He was exceptionally friendly with Anglicans, and at one time was in correspondence with the present Bishop of Cairo, Dr. Hale, then secretary of the commission on ecclesiastical relations, on the subject of inter-communion. His death is a loss to the whole Catholic Church.

---

Recently, says the *Mashonaland Quarterly paper*, as the Archdeacon of Mashonaland was giving addresses in the Cathedral Church at Salisbury, a swallow flew in at the window and rested over the Archdeacon, listening for some time; then he flew over to the Bishop's throne (a very humble one indeed), and after fluttering around, as if he had something to say, he rested on a small cross of sandal wood that hangs above the Bishop. After twittering for a time, as though his message was important, he deliberately flew down *upon the Bishop's head*, and rested there in happy peace until the Bishop knelt in prayer. Then he flew out of the window, as though he had delivered his message and got one back to take to heaven. At all events, when the Bishop opened his letters he found two answers to his prayers—a check for 50*l* and an offer of service.

---

It looks as if the erection of a cathedral in Belfast, Ireland, might soon be an accomplished fact. The cathedral committee has made a contract which provides for the building of the greater part of the nave, with an accommodation for 2,000 people, at the cost of £19,000, but it is expected that the whole of the nave will be contracted for within three years at an additional expenditure of £7,000. It is therefore contemplated that this new cathedral shall be an imposing and substantial structure, which will be an outward and visible sign of the stability and growth of the Church of Ireland, at least in the province of Ulster. Just what the relation of this Belfast cathedral will be to the three other cathedrals of the united dioceses of Down, Connor and Dromore, it is difficult to forecast. Belfast, while it is the commercial metropolis of Ireland, and especially of Ulster, is not a see city. The Bishop does not reside there, nor are any of the diocesan agencies centered there. It is evident, then, that the motive at the bottom of the Belfast cathedral is simply a large church edifice, in which the citizens will take a pride, and, unfettered by parochial restrictions, it will be a great missionary agency for the Church in Belfast.

---

As a further indication that the movement inaugurated by the Abbé Bourrier for the reformation of the Church in France, to which we referred somewhat at length last month, is not altogether isolated or ephemeral, the appended note from Chancellor Lias to the *Church Gazette* will be of interest. The plainest teachings of morality are at the present time at such a painfully low ebb in France that thinking minds must be asking, What is the cause? The answer must be in the failure of the national Church to teach religion, for the national Church has practically no competitors. Thus one by one, priests fettered by the traditions of ultramontane Romanism, are being led to break away from their entanglements

and inaugurate a crusade for the re-christianizing of their compatriots. Here is the letter:

"You may announce the fact that M. Carrot, an ex-Dominican monk, who until the middle of last month was working with Père Didon, at Arcueil, near Paris, has joined M. Bourrier, came over with him to England, is now staying with me, is going to visit Canon Meyrick, will go to the North of England to see how the Church of England works in the Northern Black Country, and will then cross over to Ireland, and become the guest of various well-known members of the Irish Church. His object is to become acquainted with the actual condition and working of the Anglican Communion."

---

A SPECIAL correspondent of *The Church Times*, who has been sending a series of articles to that paper on the conditions of Church life and work in South Africa, sums up his impressions in his final letter and draws a picture of clerical and missionary devotion, which is as beautiful as it could rarely be surpassed. He says:

"A picture rises before me, and must ever remain, of the Church here as I have seen it. Bishops, with no pomp or luxury, living simply, and working hard; priests in white parishes, contending single-handed against indifference and ignorance, or in a lonely mission station being to their people priest, doctor, teacher, business man, and friend; never hearing another voice in prayer or sermon, advising and absolving, but with no voice near to say, 'I absolve thee,' travelling many miles under a scorching sun, or in driving rain, often weary and hungry and sick at heart, no one to sympathize, no one to talk to. 'If one of the Cowley Fathers could come round once a year and hear our confessions,' one said not long ago; but they have no funds to get a retreat or go any distance. Always hospitable, cheerful and ready to do anything; often clad in clothes that are worn and not very black. No one to tell them of new books in the theological world; no one to whom they can say, 'Don't you remember?'

"Congregations of reverent Kaffirs kneeling in adoration before the Blessed Sacrament, voices of surpassing beauty singing the Sanctus and Benedictus in perfect harmony; lives of simple faith and work, and hearts capable of a great love."

---

THE programme for the English Church Congress, which is to be held in London October 10th to 13th, has been issued, and is an elaborate one. The opening services are to be held at S. Paul's Cathedral, where the Archbishop of Canterbury preaches, at Westminster Abbey with the Archbishop of Armagh as preacher, and at S. Mary Abbots, Kensington, where the sermon will be preached by the Bishop of Peterborough. The subjects for discussion are mostly practical and concern the every-day work of the Church. "Mission Work Within and Without the Empire" is a large question to handle, but it is important. The leading papers on the subject of "The Church and Social Questions" is entirely in the hands of laymen, which is a good idea, as they will probably have much valuable advice to give the clergy from their point of view. There has been no desire to shirk burning questions, as evidenced by the fact that Lord Halifax and the Rev. W. Allen Whitworth, vicar of All Saints', Margaret street, on the one side, and Prebendary Webb-Peploe on the other, are to debate "The Principles of Ritual and the Limits of Possible Variation." The question of Church music will be given special prominence. Not only will papers be read by Sir Hubert Parry, principal of the Royal College of Music, on the "Essentials of Church Music;" by Sir George Martin, organist of S. Paul's, on the "Training of Choir-masters;" and by Professor Villiers Stanford, professor of music in the University of Cambridge, on the "Choice of Church Music;" but also in Westminster Abbey the Bishop of Richmond, who is an accomplished musician, will give an address on "English Church

Music of the Sixteenth, Seventeenth, Eighteenth, and Nineteenth Centuries," and the abbey choir, under the conductorship of Sir Frederick Bridge, will sing the appropriate examples. Altogether the coming Congress promises to be exceedingly popular and a great success.

---

MUTTERINGS as to the desirableness, if not the necessity of disestablishment of the Church, are being freely made in England and are reaching the Episcopal ear, which likes not such sounds. It is true that every individual priest or layman,, prominent or anonymous, directly or indirectly interested in the Archbishops' recent pronouncement on incense, has his individual "opinion" as to what the Archbishops' "opinion" should have been. The general view is that the Archbishops' interpretation was based on pure erastianism, and that the law of the Church, as long as she remains bound to the state, is the Act of Uniformity of 1559. There is no doubt that the Archbishop of Canterbury believes thoroughly in the authority of the Crown in all "causes ecclesiastical" and also in determining "rites and ceremonies," with the consent of the Primate. This point was distinctly laid down in the opinion, and undoubtedly is looked upon as the bias of the decision. That the Church, in Convocation in 1662, ratified and accepted the Act of Uniformity of Elizabeth, is by some not considered to be sufficient to override the general practice of the whole of Catholic Christendom from the earliest times. It is felt generally that the Archbishops had a splendid opportunity of taking a larger view of the meaning and scope of an Act framed to meet the particular necessities and conditions of the very complex state of ecclesiastical affairs in the early years of Elizabeth's reign, and which bore little relation to the conditions of to-day. They failed, however, to do this and bound the Church to the letter of an Act of Parliament, viewed through spectacles made in the sixteenth and seventeenth centuries. It is this feeling, that the Church is to be forever bound by these fetters, made in a time of distraction and emergency, to reconcile contending parties and to assist in bringing about uniformity and harmony in the national Church, and thus to perpetuate her isolation from the rest of Catholic Christendom, which irritates our English brethren who, whether they use incense or not, recognize the principle that is involved. A hundred times sooner, they say, let us have disestablishment than that this discredited theory, against which the whole principle of the Oxford movement has been an aggressive protest, should be fastened upon us by the quasi-spiritual decision of the two Primates. We appreciate the painful dilemma in which those priests who have restored the ceremonial use of incense are placed. There is on the one hand the desire to obey the Archbishops' ruling, on the other hand to protect what they consider their inherent heritage as part of the Church Catholic. The general tendency is to obey, at least for the present, under protest and without prejudice to future action under altered circumstances. In the meanwhile the question is not satisfactorily settled and the Catholic party will undoubtedly take counsel as to the best policy to maintain their rights.

THE CHURCH ECLECTIC.

TERMS: Published monthly, at $3.00 per annum. $5.00 pays for two years. Special rates to the Clergy and Candidates for Holy Orders, $2.00 per annum, in advance.

☞ All business, whether editorial, advertising, or regarding subscriptions, should be addressed to the Publishers,

THE YOUNG CHURCHMAN CO.,
MILWAUKEE, WIS.

The Rev. Merodith O. Smith, M.A.
PROFESSOR OF EXEGESIS AT NASHOTAH.

# THE CHURCH ECLECTIC.

VOL. XXVII. NOVEMBER, 1899. No. 8

## THE CHURCH AND THE PHILIPPINES.*

By the Rt. Rev. Wm. Croswell Doane, D.D., LL.D.,
Bishop of Albany.

I PREFER to take a little risk of seeming controversial, rather than the larger risk of seeming cowardly. I believe, too, that with the wide latitude of opinion about all civil and political questions which we claim for ourselves and therefore ought to allow to others, it is right and wise for each of us to speak out what he thinks; and so I begin the appeal of this paper without arguing the premise, with the statement of my own convictions that we are confronted in the Philippine problem with the Providence and the purposes of Almighty God. Our concern with it is, of course, because it involves religious duties.

We have had what we sometimes call the Lambeth Quadrilateral. May I just state what seems to me the Philippine Quadrilateral: the one being composed of four inseparable conditions, and the other of four inevitable alternatives.

When the American ships, with the single purpose of weakening the naval power of Spain, had destroyed her fleet in Manila Bay, we were face to face with four alternatives: to leave the Philippines to the Spaniards for a renewal of the old tyrannies; to leave them to themselves for internecine massacres and revolutions; to leave them to the European powers for a continental war; or to assume the position of protectors and promotors of a civilized and stable government of the islands. There may be a fifth possibility, but I have never seen it.

Granting these postulates, it seems to me impossible for any mind to hesitate as to the conclusion that we were compelled, of the four, to choose the last, and for my single self, averse to war

*An address delivered before the Missionary Council at St. Louis.

and distressed by the shedding of our own blood or the blood of others, I see no reason to doubt the impregnable tenableness of the position of the government. Step by step in the future we shall have grave problems to face, about methods of administration; but this unsought and tremendous trust has got to be administered; and the prayers that ought to be offered now should be more for wisdom and counsel than for victory and peace. Up to this point I know there are many wiser men than I who think otherwise. Beyond this point we must be agreed.

Repudiating as inapplicable and inapt, the catch words "expansion" and "imperialism" as describing the political position, I am quite ready to accept them both as the true and good description of our ecclesiastical and religious duties. "Lengthening the cords and strengthening the stakes," reaching out wherever the way is open, in order that we may establish more firmly the reign of Jesus Christ on earth: this is out first duty everywhere, and our opportunity; the expansion of the Church, the spread of the true celestial empire, the heavenly kingdom, the imperial sovereignty of Jesus Christ.

What lies before us then is the duty of recognizing and rising to our responsibilities as American Catholic Christians, not for Americanizing, but for Catholicizing and Christianizing the people with whom we have come into this close contact, a contact so close that it must be for hurt and harm, or for help, both to them and to us.

There is a double fact in this new opening which ought to appeal intensely to every religious instinct of our race. Are they barbarians and heathen? Then it is a fresh foreign missionary field, giving a new direction to the great call of the Master, "Go ye into all the world." Are the Christians there under the dominant power of the Roman intrusion? Then it is a field in which we may be permitted to set, over against superstition and the corrupted faith and a cruel ecclesiastical oppression, a purer Gospel and a primitive faith and the constitutional government of the Church, apart from the assumptions and assertions of the Bishop of Rome.

It would be an easy matter to work up a telling and dramatic appeal on behalf of these last, if a hundredth part is true of what is told us of the immoralities and oppressions of the clergy and religious orders; and of the miserable degradation of the people whom they have impoverished by their oppressions, and corrupted

by their examples. It is the same story which has been brought back to us from Mexico and from Brazil. But one may gladly pass by the painfulness of the picture which has been seen and known of all men over and over again, in all the countries lying under the undisputed dominion of undiluted Roman Catholicism. A note from Manila recently received from an unknown Philippino who signs himself, "Manuel Beani," contains the following interesting statement:

"On our petition we Philippinos, of the 25th of December last year, the day of the Nativity of our Saviour, after no little pains and difficulty, secured from Chaplain Charles C. Pierce the celebration of Mass with the administration of the Holy Communion for the benefit of the Philippinos. Since that date, reverend sir, every Sunday at eight in the morning Chaplain Pierce has given us the divine office in order that we who had abandoned temporarily the worship due to our Redeemer and wandered away for a long time without religious worship (for every scandalized Philippino had forsaken divine worship), might assemble there to seek pardon and consolation in the great sorrow which enslaved our hearts. On those days we have made an estimate of the Anglican Church, and we have found it true, righteous and replete with holy truth, and under that conviction we have chosen it for our religion. Chaplain Pierce, a clergyman most exemplary, with a kind heart and full of amiability, has understood how to secure the loyal friendship from all Philippinos. We all love him, respect him and obey him. He is the only person who can direct with certainty the Anglican Church in this country; and one reason is, that he readily speaks the Spanish language as he does in the sermons and masses which he has given the Philippinos. He has begun by procuring a piece of land for a cemetery, a matter of great necessity. He gives medicines to the poor, always administering to them with kindness and affection, and he provides alms for those in need. Nobody more than he could direct without misunderstanding of any kind the necessary works of our Church. In consequence, I pray and beseech you, reverend sir, in the name of all the Philippinos, that he may be our rector."

The fact is enough for us, namely, that the opening of the Philippine Islands, so far as you and I are concerned, is for the introduction of the faith and morals of a purer Christianity. If we have any confidence in our position, anything but the mere loud-mouthed profession of our claim as primitive Catholics, we must realize that we have an advantage over all other reformed communions, because of our constitution as an Apostolic and liturgical Church, with the ancient Creeds, with the historic Episco-

pate, with a ritual that appeals to the habits of worship of these people. That is to say, in all our differences, we have not only points of contrast, but points of contact, with them, too.

I wish we were always more disposed to dwell in all our missionary work on finding out and promoting points of agreement, rather than on the critical search for the sharp contrast of points of difference. Surely, if S. Paul could begin to reveal God to the very "God-fearing" Athenians, to whom He was "unknown," by quoting the words of the Heathen poet Aratus, and could develop Christianity out of natural religion, to the Lycaonians, we might learn the lesson of finding *first* a starting point in common, from which to lead men on and up to the fuller conception of truth.

What is to be the outcome of the strange and revolutionary reversals of the relation of our nation to the world? We may dread it, may regret it, may shrink back from it, but we cannot escape it now. And the chief fear in it all is, that the commercial advantages and political opportunities may enter into national policies, and stifle all high and patriotic and religious purposes with the mercenary meanness of selfish ends. It is for the Christian people of this nation to lift the aim and motive to a higher level by recognizing what the call means to us as Christian men. And surely this is what it means, the rising, as Samson rose out of sleep, before the spirit of the Lord had left him. Perhaps the message of this very lesson is the opening which God puts before us.

Little demands call only for little efforts. This is the blight upon us everywhere to-day. There is a small parish or a smaller missionary station, and priest and people are burdened and bothered with the meanness and smallness of the struggle for the bare cost of merely keeping things alive; the beggarly stipend of the minister, or the economic question which prevents the opening of the church in winter more than once a week. I am sorry to say that often city rectors, with pews rented, and now and then occupied, by millionaires, are in the same relative position. We may well say to some of these, *"Fabula narratur de té."* There are splendid exceptions in both these instances; but it is far too often the rule. What is to arouse them from their hide-bound, horizonless concentration in themselves?

Really, I believe the power will come, not by an appeal from a next neighbor, but by opening eyes and ears to the voice and the vision of a far-off call. Let it be felt and seen that a great effort is needed and it will be made. The science of missions is to be

taught, and the spirit of missions is to be aroused, by "a far cry," by a voice and a vision from some Macedonia, by the deepened impression of the great command which "flung out the Apostles into all the world."

It is a question of circulation. If we would make it strong enough to keep warm and vigorous the part of the body that is nearest the heart, it can only be done by making the heart strong enough and the blood rich enough, to reach and warm and nourish the least and the remotest extremities. I believe that these two things will act and react upon each other: that the absolute necessity of impressing on the Church what the General Convention has well called our "Increased Responsibilities," by any fair provision for our missionary work, will kindle the spirit of missions in our hearts; and that the arousing and kindling of the missionary spirit will abundantly provide for the needs and demands.

Surely it is a shame that we should be content, year after year, to struggle on with no increased appropriations and no enlargement of our work. And the shame grows deeper as it becomes true, that year after year even this is only accomplished by the stress and strain of special appeals, by dangling before the eyes of the Church the ghastly spectre of disaster and debt, rather than by lifting before the Church's eyes, with its irresistible appeal, the out-stretched arms of Jesus Christ upon the Cross, reached out that He may take in all the world; and with the legend of His Kingship still written on it in all the languages of the known world; as on the day of the Crucifixion it was written in Greek and Latin and Hebrew.

There is not much to say as yet of detailed description as to what our work in these islands is to be. Thank God, we have no need to wait for the solution of doubtful and difficult problems, or for the clearing up of present complications. Whether for a longer or shorter term, an army of occupation is in the Philippine Islands. Whether for wider or for narrower reach, there is a certain sort of settlement established there, whether it is to be protectorate or colony or military government. Two things are clear: that it must be always a foreign mission, for there was never, and can never be, save as the manufactured nightmare of political agitators, any absorption into our Union of these remote peoples; and that wherever and while the soldiers of the flag are anywhere, the soldiers of the Cross must be there, too.

Among the chaplains in the army who are in Manila to-day,

some are priests of the Church. One, the Rev. Charles C. Pierce, chaplain in the regular army, is the sort of man God raises up and sends to do His work. Faithful and careful of his immediate responsibilities, he has not confined himself to ministrations to the soldiers, nor to ministering in his own tongue. He has established a congregation in which English and American civilians find their spiritual home; and having sufficiently mastered the language, he is conducting services in Spanish which have already attracted the interest of a few of the more intelligent natives, who find, to their surprise, in our Communion office all that is old in the Roman Mass, stripped of the novel additions and rendered in a tongue that is "understanded by the people."

One by one men have presented themselves and been received into the Communion of the Church. It is, of course, only a little leaven, only the grain of mustard seed, but it is the beginning of that which one day shall leaven the whole lump, and the shooting up of the tree of Life, whose leaves are for the healing of the nations.

Beside Mr. Pierce's work in the Anglo-American Mission, in which he is supported not only by prominent army officers and by the British Consul in Manila, but by many American and English residents, there are two clergymen sent out by the Presiding Bishop to supplement the lack of chaplains in the army, whose work in the Holy Trinity Mission, under their commission, is confined to ministering to the soldiers, and is, of course, of temporary duration. And in addition to this there are two laymen, members of the Brotherhood of S. Andrew, one, Mr. Wilson, assisting Chaplain Pierce, and the other, Mr. Saunderson, working among the soldiers and the natives.

Meanwhile I cannot resist the conviction in my own mind that whatever may be the outcome of the present condition, with its claims and its call, we shall at least have been aroused by them to a larger outlook of our own duties.

The very effort to reach out to these remote regions must stir a deeper energy of interest, and quicken a new life and zeal for enterprise and venture in our own missionary work.

Let this be as idle a dream, if you will, as that which prompted Dean Berkeley's first ventures for Christianizing the barbarians of the western continent. And yet we may not forget that the benefactions of that wild scheme, although they never reached the Bermudas, enriched Rhode Island, live to-day in the noble School of

the Prophets in Connecticut, and have given its Christian name to a city on the Pacific Coast where a great University is rising.

We want the stir of this new impetus, first to carry us where God is calling us now, and, second, that by the very impulse of the effort we may be moved to a nobler activity and a wider reaching zeal in carrying the Gospel of the Kingdoms to the uttermost parts of the earth.

So far as the Commission on Increased Responsibilities is concerned, we shall wait for Mr. Peyton's report before making any recommendation to the Board of Managers, but what needs to be impressed upon the Church to-day is that the work is waiting for us to do there; and that when the plans are outlined, there must be men found and means ready to undertake the work.

Lest we be found lacking in real missionary enterprise, I plead with this Missionary Council to send some message out to the Church which shall rouse the hearts of men to make the immediate provision. I have great faith in individualism of interest in missionary work. Where men's hearts are drawn their gifts will follow, and men's hearts are drawn by strange and subtle laws of which we know nothing, one to the foreign, one to the domestic field, another to Mexico, and some, I am glad to say, for this new work. The first gift for missions in the Philippine Islands came to me from an old priest, once of the Diocese of Albany, now in a remote missionary field. Instantly upon the publication in the Church papers of the report of the meeting of the clergy in Manila came a second check for the support of their work there, and others will follow if we have the courage of our faith, of our convictions and of our duty. And two Christian women have offered themselves for work in the Philippine Islands, and are waiting only a mission to set out.

Until the Increased Responsibilities Commission has received and considered Mr. Peyton's report, I can only suggest a summary of the apparent needs: a church building that will cost $10,000; a building for meetings for social gatherings, for a reading room and library, that will cost perhaps $15,000; the sending out of at least two priests to divide their ministrations between the native people and the English-speaking citizens and soldiers; two schools (for boys and girls); a small company of earnest women-workers; and a large supply of Spanish Prayer Books.

The Christian people in America are quick to respond to the demand of any real need. If starvation threatens Porto Rico in

the devastating wake of a cyclone, provisions are poured out with lavish hands to relieve the suffering. We dare not be stingier in sending the Bread of Life to starving souls.

When prospective want and illness in the battlefield called for relief, the Red Cross was quick with offers of personal service; and noble gifts were offered instantly to furnish them for their gracious task. We who are followers of the Cross that is red with the redeeming Blood of Jesus Christ dare not be laggard when it leads us on with its conquering sign.

I hear in this new call the tone of the same appeal whichMordecai made to Queen Esther in the eagerness of his zeal:

"For if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise from another place; but thou and thy father's house shall perish; and who knoweth whether thou art not come to the Kingdom for such a time as this?"

It is the great teaching of opportunity, of the offer to us to be "workers together with God" in carrying out His purposes, of the certainty that, with us or without us, He will work His will; of the need to ask this searching question of ourselves: "Who knoweth that we are not called to the Kingdom," to the high position of national power and place among the nations of the earth, "for such a time as this?" And the echo of the Master's sentence to Jerusalem (remember that we are speaking of spiritual and not political possibilities), the echo of the Master's words waits with an awful warning on our answer to this question, "Thou knowest not the time of thy visitation."

---

## A CONSIDERATION OF DR. BRIGGS' "GENERAL INTRODUCTION."—I.

By the Rev. C. W. E. Body, D.D., D.C.L., Professor of Old Testament Literature and Interpretation at the General Theological Seminary.

*General Introduction to the Study of the Holy Scripture:* the principles, methods, history, and results of its several departments and of the whole. By Charles Augustus Briggs, D.D. New York, 1899.

THIS somewhat voluminous work of nearly 700 pages represents material which has been gradually gathered during some thirty years past. When first published, sixteen years ago, under the title of *Biblical Study,* it was the outcome of fourteen years' literary activity, which was then "worked over into an

organic system." This volume, with the addition of much new matter, has now been "made over" into a new volume "twice the size of the original work." It is probably inevitable in a book whose composition stretches over so long a period that it should bear some marks of discontinuity. As, moreover, the seven years which have elapsed since Dr. Briggs' trial have witnessed important changes in his ecclesiastical relations and consequent standards of faith, this discontinuity becomes more strikingly apparent. Three stages of conviction seem to show themselves in various parts of the book. The simple Presbyterian, the Presbyterian in revolt against the General Assembly, and the recent convert to Anglicanism, each appear to contribute their quota to the work, and the three voices are often difficult to quite harmonize.

The inclusive nature of Dr. Briggs' plan somewhat heightens this impression. The book is unlike most introductions in the great variety of subjects with which it deals. After two chapters of definition and other preliminary matter, we are led successively to the consideration of the languages of Scripture, Criticism in general, the Canon of Scripture in ancient and modern times, the Text of the Hebrew and Greek Bibles and of its other versions, Textual Criticism historically and practically considered, Higher Criticism under the same two aspects, the Bible as Literature, whether Prose or Poetry, Biblical History and Biblical Interpretation (each treated from the same two standpoints), Biblical Theology, with closing chapters on the Credibility and the Truthfulness of the Bible, and on its use as a means of Grace.

The chapters on the Versions and on Hebrew Poetry are perhaps the best in the book. It was hardly possible to carry through so encyclopædic a programme without leaving some impressions of hasty and superficial treatment. Originally a collection of "public addresses and review articles" worked over into book form, its rhetorical style seems at times to betray the author into hasty judgments and needlessly provoking expressions which mar the impression produced by his undoubted learning and religious devotion. It is impossible to avoid the expression of an earnest wish that before bringing out the present volume Dr. Briggs had taken time to completely re-write the book; that he had thus been able to pass over altogether the controversies and animosities in which as a Presbyterian, judged by Presbyterian standards, he had been involved; and when writing as an Anglican he had consequently confined himself to a calm and restrained treatment of the scientific

and theological subjects under consideration. Undoubtedly had this course been followed, much distress and strife which has accompanied the appearance of the present volume might have been at least in great measure prevented. As will be shown later, the controversial side of the book as against the Princeton School of Theology has caused an insistence on language which to many ears conveys a meaning or implies an emphasis foreign to the sober thought of the writer.

The position of Dr. Briggs as an Anglican priest teaching in a seminary where the great mass of his students are preparing for other and sectarian ministries, is sufficiently perplexing. It certainly does not need to be loaded down with the heavy weight of by-gone issues as to Presbyterian orthodoxy, which by Dr. Briggs' own acts have ceased to have any but a theoretic importance.

This succession of standpoints is well illustrated by Dr. Briggs' treatment of the Canon of Holy Scripture. It is impossible to mistake the Presbyterian ring of the following:

"The Prelatical view is stated by Bishop Cosin." "The only legitimate Protestant position is that of the Reformers: first prove their canonicity from their internal divine testimony, and accept them as canonical because the Christian soul rests upon them as the veritable divine Word."

Clearly at this stage the Anglican divines, who in the Sixth Article implicitly rest canonicity upon the testimony of the Universal Church in the words prefixed to the last of canonical Books ("In the name of Holy Scripture we do understand those canonical Books of the Old and New Testament of whose authority was never any doubt in the Church") are not deemed worthy of being ranked among "the Reformers." This being the deliberately expressed position of the Church of England in 1562, it is difficult to see how the crime of supplementing the internal witness of the Books themselves by the testimony of the Church can be rightly laid at Bishop Cosin's door, who was a whole century later. Yet we are told that "Bishop Cosin misled Anglicans" and (alas, poor man) "even later Presbyterians into a false position." There is here clearly a confusion, historical and doctrinal, as to Anglican matters, which can only belong to an earlier stage of the author's Presbyterian experience. So we are not surprised to learn that "the Puritans in the Westminster Assembly, in reviewing Article VI of the Articles of Religion, erased the statement: "Of whose authority was never any doubt in the Church." From the Presbyterian standpoint this

action would legitimately meet with approval. Dr. Briggs has omitted to add a later explanatory note as to the changed view point from which such an alteration would now be regarded by him. Agreeably with this we read "the Protestant Confessions deny the right of the Church to do so," *i. e.*, fix the Canon. It may be pointed out here that the professor is hardly just in his quotation from Bishop Cosin. It would have been better not to have cut out the detailed statement of the "Internal Testimonies" which the great Bishop gives so as to have made it quite clear that the only point of divergence was not whether "internal" witness should be completely neglected in the matter of canonicity, but only whether it was adequate to solve all the details of the subject, and whether, therefore, in certain important aspects it was not by itself altogether insufficient to bear the strain of the whole argument; that, as the Bishop says—

"for the particular number of such Books, whether they be more or less, we have no better nor other external rule or testimony herein to guide us, than the constant voice of the Catholic and Universal Church," etc.

The careful accuracy and balance of the Bishop's language will be obvious to every reader. Even in the case of detail under consideration the external testimony is not severed from the internal witness; but it is the only external testimony at hand for the purpose. This seems a statement absolutely unquestionable. It is hard to see how any one can begin to refute it. The internal testimony is strongest in regard to the authority of the Canon as a whole; the external witness is necessary to supplement this in regard to the place or position of particular Books. If the two are regarded as vitally connected parts of the one testimony of the Spirit in the Body of Christ, each acquires its proper force; that a position so impregnable should be "Prelatical" is an honor, not a reproach. To make this criticism clearer, we place side by side the citation as it appears in our volume and in the original source.

| As Cited: | As it is in the Original. |
|---|---|
| For though there be many *Internal Testimonies* belonging to the Holy Scriptures, whereby we may be sufficiently assured, that they are the true and lively oracles of God . . . . yet for the particular and just *number of such books*, whether they be more or less, than either *some private persons* or some *one particular church* of late have been pleased to make them, we have no better nor other *external* rule | For though there be many *Internal Testimonies* belonging to the Holy Scriptures, whereby we may be sufficiently assured, that they are the True and lively Oracles of God, (such as be, The Height and Majesty of the Things there delivered above all other conceptions and Writings in the World; The perpetual Analogy and Conformity of all the several parts therein contained, one with another; the Greatness and |

or testimony herein to guide us, than the constant voice of the *Catholic and Universal* Church, as it hath been delivered to us upon *record* from one generation to another.

Dignity of those prophecies which be there foretold; and the Truth or Certainty of them all, which be there fulfilled; together with the Divine power and providence, that hath confirmed and preserved them to all posterity, (which is never there wanting unto them that do not wilfully resist it) to move and induce us unto a most certain and firm Belief of them;) Yet for the particular and just *number*, etc.

We reach next the stage of opinion on this subject in which Dr. Briggs confronts the condemnation passed upon him by the General Assembly. It would seem that a theory of the Canon "taught by the Princeton school of theology and their numerous adherents, as also by Dr. Shedd and other theologians of other schools," has arisen to supplement in these latter days the "misleading" influence of "the Prelatical view." These men replace or add to the contention of the older Calvinistic Confessions that the internal testimony of the Holy Ghost in and through the Scriptures is the sole arbiter of Canonicity, the principle "that the Canon is fixed by the authority of the prophets who wrote the Books." Obviously this theory, however difficult of application it may be in cases in which it is uncertain whether books were written by prophets or not, has something to say for itself in the cases to which it can be applied. Dr. Briggs has an easy task in showing that in most cases it cannot be applied on account of the uncertainty of authorship of the Old Testament books; although for most of these a good case might probably be made out for prophetic authorship of some kind, though anonymous. The plain fact, of course, is that this theory was invented to furnish a way of escape from the endless difficulties in which the individualistic view of Dr. Briggs and the Confessions had involved the whole subject. It was not put out from mere speculative caprice, but as a serious attempt to meet the problem of the Canon without surrendering to the "Prelatic" position of Bishop Cosin and ArticleVI. This door of refuge is now, however, tightly closed. Criticism, we read—

"takes from every denomination of Christians and from tradition and from the theologians, their spurious claims to determine the Canon of Holy Scripture for all men. . . . . It makes the divine authority of the Canon and of every writing in the Canon a question between every man and his God."

We are now in the stage of recalcitrant Presbyterianism. Of course, it is meant that Criticism does all this *negatively,* by showing the futility of the effort to apply the alternative test above de-

scribed. It may console the advocates of the rejected theory to see how Dr. Briggs' own view fares at the hand of the Higher Critics. A well-known English critic, reviewing the present volume in a recent number of the *Critical Review,* remarks of its treatment of the subject of the Canon:

"This is fairly taking the bull by the horns; but many readers would have been glad of some indication of the line of study according to which Esther will verify itself in their hearts more than Tobit or Judith, and the Song of Songs more than the Wisdom of Solomon."[1]

The outlook so far seems dark indeed for the solution of this matter. We are told that "it remains to be seen whether Protestantism will ever consent to an ultimate definition of the Canon even by the Reunited Church."[2] Just, however, when we are about to resign ourselves to utter despair, we hear that "it is altogether probable that if we could have a reunited Church, the Church would define a canon with unanimous consent."[3] It is not easy under these circumstances to form a clear picture to the mind of exactly what it would or would not be possible even for a reunited Church to effect towards the solution of our troubles.

All this uncertainty and gloom seems, however, to be but a designed foil to set off the beauty of the Anglican view which the Professor at last discloses to us. He says:

"The Spirit of God bears witness to the Church as an organized body of such believers, through their free consent in various communities and countries and centuries, to this unity and variety of the Sacred Scriptures as the one complete and perfect Canon of the divine word to the Church. This argument is really *the old historic argument fortified by the vital argument of the divine evidence;*"

in other words, exactly Bishop Cosin's argument fully stated.

"When we come to know that the Church has been guided by the Divine Spirit in all the centuries, first in the formation of the Canon of Holy Scripture, and then in its recognition of the Canon in the three stages—individual recognition, consensus, and official determination; that the same Holy Spirit who gives certainty to-day has given certainty to the Church in all ages of the past, working in the individual and also in the entire organism, then we may know that the testimony of the Church is the testi-

---

[1] Dr. W. H. Bennett in the *Critical Review,* July, 1899.
[2] p. 156.
[3] p. 167.

mony of the Divine Spirit speaking in the Church and through the Church."

Thus, then, all the visions of individualistic anarchy in regard to the Canon which have swept before us were but a bad dream, and we find ourselves awake and safely resting upon the solid rock of the universal and Catholic rule.

Dr. Briggs' treatment of the question of the Deutero-Canonical Books, however, does not, unfortunately, lead to any such clear result. He confuses hopelessly the question of the right place of the writings commonly called the Apocrypha in the Canon with that of their occupying any place in the Canon at all. Thus he tells us of "the Roman Catholic Canon" and of "the tendency among thoughtful Protestants to restore these writings to the Canon." The principle of individual witness as a test of canonicity, we are told, leads us to place I. Maccabees on a higher plane than Esther, and the *Benedicite* has "exerted a more sacred influence than the whole of the Hebrew Daniel." Thus "the tendency of Protestants is back to the Apocrypha;" apparently in Dr. Briggs' own case in such a way as to invert the position of some of the Primary and Deutero-Canonical Books. No wonder that the Princeton theologists desired to escape from a principle which led them to such results. The Church of England, we are told, uses Ecclesiasticus and Wisdom in "the liturgy." As a matter of fact, she uses Tobit in the *Liturgy,* Baruch, Ecclesiasticus and Wisdom in her daily lectionary, and part of the additions to Daniel in her Mattins Office. Until 1871 in the Old Lectionary the lessons from the Apocrypha were much more numerous, including the whole books of Tobit and Judith. It is clear from these facts and from the list in Article VI. where under the title "Of the Names and Numbers of the Canonical Books" are included the Books of the Apocrypha, that the difference between the Churches of England and Rome after the Tridentine decrees, was simply whether or not the distinction between the Primary and Deutero-Canonical Books was to be retained in accordance with that long array of successive testimony which Bishop Cosin elaborates; or whether the new dogma of Trent which placed all Canonical Books on the same footing, was henceforth to be accepted. The English Church stood and stands in the old path in this matter. It is consequently somewhat startling to hear the innovating Roman Church lauded in regard to this point as "testifying to the Apocryphal Books of the Old Testament" in addition to "the Protestant Canon." The matter is not

much bettered when we are told elsewhere that the Articles "take an intermediate position between the Protestant Reformers and the Roman Catholics" in their doctrine of the Canon. An instructed Anglican theologian, such as Bishop Westcott in his *Bible in the Church,* would put the issue very differently. Even a cursory study of Bishop Cosin's work on the Canon would make the real point of divergence abundantly clear. The Church has a right surely to expect from one of her own Priests a less inaccurate and misleading statement.

A curious confusion seems to run through the Book between the general testimony of the Church witnessed to by successive testimony either of Doctors or of Synods, and the more formal utterances of the Church through the particular machinery of Œcumenical Councils. Œcumenical Councils have been an impossibility during the major part of the Church's existence; in the first centuries from external, and for nearly a thousand years from internal causes. This particular machinery had its obvious perils as well as its advantages. The consensus of the Spirit-bearing Body is not restricted to this method of manifestations. It may be gathered from the sphere of historic Catholic testimony. The neglect of their distinction leads to such inconsistent utterances as the following:

"How can we ascertain the voice of the Church as to the Canon, and how determine the genuine Christian tradition? There is no voice of the universal Church;"

compared with the statement:

"The official fixing of the Canon by the Church varies as to the apocryphal books alone."

(TO BE CONTINUED.)

---

## LESSONS OF THE RITUAL CONTEST IN THE CHURCH OF ENGLAND.*

By the Rev. Francis J. Hall, D.D.

MY subject is extensive and my time short. I am sure, therefore, that this audience will pardon abruptness of beginning on my part and brevity of style.

The "ritual contest" is not a new thing, but has lasted many years. Nor is the present "crisis," as it is misleadingly called, more alarming than many previous agitations among English

*Read before the Church Congress at St. Paul, Minn., Oct. 12, 1899.

Churchmen. The Church of England will weather this storm as she has weathered many such before.

A historical resumé of the "contest" will help us to deduce its lessons. The ritual movement is an inevitable sequence of the Tractarian movement. A revived realization of certain Anglican doctrines—especially that of the Real Presence—has led logically to a restoration of the external symbolism in worship by which the Church has been wont to express these truths during the ages past. Those who believe sincerely that our Blessed Lord grants in the Eucharistic Sacrament a special presence of His Body and Blood, and therefore of His own Person—a presence which is real, although spiritual and apprehended only by faith—can hardly fail to adopt outward ceremonies suitable to such a presence. Naturally, therefore, Tractarian teaching soon led Churchmen to surround the Eucharistic service with such solemn circumstance as pertains to an approach to the King of kings.

The pioneers of the ritual movement were loyal Anglicans, and, therefore, in enriching ceremonial, fell back upon Anglican precedents. They revived the usages customary in the English Church at the time of the Reformation, so far as these seemed to be involved in performing in the accustomed manner what the Prayer Book still ordered to be done, and had not been modified or abolished by rubric. They also appealed to the "Ornaments Rubric"; and urged that, when this rubric orders—

"that such ornaments of the Church, and of the ministers thereof, at all times of their ministrations, shall be retained and be in use, as were in the Church of England, by the authority of Parliament, in the second year of the reign of King Edward the Sixth,"

the customary use of these ornaments is meant, when such use has not been changed by rubric or by omission of parts of the services with which they had been used.

The usages thus revived came to be referred to as the "six points"—*viz.,* Eucharistic vestments, Altar lights, the mixed Chalice, unleavened bread, the eastward position, and incense. To those who did not understand Tractarian teaching, or were ignorant that the English Church was a distinct body before the Reformation and did not then break with her own past, the whole movement seemed to be directed Romeward. They argued this plausibly from the superficial resemblance of ritualistic usages to Roman ceremonial, from the doctrines held by ritualists, especially that of the Real Presence, erroneously confounded with transub-

stantiation, and from occasional perversions of individual ritualists to popery.

But the resemblance of usages referred to arises simply from the fact that the Roman Church has inherited the same liturgy and many of the ritual traditions that have been preserved in the English Church. Transubstantiation is an attempt to define the *mode* of the Real Presence, whereas the Tractarians asserted only the *fact* of that presence. Submissions of ritualists to Rome have been very few, relatively speaking, and usually unimportant. They have been generally due to the rejection of Catholic doctrine by ecclesiastical dignitaries, and the false impression thus produced that the English Church herself had abandoned the faith. They were not the logical outcome of the ritualistic movement itself.

To understand certain aspects of the contest we must go back to the so-called "Reformation Settlement." This settlement left in full force, theoretically at least, the opening declaration of *Magna Charta,* that the Church of England should be forever free —*i. e.*, in her spiritual self-government. Thus, when Henry the Eighth was asked by the Northern Convocation to explain his claim to be called "Supreme Head" of the Church of England, he limited the application of this phrase to the temporal accidents of ecclesiastical government, and said that "as to sacraments and spiritual things," ecclesiastical ministers "have no head but Christ." The term "Head," however, was ambiguous, and afforded an opening to usurpation, and the spiritual autonomy of the Church was much restricted in practice. Elizabeth changed the title, therefore, to "Supreme Governor," and on several occasions reminded Parliament sharply that authority in spiritual matters pertains to the Church. Yet, with Tudor-like arbitrariness, she frequently interfered with this authority, and some of her successors did likewise. But all this was unwarranted usurpation. The Church has never given to the state any authority over her affairs except with reference to temporal accidents.

In Henry's time the so-called Court of Delegates was set up by the sole authority of the state to hear ecclesiastical causes, pending the reorganization of ecclesiastical courts. This reorganization did not occur, and so the Court of Delegates, whose members continued to be appointed by the Crown, survived until 1832. It was then abolished, and its functions were taken over by the Privy Council. As no spiritual causes had been brought before it within men's memory, no one realized that this meant an assumption of

spiritual jurisdiction by the Privy Council. As Bishop Stubbs says, the action of 1832 was due to "a series of overlookings." These overlookings, however, have caused the present chaos touching ecclesiastical courts.

Ritualistic clergy began to be prosecuted, and a series of Privy Council judgments followed which were often absurd in their contents and always without ecclesiastical authority. The ritualists naturally repudiated these judgments, and their refusal to acknowledge the spiritual authority of the Privy Council has gradually been acknowledged to be just by hundreds of clergy whose own practices were not involved. The Bishops issued charges against ritualism, but invited disobedience by deferring to the Privy Council. In 1874, Archbishop Tait pushed through Parliament the Public Worship Regulation Act, designed to suppress ritualism. This was but another example of state usurpation, and the Act was consistently disregarded by the ritualists, some of whom suffered imprisonment for conscience-sake.

The disgraceful spectacle thus afforded proved very illuminating. Many Churchmen began to see that the issues at stake were deeper than they had suspected. A reaction of sentiment occurred, and the Bishops commenced to veto further prosecutions. Archbishop Tait himself took measures on his death-bed which nullified a legal process that had been persisted in for years against Father Machonochie. But the Church Association, which had supported all these prosecutions, would not acquiesce in the new policy, and the trial of Bishop King took place before Archbishop Benson in 1890. This prelate bravely based his judgment upon ecclesiastical precedents and pronounced the majority of Bishop King's practices lawful. He required, however, that the elements should not be concealed from the congregation during the consecration, and that the mixing of the chalice should take place unceremonially before the service.

Although many high Churchmen doubted the right of the Archbishop to determine the case without the aid of his peers, yet the lofty motives and spiritual tact displayed in his pronouncement gained wide-spread acquiesence, and peace seemed to be assured. But the Church Associationists resorted now to a literary campaign, in which they branded the ritualists as Jesuits in disguise.

This brings us down to the present agitation, which was immediately caused by a book published in September, 1897, *viz.*, Walsh's *Secret History of the Oxford Movement.* It was cleverly

written, although filled with grotesque caricature, and produced a sensation, which was increased by riotous demonstrations stirred up in various parish churches by Mr. Kensit, a retailer of obscene tracts against the confessional. Sir William Harcourt, a disappointed Liberal politician, also fanned the blaze with a series of lengthy letters to the London *Times,* abusing the Bishops for neglecting to carry into effect the discredited Privy Council Judgments and the Public Worship Regulation Act. A great Albert Hall meeting was gotten up by nonconformists and politicians, working in the interests of disestablishment and spoliation. A few Evangelical leaders got mixed up with this. An effort was made to push a Church Discipline Act through Parliament, but this was defeated by a large majority, and an ineffective resolution substituted admonishing the Bishops to put down what was termed the "lawlessness" of the ritualists.

The malignity of the whole attack, and the unmistakable evidence that it was directed against doctrines imbedded in the Prayer Book and held dear by the majority of Churchmen, rallied the moderate high Churchmen to the defence; and the English Church Union, which had been defending the ritualists all along, grew by leaps and bounds. But the moment of attack was embarrassing to the ritualists, because they were debating among themselves whether, in the absence of authoritative guidance, practices had not grown up in a few parishes which needed careful pruning to bring them into full accord with the Prayer Book. The attack naturally stiffened the attitude of those most directly under fire, but the majority were not deterred from publishing a declaration on ritual which they had been preparing, in which they defined lawful ritual to be such as the services of the Prayer Book leave a place for, and acknowledged the right of Bishops to refuse sanction to services and usages not thus warranted.

The Bishops have acted with dignity, in the main, although they have undoubtedly yielded somewhat to pressure. While insisting that the charge of lawlessness had been exaggerated, they unfortunately agreed that the ceremonial use of incense is unlawful. An effort was made in Convocation to prepare a bill to establish a proper system of ecclesiastical courts. But the effort was premature. Differences of opinion were revealed which need long-continued discussion to remove.

In order "to meet present distress," and secure a *modus vivendi* pending the rehabilitation of ecclesiastical courts, the two

Archbishops offered to give a full hearing to the ritualists on the usages in dispute, promising with commendable spirit to try and ignore their preconceptions as to the law. They disclaimed the right to exercise coercive jurisdiction, and appealed simply to the consciences of the clergy. Three hearings took place this spring and summer, on incense, processional lights, and reservation for the sick. The clergy who appeared disclaimed any doubts as to the legality of their practices, and asked simply for the "protection" of the Archbishops. In August the Archbishops gave their opinion touching incense and processional lights. They ignore the arguments of Mr. Westall, the party immediately concerned, and appeal exclusively to the parliamentary Act of Uniformity of 1559. This Act, they say, was sanctioned by Convocation, when it adopted the present form of the English Prayer Book in 1662. Interpreting it narrowly, they argue that the Act forbids all methods of performing the services that are not expressly defined in the Prayer Book, and declare processional lights and the ceremonial use of incense unlawful. They acknowledge that incense may be used outside the services for fumigation, and admit that its ceremonial use is scriptural, Catholic and edifying in itself.

This "opinion" is seriously objectionable. Its argument is far-reaching, and, if pressed, would make an orderly performance of the Church's services well nigh impossible. The rubrics are not exhaustive, but define only those ceremonial adjuncts which previous usage does not settle. The Act in question must be taken to involve the lawfulness of what is *implied* in the Prayer Book, as well as of what is *expressed*. Moreover, when the Convocation of 1662 accepted the Act of Uniformity, it accepted that Act with reference exclusively to the Prayer Book of 1662, repealing all previous ones. But the Prayer Book referred to contains the "Ornaments Rubric." The ornaments there ordered to be used must obviously be used in the manner customary and lawful at the time to which the rubric refers, for no other manner of use is defined or alluded to. This manner is the ceremonial use now mistakenly rejected. The Archbishops were clearly in error when they dismissed the historical questions connected with this rubric as irrelevant.

Their "opinion" has seriously complicated the situation, and has put the temper of the ritualists to a test to which it ought not to have been subjected. This is seen by Prof. Sanday, the well-known Broad Church divine, who has exhibited with noble fair-

ness the mistakes of the "opinion," and traverses the charge of Romanizing made against the Catholic movement. Some hasty utterances have been made in the excitement of the moment, and some differences of opinion have appeared; but the response of advanced Churchmen has, on the whole, been gratifying. Mr. Westall conforms, with the proviso that he does not prejudice his future action or acknowledge the correctness or finality of the opinion. He retains a fumigatory use of incense. Other parties have conformed, and with some exceptions a general readiness is shown to yield during "present distress," although without compromise of the principles at stake, and without prejudice to future action.

In spite of their noble purpose, the Archbishops have lost a glorious chance to settle reasonable controversy. The battle must go on, and the lawfulness of what they have condemned will some day be acknowledged, as well as the loyalty of the ritualists in general under trying circumstances—a loyalty not necessarily requiring conformity to the Archbishops' "opinion."

1. This loyalty of the ritualistic movement as a whole is the first lesson to be deduced from the "contest." That no mistakes have been made, or unlawful practices adopted, could hardly be asserted with truth. So large a movement could not be free from all instances of folly, especially in the absence of sympathetic episcopal guidance. But the movement is a loyal one. It has revived teachings and practices contained and authorized in the Prayer Book, and its leaders have been fighting, not for individualism or mediævalism, but for the constitutional authority of the Church, as against secular usurpations. They repudiate rightly the contention that an established Church must receive its doctrines and practices from the State; and, in support of their position, cite the case of the established (Presbyterian) Church of Scotland, which governs its spiritual concerns without the interference of Crown or Parliament. They appeal to *Magna Charta* and the Reformation Settlement, and many are beginning to see that they are right.

2. Again, it is clear that the ritual in dispute is, in its general features, lawful in the Church of England. It is involved in performing the Prayer Book services in the manner which was lawful and customary at the time to which that book refers us. No other manner is specified, and what was lawful when the new services were first ordered cannot become unlawful until expressly made so.

American usages are affected in this way. The Preface of our Prayer Book declares that—

"this Church is far from intending to depart from the Church of England in any essential point of doctrine, discipline or worship; or further than local circumstances require."

It follows that this Church, without being bound by English Acts of Uniformity, retains what was lawful in the Church of England a century ago, except so far as she has expressly ordered otherwise. Like the English Book, our Prayer Book leaves undefined much of the manner of performing what is required to be done. The manner previously lawful is implied, and that manner is the manner customary in England in the second year of Edward VI.'s reign. Such ceremonial has been abolished as cannot be continued without either changing the services now ordered to be used or violating existing rubrical directions. It is clear also that all additional services and ceremonies, not provided for in the way I have described, may be prohibited by the Ordinary, in the exercise of his *jus liturgicum.*

3. The last lesson which I shall deduce is this: The ritual movement is not merely a ritual movement, and the contest is not concerned with mere millinery.

It has been shown that the constitutional and spiritual freedom of the English Church is at issue. The ritualists have been fighting the battle of the Church as against State usurpation, usurpation which has been acquiesced in by erastian, or ill-informed prelates, but which is not warranted by the terms of the Reformation Settlement, or by any subsequent concession of the Church in her official capacity.

But this is not all. Much of precious Catholic doctrine lies behind the revived ceremonies. These ceremonies are not essential in themselves, nor do ritualists say so. But they were adopted lawfully as proper outward symbols of truths which are vital. They have been assailed because they express these truths. Under such circumstances, they become the flag of Catholic principles, and thus assume an importance which warrants a strenuous defence of them.

I have not the time to discuss the doctrines to which I refer. I must, therefore, content myself with expressing my deliberate conviction that, in these deeper matters, the ritualists have God on their side. There can be but one issue to the conflict, however long that issue may be delayed. The battle for Catholic doctrine, as

distinguished from perversions of it, is a battle for truth. Moreover, the interests of Church unity are bound up with the triumph of the sacramental principles with which the Church was founded by her Divine Head.

---

## MARGINAL READINGS—GREEK TEXT.

Ac. xxvii. 37—Eph. i. 1—Col. ii. 2—1 Cor. xi. 24.

By the Rev. Edward P. Gray.

WHEN S. Paul was on his voyage to Rome (60, A. D.) in a ship of Alexandria, near the coast of Malta, where it was wrecked, S. Luke says (he was there), "We were in all in the ship two hundred and seventy-six souls" (Ac. xxvii. 37). On this verse the Joint Commission say, *"Some authorities omit* two hundred RV." This does not agree with "RV," which says, "Some ancient authorities read *about three score and sixteen souls,"* which gives the reading accurately. A very singular statement to come from so accurate a writer as S. Luke, *"about* seventy-six!" an indefinite qualification to a very definite number. If it read "about seventy," it would have been more likely, as Epiphanius alone puts it. But *"some* authorities" include just the Vatican codex (IV), supported by the Sahidic version (II), and in a left-handed way by Epiphanius's "about seventy." That is the *sum!*

On the other side we have the Sinaitic codex (IV), with Latin, Syriac, and Coptic vss. (II-IV), A "275," C, Ethiopic, Armenian (V), P (VI), L (VIII), H (IX), all cursives; that is, all witnesses but two or three.

The cause of the variation was an early scribe's blunder in reading his examplar. The numbers noted by letters would read ΕΝΤΩΠΛΟΙΩϹ$\overline{\text{ΟΣ}}$. If the mark above the letters did not seem to cover more than the two last, it might hastily be read ΩϹ$\overline{\text{ΟΣ}}$, about seventy-six; in some Coptic MS. the Ω was counted as a number in place of the sigma, C-C, making 876!

It may be thought that 276 souls was an improbable number for a ship of those days; but this is a mistake. ThePhenicians had for centuries been celebrated navigators, and corn ships were probably from 500 to 1,000 tons burden. Josephus, contemporary with S. Paul, on the same route to Rome was also shipwrecked, and mentions that there were on board "about 600 in number" (*Life* 3).

Such a various reading is a mere scribe's blunder, a critical

curiosity, unfit for any but a critical edition. Only Westcott and Hort, in their singular devotion to the Vatican, have ventured to put it in the text. But B is again thoroughly discredited by the ancient authorities. Its presence as a marginal reading, liable to be chosen for public reading, is to be deprecated as useless, or misleading.

On Ephesians i. 1, the Joint Commission say, *"Some ancient authorities omit* which are at Ephesus RV." The statement is erroneous, as the Revised Version does not include "which are" in the omission, for which there is no authority but the Commission; so that the text left would be "to the saints which are," without saying where. Did the Commission really intend to authorize the omission of "in Ephesus" in the reading of the Lesson, and so set the congregation to wondering who "the saints which are" could possibly be? Shall the minister be allowed to take the mutilated verse for his text, and attempt to give some profound and mystical (misty) meaning, after the manner of some ancient father, to "the saints which are" thus left hanging in the air?

Very likely, the Epistle was intended to be read to other saints than those at Ephesus (cp. Col. iv. 16), and so some copies were made with a blank to be filled in accordingly, which in some copies was accidentally closed up.

The only ancient authority for the omission is ℵ (corrected in margin), sustained by Origen (III), and some copies mentioned by Basil (IV), and apparently by some comments of Tertullian and Jerome. B omits ἐν Ἐφέσῳ in the text, but supplies it in the margin by the same hand that wrote the text.

The rare omission, readily explained, does not call for any notice in a Bible for public or popular reading.

On Colossians ii. 12, the Joint Commission have these words: "the mystery of God, even Christ RV (*for* and of the Father and of Christ)," and then add this note: *"The ancient authorities vary much in the text of this passage.* RV." The statement, though true enough in itself, is out of place and useless in a version for the people, who need simply the results of the best criticism, for guidance and help. The variations make no essential difference in the sense.

Let us now take up a much more important passage, 1 Corinthians xi. 24. On this verse the Joint Commission have this note:

*"Many manuscripts read* This is my body, which is for you RV (*for* Take, eat; this is my body which is broken for you)." But RV simply omits "Take, eat," without comment; it also omits "broken" in the text, and in the margin makes a statement which is the reverse of the Joint Commission's: "Many ancient authorities READ *is broken for you."* There are really two distinct various readings in this passage, which differ greatly in importance and authority.

The first is the omission of the words, "Take, eat." Omit: Sahidic vs. (II), Cyprian (III), ℵ B, Coptic, Athanasius, Basil, Chrysostom (IV), A C D, Cyril, Theodoret (V), E (VII), F G (IX), *ten* cursives (XI-XIII).

Insert: Syriac (II), Gothic, Vul., Chrysostom thrice (IV), Ethiopic, Euthalius, Theodoret? (V), C 3d hand, L, Damascene (VIII), K (IX), most cursives (XI-XVI).

Here ℵ and B are sustained by earlier and contemporary and later authorities of great weight. The insertion is easily accounted for by the tendency to supply apparent defects from the parallel passages. Even Cyril of Jerusalem (xxii. 1) combines S. Paul's with S. Matthew's account, as can be seen by comparison. None of the critical editions have these words in the text.

BUT the omission of the word "broken" is quite another matter, as we shall see.

Omit κλώμενον: ℵ B, Athanasius? (IV), A C, Cyril (V), Fulgentius (VI), 67 2d hand (XI), 17 (XIV).

Insert: Liturgy S Mk., Syriac (II), Gothic, Basil, Chrysostom thrice (IV), Euthalius, Theodoret (V), P, correctors of ℵ C D (VI), E (VII), L, Damascene (VIII), F G K (IX), cursives (X-XVI).

Insert διδόμενον: Sahidic (II), Coptic, Cyprian *"quod tradetur"* (III), and so Vulgate (IV), Arm.? Euthalius (V).

Insert θρυπτόμενον D (V).

Here we have a very different case from the former. ℵ and B are not so fully sustained as before, not at all by any earlier authorities. And then we have to account for the readings διδόμενον and θρυπτόμενον. "Broken," as applied to Christ's body, is unique, and would startle the scribes, as inconsistent with S. John's statement, that the soldiers did not break the legs of Jesus on the cross, and with the scripture which he said was then fulfilled, "A bone of Him shall not be broken" (συντριβήσεται,). So they shrank from writing κλώμενον, and some substituted διδόμενον, from

S. Luke. The scribe of D chose a synonymous word, θρυπτόμενον, perhaps thought to be more suitable to a body than κλώμενον, which is usually applied to bread in the New Testament. But this word, not elsewhere found in Scripture, would never have been substituted for διδόμενον, still less interpolated; but points to κλώμενον as the true reading. And κλώμενον is a word which no scribe would ever have thought or dared to interpolate, and therefore it must have been the original word of S. Paul. And so Theodoret (V) says in two places, "given, or broken according to the apostle."

Under divine inspiration he used κλώμενον, commonly appropriated to bread, and applied it to the sacrificed body of Christ, thus identifying the sacramental bread and the sacrificed body; not as if that body were in, with, or under the bread, but was one and the same; as in the foregoing words, "This is My body;" which could not be literally, for the body was "given" later, as a ransom upon the cross (1 Tim. ii. 16), but was spiritually eaten by partakers of the sacramental bread. So the apostle himself interprets, in this same epistle (x. 16): "The bread which we break, is it not a communion (communication) of the body of Christ?"

It is worthy of special note that the Liturgy of S. Mark, derived from the second century, after the usage of liturgies, combines the words of S. Paul with those of S. Luke (nearly) and of S. Matthew: "Τοῦτό ἐστι τὸ σῶμά μου, τό ὑπὲρ ὑμῶν κλώμενον καὶ διαδιδόμενον εἰς ἄφεσιν ἁμαρτιῶν" (Sec. XVI). Shall the Church now be deprived of this precious heritage of S. Paul's inspired utterance by unappreciative critics, who have committed themselves to a certain small class of ancient documents, to the neglect of the bias of scribes, and of the strongest internal evidence?

Bishop Wordsworth has the right reading on this verse, and ably maintains it. I may be permitted to say, that in my judgment his text of the Greek Testament is, on the whole, the best I have seen, though yet imperfect.[1]

The only note called for on this verse is, *Many ancient authorities omit* Take, eat.

---

[1]The Rev. Prebendary Edward Miller, M.A., of Oxford, England., is preparing a monumental work, *A Textual Commentary on the Holy Gospels*, presenting all the accessible evidence upon every one of the disputed passages, based on the labors of Dean Burgon. The price of the first installment, Matt. i-xiv., will be 5s.; in advance to subscribers, 4s. 3d., including postage. Mr. Miller was the editor and contributor to the last edition of Scrivener's *Introduction to the Criticism of the New Testament.*

## LORD HALIFAX'S ADDRESS AT THE E. C. U.

LORD HALIFAX—who on rising to speak was the recipient of such a welcome as even he has never had before, the applause, again and again renewed, lasting several minutes—said: It is now more than sixty years ago since it pleased Almighty God to grant a great spiritual awakening to the Church of England. There were men in those days—need I mention their names?—Keble, Newman, Pusey, to whom the vision of the Catholic Church had appeared in all its beauty. They saw the Church as Her Divine Founder intended Her to be—a city not of confusion, but at unity with itself, one in her faith and doctrine, one in the main outline of her sacred rites. Morning by morning they saw the Lamb as It had been slain, offered at her Altars. They beheld her temples adorned with all that could add to the glory of the Sanctuary. They saw a clergy conscious of their spiritual claims, a people earnest in its devotion, ready for all good works. They beheld the Church once more the Church of the English people—stern and uncompromising with the great and mighty, gentle and forbearing with the poor and humble, careless as to temporal position and endowments, resolute and uncompromising in the assertion of her spiritual rights.

### SIXTY YEARS AGO.

Such was the vision vouchsafed to them. What was the actual reality? Abroad they saw a disunited Christendom, and a Church still staggering from the effects of the French Revolution. At home they saw indifference, worldliness, and ignorance triumphant in the sanctuary; the sacraments neglected and ignored, the clergy ignorant of and indifferent to their spiritual responsibilities, large classes of the population separated from the Church, the churches throughout the country in a shameful state of neglect and despair, adherence to anything like the system enshrined in the Prayer Book unknown. Instead of the Catholic Faith, they saw current a popular and uninstructed Protestantism. Instead of the Catholic Church as witnessed to by the Creeds and the consent of history, there appeared to be only a local church in possession, absolutely unlike in every outward feature all that could claim the name of Catholic. By those who professed to be her friends this Church was being used as an instrument for political purposes; by

her enemies she was being threatened with spoliation, and treated as a department of the State. The walls of Jerusalem were broken down; the vineyard, whose branches had been so strong, was burnt with fire, and destroyed; and the few who desired to stand in the old ways were a scorn and derision to them that were round about them.

### THE CALL AND THE VISION.

Such was the outlook which greeted the eyes of those who were destined to be the leaders of the Oxford Movement. But they to whom the call had come were not disobedient to the heavenly vision. It seemed to them but a small thing to give up all for God's service. They gave themselves ungrudgingly to the work. For Christ's sake they counted the world as nought, and they laid down their weapons only with their lives. I suppose the whole history of the Church records no nobler venture of faith. (Applause.)

How was it met? That the world should oppose it was little; such opposition was to be expected. But at least the authorities of the Church would understand its aims, and encourage and support its efforts. Alas, the reverse was the truth. The history of the Oxford Revival—that revival which on the admission of friend and foe alike has made the Church of England the power she is to-day, which has restored the old and covered the country with new churches, which has founded new sees in every quarter of the globe, which has been the spring of that marvellous manifestation of Church life in all its varied forms we see around us, in the domain of theology, architecture, music, art, which has restored the religious life, which has inspired such innumerable works for charitable and spiritual purposes—the revival which has done all this and much more besides, has been constantly opposed and thwarted not only by the world, but, with hardly an exception, by the rulers of the Church itself. (Applause.)

### REPRESSION AND MISREPRESENTATION.

Read the story of the attitude of the Episcopate towards the Oxford Movement in the pages of Dean Church, in Dr. Newman's *Apologia,* in Dr. Pusey's *Life.* Dr. Newman was driven from S. Mary's and the University. Among the four names that headed the attack upon him was the name of a future Archbishop of Canterbury. Dr. Pusey was suspended without trial and forbidden

to preach by the Bishop of Oxford. Mr. Keble was left in studied obscurity, and his curate refused priest's orders by the Bishop of Winchester. Everything that could be done in the way of repression, discouragement, misrepresentation, was employed to damage the movement. As it was when the movement began, so has it been for the most part since.

### A PERSECUTING EPISCOPATE.

What has been our own experience since the year 1860? We remember prosecution after prosecution sanctioned and encouraged by the ecclesiastical authorities. The episcopate requested—ordered—the clergy to give up the use of the vestments prescribed by the Book of Common Prayer. The Bishop of Manchester summoned his clergy to support his injunction to Mr. Green (applause) to discontinue the use of the vestments. Mr. Green was imprisoned in Lancaster Castle for refusing to comply. It was the same with Mr. Tooth, Mr. Dale, Mr. Enraght, and Mr. Bell Cox. They were imprisoned and driven from their livings, with the consent of the Episcopate, for ritual which is now admitted by the Bishops themselves to be enjoined by the Prayer Book and the formularies of the Church of England. Mr. Mackonochie (applause) was suspended, threatened with deprivation; S. Alban's stood a siege of ten years for the use of lights, vestments, singing the *Agnus,* the Eastward Position—all matters since declared by Archbishop Benson to be according to the mind and rules of the Church of England. Every effort was made, short of sanctioning a prosecution, by the then Bishop of London to induce Canon Liddon and the present Dean of S. Paul's to give up the Eastward Position, a ceremonial act, be it observed, in view of the explicit directions of the Prayer Book on the subject, by no means so clearly allowed as the ceremonial use of incense. I suppose to-day the majority of the Episcopate use the Eastward Position.

### A TARDY REPENTANCE.

No one who heard Archbishop Tait's speech in the House of Lords when he denounced the clergy belonging to the Society of the Holy Cross for requesting the Episcopate to make regulations about hearing confessions, can forget his language either in regard to the clergy concerned, or to the practice of confession and absolution. The Bishop of Winchester in his recent charge urges the import-

ance of a regulation of this kind upon the clergy of his diocese. Archbishop Tait, when Bishop of London, and Archbishop Thomson opposed in every way the efforts of Bishop Gray of Capetown to consecrate an orthodox Bishop in the place of Bishop Colenso in England, and succeeded in doing so. Nor was it till the last hours of his life, when it had become perfectly evident that the policy of his Episcopate, if persevered in, must lead to irreparable disaster, that Archbishop Tait was responsible for the arrangement which secured the clergy and congregation of S. Alban's in the full enjoyment of the ritual, which it had been the object of his episcopate and of the Public Worship Regulation Act to suppress.

BISHOPS AND THE MORAL LAW.

I turn from matters of ritual and doctrine to those which relate to the spiritual independence of the Church, and to the maintenance of the moral law. What Bishop can be named who has firmly asserted the rights of the Church against the Privy Council? What Bishop has attempted to vindicate the law of the Church by forbidding his clergy to celebrate marriages sanctioned by the Divorce Act but forbidden by God and His Church? Through all these weary years Bishop Hamilton of Salisbury stands out as the one conspicuous example of an English Bishop, who has had courage openly and bravely to support his clergy in the proclamation of unpopular truths before a hostile world (applause).

It is a shameful admission to have to make, but truth and justice alike insist that it should be made: In all these matters throughout the whole history of the Oxford Movement, if it had not been for the resistance of clergy and laity to the demands of members of the Episcopate, the Oxford Movement would have been strangled long ago (applause). It was the action of the present Dean of Chichester at All Saints', Clifton—boycotted for years by the Bishop of Gloucester and Bristol—it was the action of Mr. Mackonochie at S. Alban's; it was the action of Mr. Bennett at Frome; it was the action of Mr. Lowder at S. Peter's, London Docks (enthusiastic applause); of Canon Liddon and Canon Gregory at S. Paul's; of Canon Carter at Clewer; of Mr. Tooth, Mr. Green, Mr. Dale, Mr. Enraght, and Mr. Bell Cox, in refusing compliance with directions which they believed to be inconsistent with the rights and principles of the Church of England, which saved the doctrine and ritual of the Church, and perpetuated the teaching of the Oxford Movement (loud applause).

WHO ARE DISLOYAL?

Had it not been for the attitude of such clergy, does anyone suppose that the Ecclesiastical Courts Commission would have been moved for by Archbishop Tait, or the decisions of the Privy Council reversed by Archbishop Benson? It has been a battle won at great cost—the cost of appearing to disregard Episcopal authority; but I would ask those who love justice to consider in the light of the history of the past, and of present experience, against whom the charge of disregarding the authority of the Church ought really to be brought, which have been the more faithful to the teaching and authority of the Church—the Episcopate or the priests of the Church of England? Posterity may reply (applause).

I turn from the past to the present. The last acts of Archbishop Tait, the action of Archbishop Benson in the Lincoln Judgment, had done much to promote a happier relation between the Episcopate and the clergy representing the Oxford Movement. That it was so was a cause of profound thankfulness. It seemed as if the Episcopate were beginning to trust their clergy, and the clergy and laity their Bishops. It may be that some presumed upon the peace that seemed secured. It may be that some thought too much of their own people and their own parishes, and too little of the Church at large. It is never well that the advanced guard should be too far ahead of the main body. It may be that a check was desirable in the interests of the general spread of Catholic truth and practice; but it was not the action of the advanced guard that created the recent agitation (applause). Ritual was the pretext—doctrine, the Real Presence, confession, were the real objects of attack (laud applause).

THE GOT-UP AGITATION.

The agitation had been carefully prepared. *The Secret History of the Oxford Movement* was got up and paid for, as we now know, by the Church Association. The attack was led by Mr. Kensit and Sir William Harcourt. But it was not so much the Ritualists who were attacked; it was the memory and work of Mr. Keble and Dr. Pusey; it was the hope of Christian re-union. Ritual, Confession, Manuals of Devotion, garbled extracts from speeches, were made the occasion for an unscrupulous attack—in the press and in Parliament—on the "Ritualists" and on the principles re-asserted by the Oxford Movement, just as the Dreyfus

trial is being utilized at the present moment, in defiance of all justice, to attack the whole Roman Catholic body. If the Bishops had told Sir William Harcourt and Mr. Kensit to mind their own business (laughter and applause)—that in view of the present necessities of the Church, many things might be strictly legal which were inexpedient, and many things not explicitly ordered which were not only expedient, but necessary, and that they were not going to be driven into harassing any of their clergy who were doing good work by forbidding things, good in themselves, which had for many years been allowed, the agitation would have collapsed at once (laud applause). But that is exactly what, with one or two honorable exceptions, they did not do, with the result, the most unhappy result, that the confidence which had been growing up between the clergy and their Bishops is once more in danger of being destroyed.

### THE CANNON-STREET DECLARATION.

I need not remind you of the action which, in face of the agitation, the members of this Union thought it right to take. They invoked God's blessing on their action by a corporate Communion at S. Paul's, and they then solemnly declared their belief that the Church of England, as part of the Catholic Church, had obligations to the whole Church, in respect both to doctrine and practice, which could not be ignored, and their repudiation of the right of Parliament or any civil tribunals to determine the doctrine and ritual of the Church. Is there any member of the Union who asserts the contrary? By that declaration we abide (loud applause). By it we stand or fall (enthusiastic applause). We had defended Ritual not merely because all that touches the glory of God's worship can never be a matter of indifference to those who care for His honor, but because, under the circumstances of the case, the retention of the ritual in question bore external witness to the fact that the Church of England had a history, rules, and obligations older than those which dated only from the sixteenth century.

### A SENSE OF BETRAYAL.

It was in harmony with that conviction that when we were told consequent on the agitation that the accustomed use of incense—permitted as it had been by successive Bishops of London for more than forty years, and definitely allowed at the great festivals by such a man as Bishop Sumner of Winchester in 1865—and the reservation of the Blessed Sacrament—a practice, I will venture to

say without fear of serious contradiction, absolutely indispensable if the sick and dying are not in many cases to be deprived of Communion—were to be forbidden, I, for one—and it is a confession I ought to make to the Union—strongly urged the clergy concerned, if desired to do so by their Bishops, whatever objections might be urged against such a course, to defend the rights of the Church before the Archbishops at Lambeth. It seemed to me that such a hearing, however informal, might pave the way for a revival of an exercise of the spiritual authority of the Episcopate on true canonical principles. I hoped that it might help to cut the knot of that most difficult of all questions under present circumstances—the relation of the Ecclesiastical Courts to Parliament and the Crown. It was assumed—there was, indeed every reason to believe, the Archbishop of Canterbury's own words seemed to promise as much—that the matter would be heard not only by the heads of the Church, but decided on canonical principles. Judge then of the surprise and consternation, the sense of betrayal, that was caused by the statement put out by the Archbishops that the use of incense was not lawful, not because any prohibition of it was to be found in the Prayer Book, but because a clause in an Act of Parliament of more than three hundred years ago might be construed as forbidding it, and that it might be supposed that the Church of England a hundred years later had *ex post facto* accepted such Act of Parliament as determining her ceremonial law. If the Archbishop desires to know what was the impression produced on those who had been induced to appear before him by this statement, he has only to recall his own letter to Archbishop Tait, then Bishop of London, in 1861, in regard to *Essays and Reviews* (applause).

### THE OPINION.

But I am not going to criticise the opinion of the Archbishops; I prefer to leave that to others. I will only say, that if it could have been supposed that the question was intended to be decided on such grounds, no one would have argued the question at Lambeth (applause). It was obviously waste of time to do so (loud applause). Neither am I going to say what ought to be the attitude of the clergy in regard to the Archbishops' opinion. That is their business. I am free, however, to express my own mind (applause). It was as an individual layman that I addressed my recent letter to the laymen who have now for so many years trusted me with their confidence, and who had a right to know what I thought. If the

Council of the Union, if the Union as a whole, wish to give any advice to the clergy, there will be opportunities for doing so. Action committing the Union as a whole can only be determined by the President and Council or by a general meeting summoned for the purpose, and if the necessity should arise and the Union should wish to give any advice, such advice will be fully discussed and the action of the Union determined in the constitutional way. But, speaking for myself, I have no hesitation in saying that I entirely agree with Dr. Sanday (applause). With him I entirely repudiate the reasons on which the opinion is based. I am quite certain that the more those reasons are looked into the less foundation they will be seen to have. I do not, I cannot, admit the right of a Bishop to read into the Prayer Book prohibitions which admittedly it does not contain, contrary to what is confessed to be "a laudable custom of the whole Church of Christ." I refuse to accept an Act of Parliament as determining the ceremonial law of the Church of England. I am convinced that before long this opinion will have vanished to the Limbo to which opinions of Archbishop Tait and Archbishop Thomson have long since been consigned (loud applause).

A SERIOUS QUESTION.

Vestments, Lights, and the Eastward Position had all been the subjects of Episcopal and Archiepiscopal condemnation. Archbishop Benson reversed nearly all these rulings. The reasoning by which the present Archbishop endeavors to condemn the use of incense makes the use of the vestments—for adopting which Mr. Green and others were sent to prison—obligatory. Why men of the undoubted piety and consciousness of the present Archbishops should have been at the pains to discover reasons for insisting that making a good smell in church (laughter) should be substituted for the solemn offering of incense to Almighty God in the manner accustomed to be used by the Catholic Church throughout the world, and at the same time have taken no steps or any trouble to vindicate the mystery of the Virgin conception and birth of the Divine Son against the heresies of a Mr. Beeby, is a question which will some day be asked with something more than astonishment (loud applause). It will be as little understood why, if the continuity of the Church may be invoked to protect the Church's endowments, it may not also be invoked to protect her doctrine and ritual (loud applause)—on what principle you may rightly disobey your Bishop

if he orders you to discontinue the use of the vestments and the Eastward Position, but may not rightly disobey him if he desires you to discontinue the use of incense (loud applause)—why you may dispense from the undoubted law of the Church of England in regard to the indissolubility of Christian marriage, but may not dispense from doubtful interpretations of an Act of Parliament in regard to ritual—why you may appeal to supposed primitive practice and Holy Scripture as determining points of ritual, doctrine, and practice when it is convenient to do so, but may safely disregard that appeal whenever it is inconvenient to be bound by it (continued applause).

### SOME POSSIBLE CONSEQUENCES.

I think there are many things which might be said on all these subjects, but I refrain from saying them. I will assume the truth of the Archbishops' opinion, and I will ask your attention to what such an assumption involves. The changes made in the doctrine and discipline of the Church in 1559 were, so the Archbishops tell us, of such a nature that the Bishops and Convocations would not assent to them. That is to say, they were such changes as would be the case now supposing the Crown and Parliament between them decided to alter the Prayer Book in important matters against the will of the Episcopate and Convocation. Should we accept such changes? (cries of "No" and loud applause). Certainly no one who would refuse to accept such changes now can blame those who declined to accept them then. The opinion of the Archbishops goes a long way to relieve the Roman Church in England from the charge of schism, and makes it difficult to deny that those who were hung for saying Mass according to the old rite up to 1661 were acting strictly in accordance with the existing law of the Church of England.

I assert, without hesitation, that if the Church of England is really bound to-day by such an interpretation of such an Act of Parliament as that embodied in the Archbishops' opinion, there is only one thing for her to do, and that is to free herself from bonds which are incompatible with the new life which is circulating in her veins, and to secure for herself that measure of spiritual autonomy which is absolutely essential for her well-being (enthusiastic applause).

### BOUND HAND AND FOOT.

What, indeed, is the position of the Church of England under this latest addition to her burdens? She finds herself bound hand

and foot by Acts of Parliament of the reign of Elizabeth, by canons of the reign of James I., and by rubrics which have not been revised since the days of Charles II. She is imperfectly represented by a Convocation which the state authorities will not allow to be reformed, and which can do nothing without the legislative sanction of a Parliament which includes Jews, Quakers, Socinians, Presbyterians, Noncomformists of every description, agnostics and others who are hostile to the Church. She has had courts imposed upon her for the decision of questions of doctrine and discipline, by the sole authority of Parliament, without her consent. Her Bishops, Deans, Canons, and Ecclesiastical Professors are nominated by the Prime Minister, and the Church has no voice in their appointment. Every effort she makes to reform herself or supply her needs is thwarted by a powerful party in Parliament on grounds avowedly hostile to the Church's well-being. The opinion of the Archbishops is but a new band round the old bottles, bursting as they are with the revived life of the Church (applause).

### A FALSE POLICY.

Surely we should appeal to English sense and English justice, we should ask on behalf of the Church for such a measure of liberty and such opportunities for supplying her own needs as the nation has bestowed on the members of the State in regard to civil and political matters. It was the false policy of restriction and restraint which in past days lost to this country the United States of America. The policy of Sir William Harcourt and his followers, the policy of the Church Association, is identical with that of the obstructionists who in civil and political matters resisted the reform of the criminal law, Roman Catholic Emancipation, the reform bills of 1832, the repeal of the Corn laws, and every useful reform which has been won by patient and persevering effort in the last century (applause).

It is the same policy as that which now refuses to do justice to Roman Catholics in Ireland in regard to university education, and denies the rights of Christian parents in regard to education in England. The Anglican communion is not confined within the British Isles. It has spread in both worlds—in America, India, Africa, and Australia. The future of Christianity largely depends upon the Anglo-Saxon race. It is time that the Church, which more than any other has the opportunity of influencing the religion of the Anglo-Saxon peoples, should be left free to develop according

to her own needs. We have to ask that she may be trusted to govern herself, not apart from the State, but in harmony with the State, and in accordance with her own inherent principles. Let this be granted, and all may yet be well. Let this be denied, and a catastrophe is inevitable (loud applause).

### NO CAUSE CAN STAND STILL.

Sir William Harcourt's desperate anxiety to involve Parliament in a policy of ecclesiastical repression may let loose forces which he does not understand, and cannot control. No cause can stand still. To stand still is to die. Those who represent the principles of the Oxford Movement have no wish to persecute others. They believe that all that is required for the truth to win its way is a fair field and no favor, but if it is to be made clear that the Oxford Movement is not to be allowed to follow its necessary development, then those who represent that Movement will have no interest in defending the existing state of things (loud applause). The settlement arrived at in the sixteenth and seventeenth centuries, if it is to be interpreted as sanctioning and perpetuating for all time contradictory teaching within the limits of the Church of England in regard to the doctrine of the sacraments is not one which any who seriously believe in the Catholic Church will consent to support (loud applause).

The present agitation and the attitude of the Episcopate with regard to it is forcing upon us the question of the relation of the Anglican communion to the rest of the Catholic Church, to employ the Apostolic powers of the Episcopate for the purpose of giving effect to the demands of popular agitation, and to invoke them against those alone whose principles forbid the disregard of Episcopal authority is, as Dr. Newman long since pointed out, consistent with neither truth nor justice (applause). Catholic doctrine and ritual is not to be brought to the bar of what is supposed to be Anglican teaching and practice, but Anglican teaching and practice is to be judged by and harmonized with the doctrine and practice of the Catholic Church (loud applause). I believe from my heart that it is impossible to overestimate the opportunities for good opening out before the Anglican communion, not only in regard to the Anglo-Saxon race, but in regard to Christendom at large, if the Church of England will only be true to her appeal to the teaching and practice of the whole Church (loud applause).

A NEW ERA.

The world has entered upon an entirely new phase. The past will not return. It is an age of liberty, civil and political. It is the age—can we doubt it?—of Democracy. Those who hold the masses reign. The masses are held by intellect and heart. Religion must be popularized as far as principles permit; but the masses will never be won by the Church of England as she has been represented in the past (applause). The masses are sick of the negations of a dying Protestantism; they will not take their religion from Parliament. They will not listen to a Church—whether it be at home or abroad—in which spiritual interests are sacrificed to temporal considerations (loud applause). The present agitation, which, under cover of an attack upon ritual, is really aimed at the whole sacramental teaching of the Church, may be instrumental in destroying much that we have been accustomed to value. It is certainly destroying many unworthy compromises under which we have suffered too long. It may be that the confusions of the sixteenth century are about to be repeated on a still wider scale; but if it be so, let us hope in the future. The anomalies of the present situation are obvious; we need not lament because circumstances have brought about their overthrow. We need not fear what is novel, provided principles are well guarded.

THE LIBERTIES OF THE CHURCH.

As Dr. Barry, that distinguished Roman Catholic writer, in his admirable article "On the Troubles of a Catholic Democracy," in the July number of the *Contemporary Review,* has so well said:

"All the forms of a true representative system are extant within the Church . . . The Church is a society, a congregation, self-governed, elective, and free within as without, free as against Cæsar, free likewise in all her members. She must not be governed despotically, but according to the canons; not, therefore, by the pleasure of any man, were he the Pope himself, not *ex arbitrio,* but with due forms and procedures, or, to say it in English, constitutionally" (applause).

When this is recognized, when the Church is allowed again to govern herself, when, as Dr. Barry goes on to say—

"the laity of the Church have learnt, in accordance with what Catholic principle allows to them, by the exercise of their own recognized privileges, that the parish, the diocese, the Church itself, are a portion of their inheritance,"

such difficulties as the present will have been rendered impossible (applause).

Great as those difficulties are, they will prove themselves blessings in disguise if they should be the means of securing for us those liberties of which we stand so much in need.

Lord Halifax resumed his seat amidst loud and long-continued applause.—*Church Review.*

---

## BISHOP HERZOG ON FRIEDRICH'S LIFE OF DÖLLINGER.

IT WAS according to the fitness of things that Döllinger's Life should have been undertaken by Friedrich—the man who is that great teacher's greatest scholar, the sharer of Döllinger's own house and study, the historian of the Vatican Council, the editor of *Janus*. The work, of which the first volume lies before us, is a monument which redounds to the author's own honor, as well as to that of his subject, to whose fame it is reared.

Dr. Friedrich wishes that the reader should be left to form his own opinion as to how far he has succeeded in doing justice to Döllinger's personality. Although in the present volume we have only before us the description of Döllinger's youth, yet those who knew him in his later days will be able to recognize that they have already all the characteristic traits of that truly remarkable man. Nothing has been slurred over, and nothing explained away. Upon the contrary, the author has entered, with singular minuteness and accuracy, precisely into those points to which the Romanists are accustomed to appeal, when they assert that the earlier Döllinger was entirely unlike the later. But the great thing is that he takes full advantage of the abundance of authentic material which has been placed at his disposal.

"As one result of this volume, the fact is established that Döllinger never could have been properly styled either Curialist or Papalist, and never made the Jesuit doctrine and religious system his own."

So writes our author himself in the preface. All that we can do is to corroborate the correctness of this statement. As early as 1826, Döllinger, then Professor on the Faculty of Theology at Aschaffenburg, is puzzled at the thought that Lamennais could have persuaded himself to attempt the "rehabilitation"[1] of the mediæval doctrine of Papal Absolutism. He deems that an essen-

[1] Aufzuwärmen.

tial of the Catholic ideal is primitiveness and stability of doctrine.[2] A few years later he is accustomed in his lectures at the University of Munich to insist on it that the question as to what constitutes Christianity is essentially a question of history.

"What has always, from the Apostles down, been taught in the Church? What is the universal, perpetual tradition?" "A doctrine which has originated later, we may be certain, is a false one; because, if it really had belonged to Christianity, it must, all along, have been in existence."

An Œcumenical Council, according to him, is—

"a legitimate and universal convening of the Church, acquiesced in and recognized by the whole Church."

The decree emanates, not from the Pope, but from the Synod itself. The final court of appeal is an Œcumenical Council.

From the outset Döllinger drew a sharp distinction between Dogma and Theological Opinion. The Jesuits, those fruitful inventors of Theological Opinions, were never friends of his. In after days, when Döllinger would dwell upon the beginnings of his theological career, he used to mention Möhler by name, who—

"from the rubbish-heap and overgrowth of these later times had rescued a fresh and living Christianity;"

and then he would continue—

"There glowed before us as our goal a Church framed as much as possible after the pattern of the ancient one, freed from defects and abuses. We considered that the advancement of theological science must necessarily carry along with it the reform of the Church."

To this ideal Döllinger was true from the beginning to the end. That it was an ideal which was destined to lead him into irreconcilable opposition to the Papacy, it was as impossible for him to foresee in his younger days as for many others who, as much as ten years later, entered the ranks of the priesthood. The Catholic Church to him was the communion over which the Papacy ruled, and since it was all along his heartfelt desire to contribute to the honor of the Church, naturally he felt anxious to be able to justify the existing ecclesiastical arrangements. His confidence in this respect was entirely shaken, at the time of the defence that he made to Archbishop Steichele of Munich in his letter of March 1, 1887. The aged Döllinger, now under the ban of the

[2] Ursprünglichkeit und Unveränderlichkeit.

"greater papal excommunication," writes to the Archbishop, who has demanded his submission—

"I can assure you that there once was a time—in the years that followed 1836—in which I was honestly *anxious* to accept and to defend the so-called Papal System. Afterwards I perceived that the Jesuits were bending the whole of their great and rapidly-growing power towards the absolute imposition of this doctrine, and in their effort were sustained and encouraged both by Rome and by a large part of the episcopate. . . . . I saw clearly that for my own satisfaction I must submit the whole question anew to a thorough and extensive inquiry, and study it for myself from the original sources. . . . . So after many years of unintermittent labor, I had gathered a mass of material together, much more extensive and exhaustive than it is possible to find in any printed work whatsoever. I think that I have hardly passed over a single piece of testimony of any real importance. The result was the conviction that I had obtained a clear view of the records of 1500 years of history, and had attained to that state of certainty which, in the historical domain, is generally practicable. Consequently I decided to relinquish my plan of writing a history of the Papacy, seeing that the book was sure to be placed upon the Index, and, in accordance with the recent procedure, introduced under Herr von Scherr (Archbishop Steichele's predecessor), I would either have to furnish an untrue recantation or else abandon the academical career in which my whole soul was wrapped up."

This volume brings us down to the year 1837. At that time Döllinger was already a scholar with an European reputation, a recognized leader of the "Catholic Movement," which was bringing Catholicity once more to the front. His own history plays no small part in the history of the Catholic Church during the nineteenth century. The year 1870 brought the triumph of the Jesuits, "that indelible offence to the Western Church, before which our heads should be covered in grief and distress." That the victory of the Jesuits has not proved more complete, we have in the first instance to thank the great Döllinger, whom the Providence of God, from the outset, so equipped and guided that he stands out to-day in the eyes of all beholders, over against the triumphant Jesuits as conqueror. Sometimes it must seem to us as if the growth of mankind proceeds by slow degrees. Döllinger's life may serve as an instance to the contrary. He was born Feb. 28, 1799, and received at his baptism the name of his grandfather and godparent, John Joseph Ignatius, who was at that time still living. This man was just beginning the practice of medicine, in 1749, when the medical faculty at Würzburg gave an affirmative

reply to the question of the Jesuits whether such a thing exists as sorcery or witchcraft, and so aided in the burning of the witch, Mary Renata Singerin. The Jesuits, in the meantime, have not changed in the least, but during the life of the three famous professors—grandfather, father, and son—mankind has made a tolerably large step in advance. Thus there is an interest in the backward glance that Friedrich has taken, over the history of Döllinger's family. We await eagerly the publication of the two following volumes, which should take place in the course of 1899.

But in the meanwhile we must offer to Friedrich our grateful recognition for the monumental work he has produced to the honor of Döllinger's memory. Döllinger departed with the consolatory thought—

"Not one of my friends has deserted me. Not a man whose good opinion I valued has withdrawn his support from me. Rather the number of my friends and well-wishers has been steadily increasing, and our spiritual bonds growing closer."

So shall it continue to be in the future. To that end not the least contribution is Friedrich's *magnum opus, Ignatius von Döllinger.—Translated and Condensed for* The Church Eclectic, *from The Revue Internationale de Théologie.*

---

## A RUSSIAN OPINION OF ANGLICAN ORDERS.[1]

WE are indebted to Mr. Birkbeck and the Church Historical Society for the translation of a very important examination of the Roman condemnation of Anglican orders, made by Professor A. Bulgakoff, professor of ecclesiastical history in the Ecclesiastical Academy at Kieff. The controversy concerning Anglican orders, and indeed everything concerning the English Church, has aroused considerable interest lately in Russia, owing to the reception first of all of copies of the English Archbishops' *Responsio* and then of Cardinal Vaughan's *Vindication;* the latter being accompanied by a covering letter, now published for the first time, in which the Cardinal claims the sympathy of the Russian Church:

"We send it the more readily," he writes, "because it is our consolation to know you are as solicitous as we are in guarding not

[1]The Church Historical Society. LV. *The Question of Anglican Orders,* in respect to a "Vindication" of the Papal decision, which was drawn up by the English Roman Catholic Bishops at the end of 1897. By A. Bulgakoff, Professor of Ecclesiastical History in the University Academy at Kieff. Translated by W. J. Birkbeck, M.A., F.S.A. London: S.P.C.K. 1899.

only the Apostolic Succession of Orders, but also the Catholic doctrines of the Priesthood, of Transubstantiation, of the Real Presence, and of the Sacrifice of the Mass; so that you are in a position to appreciate with clearness and accuracy the force of arguments based on the right understanding of these doctrines."

Professor Bulgakoff says that there are two questions involved, the first he calls "historico-canonical"—

"Does the present Anglican hierarchy possess an immediate connection with the Apostolic hierarchy? Or, in other words, Has a laying-on of hands of uninterrupted Apostolical succession been preserved in it?"

The second question is the dogmatic question:

"Does the Anglican hierarchy of the present day possess those indispensable properties and qualities, without which the existence of the hierarchy according to the mind of its Divine Founder is an impossibility?"

The reason, according to Professor Bulgakoff, which made the *Vindication* necessary is that—

"In the Pope's decision there were found to be no small number of historico-canonical and liturgical blunders; so that there seemed some danger that the Pope's Bull might lose its significance even in the eyes of the Roman Catholics, and instead of benefitting them might do them injury."

We may pass over the long analysis which Professor Bulgakoff gives of the contents of the *Vindication* for the benefit of his readers, and record some of his conclusions. It is needless to say that the claims which the Roman hierarchy make that the Pope should be the supreme authority in such matters, and that such an authority is necessary for the wellbeing of the Church, do not please him; nor even on the question of minor importance—the consistency of the Roman Church in its decisions concerning Anglican orders—is he any better satisfied. But it is on the main question that his judgment is most trenchant:

"As the *Answer* of the Anglican Archbishops points out, in the Church of Christ—so far as the records of its past life are known to us—there both have been and still are various forms of ordination. . . . . From the *formal* point of view the *Answer* of the Archbishops is irresistible."

For this reason the writers of the *Vindication,* as Professor Bulgakoff points out, had found it necessary to put the question in another way. They had said that the ordinal was defective,

because it had not what was essential to a true Catholic theory of the orders. This Professor Bulgakoff cannot accept for a moment:

"If the Anglican Order of Ordination of a priest and of a Bishop presents a whole list of references concerning the priesthood and the office of a Bishop, then why argue that these orders are excluded from it? Even the Ordinal of 1550, for which the Pope levels his chief attacks upon the Anglican Reformers, is, as it seems to us, entirely irreproachable in this respect."

A long proof of this from the words of the Ordinal is then given, and the conclusion is then arrived at—

"From these extracts alone, taken from the first, in point of time, of the Anglican Orders, one can see sufficiently well that its compilers (*a*) distinguished the ministry of a priest and of a deacon from the ministry of a bishop; (*b*) that to the ministry of a priest they gave the name 'the Holy Office of the Priesthood,' agreeably with the most ancient use of this word; (*c*) that to the duties of the ministry of a priest, amongst others, they referred the administration of the Holy Sacraments of God and the preaching of the Word of God; (*d*) that they compared the Episcopate to the Apostolate, and consequently saw in the latter the source of the hierarchy in succession from them; (*e*) that they regarded God the Father Almighty, through the Holy Ghost, as the First Source of the hierarchy. What they understood by these terms is quite another matter."

On all these points Professor Bulgakoff is as clear and definite as any member of our own Church would be—

"In respect to the unbroken handing on of grace (through the Roman Church from the Apostles) in Anglican ordinations there cannot now be a doubt."

But he goes further still. The *Vindication* had claimed that Anglican orders were invalid because the Anglican doctrine of the Sacrament was insufficient. Here, again, the argument is stated to be entirely wrong, according to principles universally admitted in the Roman Church. If they are to be consistent with themselves they must hold—

"That the validity of Orders does not depend upon the validity of the Sacrament of the Eucharist, but, on the contrary, that upon the validity of the grace living in the minister, and given him by means of the laying-on of the hands of the presbytery (1 Tim. iv. 14), depends the possibility of affording valid, and not merely sham, Sacraments."

He then goes on in a passage which seems to us very important:

"The authors of the *Vindication* leave this fact entirely out of sight, and the reproach contained in the Anglican Archbishops' reply is a perfectly just one. To tell the truth, the *Vindication* of the Bull is not a vindication in the proper sense of the word; it is a fresh objection brought against Anglicanism by the Roman Catholics. . . . . For this reason we admit its very great importance as being one of those official documents from the Roman Catholic side which, together with Leo XIII.'s Bull, put an end, in a sense favorable for the Anglicans, to the historico-canonical side of the question of the validity of Anglican orders."

Here we will pause for a moment, as we have finished one side of the questions at issue. Professor Bulgakoff's conclusion is that in the definite questions of the historical and canonical character of the English orders, the case has been made out quite clearly and definitely—that the English Archbishops are right, and that the Roman hierarchy are wrong. Further than that, he is acute enough to see that on this point the actual form of the *Vindication* is really a confession of defeat on the main question. Not that the argument of it is in his opinion valueless. He considers, indeed, that from a certain point of view it has great weight. But it has nothing to do with the point at issue. Cardinal Vaughan has not answered the Archbishops because he could not. He has clearly and ingeniously turned the point in a way quite convincing to those who wish to be convinced, and quite irrelevant to historical scholars. The English Church claims that according to the ordinary historical rules that have usually been applied to such questions its orders are valid. The Roman Church replies, your doctrine is not the same as ours. The English Church replies, *that* we acknowledge clearly, but it is not the point at issue. Professor Bulgakoff argues that the English contention is correct.

But we now come to the second question. How far, from a Russian point of view, is the teaching of the English Church inadequate? Is it of such a character as to invalidate English orders? Here the Russian and Roman standpoints are different. The Roman Church has recognized the orders of those who are heretical on the doctrine of the Incarnation itself, and, therefore, they cannot definitely say that our orders are invalid because we are heretical. That is the reason for the ingenious form in which the argument has been put by Cardinal Vaughan. But the Russian Church does consider that heresy makes orders invalid, although it is a little difficult to arrive precisely at the exact opinions of either the Eastern Church generally or of Professor Bulgakoff. We are not

certain that we quite understand him; but at any rate we will allow him to speak for himself.

In the first place, we must remember that our errors (from the Russian point of view) are not only Protestant but also Roman. Anglicanism must purge itself—

"Not only of its Protestant errors, but also from those many mediæval novelties which have separated the English people from their mother, the primitive Catholic Church of the first nine centuries of her history."

Some of the worst of our errors we share with the Roman Church, and therefore we may reasonably ask whether our orders may not be as valid as theirs. Sometimes the question is spoken of as one of reunion. So we read:

"But for the solution of the question of the reuniting Anglicanism with one of those Churches which have an uninterrupted hierarchical succession from the Apostles, it is indispensable to solve the question as to what degree of heresy the doctrine of the Anglicans has reached, and in particular their doctrine concerning the Sacraments, in which, of course, is included their teaching concerning the Sacrament of Orders."

Here, of course, we should admit the absolute reasonableness of the statement. *Reunion* is clearly impossible without a mutual recognition of orthodoxy. But when we are told that a negative solution of the question whether our doctrinal teaching is correct would be a death-warrant upon Anglicanism itself, and would reduce it to the level of a Protestant sect, we find a situation full of difficulty. This is clear by the hope expressed that our doctrine would become purged of its errors, and the suggestion made—it is not expressly stated—that if our doctrine becomes purer our orders may become valid, a curious position from our point of view.

Professor Bulgakoff finally concludes:

"*If the Church of Christ is a community instituted by our Lord Jesus Christ, of men believing in Him, united among themselves by the unity of the faith, the unity of the hierarchy, and the unity of the sacraments,* then in order that the Anglicans may be reunited with the true Church of Christ, it is indispensable that they should restore their unity with her in the faith and in the sacraments. And if the teaching of the present Anglican Episcopate upon the Sacrament of Orders turns out to agree with the

teaching of the ancient universal Church, this will be a clear proof that Anglicanism has not merely preserved the Apostolical succession in an outward manner, but that it has not changed the essential nature of that ministry which is indispensable for the Church according to the mind of her divine Founder and Head."

English orders can be pronounced valid if the Church has a "glimmering of the light of grace."

It is not our business to criticise these theories. We only wish to point out the distinction between Eastern and Western theories. The West admits heretical orders, and that was the reason why the Roman Church had to argue as it did in condemning English orders. The Russian Church considers heresy, or even schism, may make orders invalid, but somehow or other can soften down this harsh judgment. We cannot pursue the question further, but it seems to us, as we have suggested, that the conditions of reunion are confused in the minds of the Russian critics with the question of the validity of orders. Our appeal to the Roman as to the Russian Church was, investigate our orders. If you do so fairly, you will see that on every ground which history can recognize, they are valid. When you have recognized that we can then approach one another on the dividing questions of faith without bitterness or ill feeling. You will have made a step towards reunion. Until you have done that, almost all argument and discussion will be futile. We ask you to do it, not because we have any doubts ourselves, but for the sake of a larger and broader future. The Roman Church has failed to accept what was offered it by members of our Church. We believe that the day will come when she will regret that she has added to her traditional burden of bad history. Some theologians of the Russian Church accept our position: if that Church as a whole would do so, the conditions would then be created which would make discussion on doctrinal points a wise and practical proceeding. Until that happens little can be done. We cannot seriously discuss reunion with those who do not recognize that we are a Church.—[A. C. Headlam, in *The Guardian.*

## AUTHORITY AND ARCHÆOLOGY.

### With Relation to the Old Testament.

*Authority and Archæology Sacred and Profane. Essays on the Relation of Monuments to Biblical and Classical Literature.* Edited by David G. Hogarth, Fellow of Magdalen College, Oxford, and Director of the British School at Athens. (London, 1899.)

WE welcome the appearance of this volume because, whatever reasons we may have for differing from some of its conclusions, it brings our knowledge of what has been done recently in the matter of excavation and other archæological discoveries up to date. It is a book of great importance, whether we look at the qualifications of the essayists, or the range of inquiry proposed, or the general results of the comparison made between monumental and literary evidence. Professor Driver of Oxford stands in the first rank of Hebrew scholars, and whatever he writes respecting the Old Testament deserves attention, and he has made the archæological study of the Bible in a special way his own. Mr. Francis Ll. Griffith, Mr. D. G. Hogarth, Professor Ernest A. Gardner, and Mr. F. Haverfield are conspicuous in archæological researches, and Mr. A. C. Headlam is an authority upon all matters concerned with the beginnings of the Christian Church. Such a body of scholars must command respectful attention. And their information has been brought up to the present time, much of it being derived at first hand,[1] and the references show that the most recent literature has been consulted. The range of inquiry has been necessarily limited—

"to the geographical area from which the culture of Christian Europe has directly sprung, namely, that debatable land of the Near East" (p. v.);

but it is sufficiently wide as it is, including Palestine, Egypt, Babylonia, Asia Minor, Greece, and Italy, besides other lesser fields of discovery. The writers act independently, the editor being responsible only for a prefatory chapter and his own essay; and this is in itself a gain, because here and there we are able to correct, or at least modify, a conclusion which has been drawn by one or other from his own sphere of investigation, without regard to a wider experience; and, on the whole, the attitude of the writers, though

[1] We notice a reference to the *Expository Times* of March, 1899 (p. 44, note 2), and to "the most recent excavation (March, 1899)," in the editor's note on p. 184.

writing in the interests of archæology, is fair-minded towards what is called "Authority." . . . . . .

The importance and interest of the book are further enhanced by the tone of the several writers. The tendency is upon the whole conservative, moderate, and to some extent constructive. It has encouraged us to look forward hopefully to the discoveries of the next twenty years. Archæology has been shown to be confirmatory of literary evidence; even in prehistoric times the results of excavation and comparative archæology have not been as revolutionary as might have been expected, or as once was thought. Herodotus is found to be less contemptible than he was a little while since. Homer is found to contain the coloring proper to his age. Even "legend" has an element of truth. The following extracts will, we believe, justify what has been said, viz.:

(1) "The list of Manetho," writes Mr. Griffith, "contains sundry mistakes, and the names in it are often strangely deformed; yet on the whole it is confirmed by the monuments and by ancient lists drawn up in the time of the XIXth Dynasty. The kings, down to the conquest of Alexander, are arranged in thirty dynasties, the XXVIth Dynasty being headed by Psammetichus; and Egyptology has accepted his arrangement as a reasonable working basis" (p. 164; cp. also p. 169).

(2) "The names and succession of the kings of the XXVIth Dynasty are accurately given by Herodotus, as well as those of the Persian invaders and rulers . . . who appear in one part or another of the nine books. Manetho's list confirms Herodotus" (p. 177).

(3) "Greek legend," writes Mr. Hogarth, "which, as a living authority has declared, is not in the light of archæological discovery 'lightly to be set aside,' is strongly reminiscent of some great southward movement of men of the north not long before the opening of the Hellenic period" (pp. 242, 243). And again: "To turn to archæological discovery—while that supports strongly the tradition that at the opening of the first millennial period B. C. some incursion of half-civilized but not wholly alien peoples eclipsed for a time a high precedent culture in the Peloponnesus" etc. (pp.243-4).

(4) "The revelation of the prehistoric age of Greece," writes Professor Gardner, "is perhaps the most remarkable of all the recent results of archæology; but the exact relation of the prehistoric to the historic, of Mycenæ to Corinth and Athens, offers a problem which still awaits its final solution. . . . The Homeric poems stand in the gap; it cannot be doubted that they preserve, on the one hand, many traditions of the glory of Mycenæ, nor that they show, on the other hand, many indications of a new order of things. Chief among these is the prominence of the Phœnicians, both as

makers of the finest works of decorative handicraft and as the chief traders and seafarers" (pp. 267-8).

(5) "In these and other results," writes Mr. Haverfield, "which archæological research has gained in its inquiries into early Italy, one feature perhaps deserves notice. The results confirm strongly certain of the legends which the ancients themselves told about Italian origins, and in particular about the origins of peoples" (pp. 306-7).

[The whole paragraph respecting the confirmation of "legends," by which are meant the traditions preserved in classical writers, is well worth considering.]

(6) "Its tendency," writes Mr. Headlam, in respect of the evidence of archæology, "is constructive, and not destructive. It supports, on the whole, the literary evidence" (p. 422).

And elsewhere he writes: It—

"certainly forbids us to adopt the attitude assumed by many critics that a statement in the New Testament must be wrong unless it can be proved to be right" (p. 360).

[This refers to the corroboration of S. Luke's accuracy as a historian in the matter of "the first enrolment" under Quirinius, but it is meant to bear a much wider application, and we think it to be equally true of a statement in the Old Testament.]

We have reserved judgment in respect of Dr. Driver's essay because we do not feel that his position is identical with that of the other writers. We think that his tone is less conciliatory and more controversial than theirs. He writes, as we believe, with a strong bias against the traditional view of the Old Testament, and he has done his case no good by it. A more calm and judicial tone would have been preferable, because what is really due to conviction and earnestness is likely to be taken for prejudice. The same kind of tone was apparent also in a former controversy with Professor Sayce,[2] and in a more recent controversy with Prof. Margoliouth.[3] We regret this *animus* in such matters as the truth of the Old Testament, where calm and sober criticism has much more weight. We allude, of course, to the attitude of Professor Driver towards Professor Hommel and Professor Sayce (pp. 145, 146, 149, 150). No doubt Professor Driver had to put his case strongly, viz.: that archæological discovery supports more than goes against the results of the so-called "Higher Criticism"; but we think that much of

[2] *Guardian*, March, April, May, 1896.
[3] *Ibid.* July, 1899.

what he has written is discounted by the principles laid down by his fellow-essayists, especially by Mr. Hogarth, Mr. Griffith, and Mr. Headlam. We feel that Dr. Driver is constantly running into that mistake against which Mr. Headlam has warned us, viz.: "that a statement . . . . . must be wrong unless it can be proved to be right" (p. 360);

and it is just here that we differ from those who press the argument from archæology as strongly as Dr. Driver does; we are content to regard our authorities as "innocent" and trustworthy until they have been proved to be "guilty" or false. Our English principle is preferable to that of other countries in all kinds of evidence equally with that of the law court. For estimating the tone of these essays one could not do better than, after reading Mr. Hogarth's preface, which is remarkably conservative, to go directly from Dr. Driver's three chapters to those of Mr. Headlam; and at once we feel ourselves to have passed from a storm-tossed sea into the stillness of a harbor. The difference of subject may account for the change, but we should prefer a more judicial tone (which is generally characteristic of these essays) to the apparent animus of the Hebrew Professor. . . . . .

Before we proceed to consider the contents of the several essays it may be useful if we say something about the two subjects which together form the title of this volume, viz.: (I.) Authority and (II.) Archæology.

(I.) By "Authority" it is intended to cover all the literary evidence which can be adduced for the illustration of the history of the several peoples, and with it must be classed a great deal which is called "tradition" or "legend," because in some of these essays, *e.g.* those of Professor Gardner and Mr. Haverfield, no particular authors are subjected to the test of archæological evidence, but there is an appeal to the constant beliefs of the peoples which have been embodied in their literature. The term "Authority" is therefore employed somewhat loosely, and, as we have already pointed out, it means to us something very different when applied to the Bible from what it connotes when applied to classical authors, traditions and legends. It might have been better if some such term as "history," or "written documents," had been used, for fear that the Pentateuch should be put on a level with "Prehistoric Greece," or the beginnings of Christianity treated like Italian "legend." We do not say that the essayists have so treated "authority," but the collocation of these subjects might easily lend itself to such a view

in the minds of less conscientious scholars. Of course, "authority" means very different things in the case of Hebrew, Classical, and Christian literature. In Hebrew it can mean only the writings of the Old Testament, and even here the question of "authority" is considerably modified when the Biblical theory is made to give place to the hypotheses of the New Criticism. It makes all the difference to the credit and value of the Pentateuch whether it be regarded as written from contemporary knowledge or made up in later times out of documents, some earlier and some later. In the one case its authority is absolute; it is what it professes to be, and embodies the carefully preserved traditions of a great people which had from the first realized its theocratic position; in the other case its importance is only relative, being an attempt to make history in order to explain how the nation came to be what it is, and to account for certain existing habits and customs. To our mind the authority of the whole Hebrew Scriptures is seriously impaired if the results of modern criticism are accepted. For to take but one example, viz.: in respect of the "Priestly Code":

"we are required to believe that the spiritual teaching of the prophets preceded the ritual teaching of the law"; "that prophet and psalmist come first, and the Levitical sacrifice afterwards"; "we are asked also to believe that the Temple preceded the Tabernacle."[4]

The very background of the prophetical teaching is taken from us, and instead of history we have "myth." Under such conditions it is scarcely worth while to test the Pentateuch by archæology: it would be better to put it aside altogether as unhistorical. It has always seemed strange to us that the modern critics, after treating the Pentateuch as they have, should employ it as "authority" for the history of Israel; it seems to us like arguing in a circle, first to disparage its value, and then to make use of it. Our own position is that the Pentateuch, equally with the historical books and the prophetical writings, is historical—that is, based upon well-preserved traditions, written documents, and contemporary knowledge, and composed in the age to which it professes to belong. In that case it is a real background to Israel's history, and an authority beyond question, and we do not fear for it the test of archæological discovery. Classical authority has quite another position. We are dependent upon late Greek writers for our historical knowledge

[4]Dean Payne Smith's "The Mosaic Authorship and Credibility of the Pentateuch," *Present Day Tracts*, No. 15, pp. 59-61 (R. T. S., London).

of ancient Egypt, Babylon, and Assyria; and Herodotus, who is our chief authority, has many shortcomings. We are told that he lacked the power of observation, was a retailer of gossip, knew nothing of Egypt above Memphis, never went south of the Faiyûm; but at the same time he was generally accurate on customs, though at fault concerning religion; and yet he serves as a guide to the investigator (pp. 186-94). Mr. Hogarth is more tender than Mr. Griffith with the credit of Herodotus:

"Depreciation is often in the mouth of the professed student of the Lesser Archæology. 'An inch of potsherd is worth all Herodotus.' Why should the professed archæologist compare these at all—he whose science deals with the potsherd, but not with Herodotus, except as illustrated by or illustrating potsherds? It is rather for him to compare to whose end the end of Archæology is always relative: Herodotus will have all due honor from the historian" (pp. viii., ix.).

It is allowed also by Mr. Griffith that in the later history Herodotus is accurate (p. 178). It is unnecessary to consider the value of Diodorus and the later writers referred to in these essays, and the value of Manetho's lists has already been mentioned (cp. p. 164). Mr. Hogarth has much to say that is interesting in regard to the Homeric Epics; they are—

"a memorial of the passing away of the greatness of Mycenæ"—"possibly an early product of the Ionian 'after-glow,'" presenting "a striking series of coincidences between the Homeric and the late bronze-age civilization."

"Homer sings of the beginning of the age of iron; but the word 'bronze' is still in use" (pp. 245-6).

There are, however, serious divergences between the Homeric Epics and the "Mycenæan" age (pp. 247-50), and yet the conclusion arrived at is:

"So we find that there is no sudden and violent breach between Mycenæan and Homeric civilization, just as the later Hellenes felt there was no sudden and violent breach between the Homeric world and their own. The spade gives corroborative evidence" (p. 250).

The effect of this is to make the Homeric poems a real and trustworthy authority for the age to which they belong—that is, an age of transition from the "Mycenæan" civilization to the later Hellenic culture. As we have said above, Professor Gardner and Mr. Haverfield do not deal with the credit or defects of any particular "authority," but they have dealt with Greece and Rome in

their own way, and therefore we need not ask what "authority" means to them. But with Christian times we come back to that kind of authority which we had for the Hebrew literature, viz.: writings which profess to belong to the age of which they are the record, and after the Apostolic age those writings which recount the beginnings of the Christian Church. Mr. Headlam does not think it likely that we shall get—

"any fresh information about our Lord's life and words," but "we may gain a large amount of material for re-constructing the history, the traditions and the knowledge of the second century" (p. 346).

He reminds us, too, that—

"Eusebius had no sources of information at all authentic concerning the first century which we do not possess, nor can we hope to find anything that he had not" (p. 347).

His three chapters are taken up (1) with points by which the records of the New Testament can be tested, especially the accuracy of S. Luke both in the Gospel and the Acts; and (2) with establishing the credibility of the early Church writers in regard to ecclesiastical organization, doctrine and practice. The skilful use that he has made of Phrygian inscriptions for the illustration of the second century of the Christian Church, and of the Catacombs for the elucidation of the early history of the Roman Church, has convinced us that our accepted authorities for the first ages of the Gospel are not likely to suffer damage by any modern discoveries. In regard to Gospel times the tendency of archæology is "constructive, and not destructive" (p. 422). We may trust our "authority"; we may assume it to be right until proved to be faulty (p. 360).

(II.) We turn now to Archæology, and at once we welcome Mr. Hogarth's prefatory essay at defining for us the limits of the study as it is dealt with in this volume. He says that "nowadays" the term has "three connotations," viz.: (1) "the propædeutic training of the æsthetic faculty by the study of style in antique art," but with that we are not concerned here; (2) "the science of all the human past" (Sir Charles Newton), or "the Greater Archæology"; and (3) "the study of *material* documents"; *"the science of the treatment of the material remains of the human past,"* or "the Lesser Archæology"; and it is of this third kind that we have to think in this volume. This "Lesser Archæology," he says, is "a

science of first-rate importance to the end of history" (pp. vi, vii, viii, ix). Mr. Hogarth has many warnings to offer in regard to this study, which may serve to modify those hasty conclusions which have been drawn from archæoolgy to the disparagement of written documents. For example, he says:

"The material documents of antiquity are often colored by a subjectivity that will mislead — those inscriptions of kings and cities that were expressly intended to deceive contemporaries and posterity; those even not so intended, which may as easily deceive us, not knowing from other evidence the circumstances of their erection" (p. ix).

Again—

"It [Lesser Archæology] suffers from the impossibility of verifying many of its hypotheses, especially in dealing with periods before written history, which are at once its opportunity and its occasion of falling" (p. x).

We are reminded here of a warning about the danger of trusting "Egyptian materials" too implicitly, given by Mr. Griffith (p. 176), and one about the "speculative element" in archæology, given by Mr. Headlam (p. 392). And we cannot refrain from quoting what Mr. Hogarth says of the relation of this "Lesser Archæology" to history; for it is admirable:

"But the continual reference to literary documents, which will be noted in the essays that follow, is designed to keep in view the great fact that Archæology, understood thus as the science of the treatment of the material documents of the human past, is concerned with only one, and (if comparison need be instituted) not the most important, class of documents from which the life of past society is to be reconstituted. If all the material documents of antiquity had vanished off the earth, we could still construct a living and just, though imperfect, picture of antiquity. But were it, on the other hand, literature that had perished utterly, while the material remains of all past civilization survived everywhere in soils as fecund and as preservative as the sands of Egypt, nothing of that picture could be drawn beyond the most nebulous outline. As things stand at this day, material monuments take a place, important or unimportant, in the historian's construction of the past according as they can be interpreted well or ill by comparison of the monuments of letters" (pp. xiii-xiv).

All the essayists are careful to do honor to those pioneers and founders by whose patience, energy, and heroic studies archæology has made such strides during the present century. It is a pleasure to read what they have written concerning Sir Henry Rawlinson,

Dr. Schliemann, Theodor Mommsen, Layard, Grotefend, and others, and we welcome their full appreciation of Professors Sayce, Flinders Petrie, Ramsay, and Mr. A. Evans in our own day. Mr. Griffith (pp. 155-60), Mr. Hogarth (pp. 220-6), and Mr. Haverfield (pp. 309-13) may be cited as doing justice to those who have gone before; and the remarkable testimony, which comes out in these pages, to the forward position of English workers in all these fields of study is a cause for great happiness:

"British scholarship may well be proud of the part it has taken in the decipherment of cuneiform" (Mr. Griffith, pp. 159-60).

"We may congratulate ourselves that in this department at least [the recovery of lost works, such as Aristotle's *Constitution of Athens*] the chief prizes have fallen to England; while in the application of the data acquired from inscriptions, from historical and topographical research, and from the many kindred studies that form the equipment of the geographical traveller, English scholars, from Leake to Ramsay, have held a foremost position" (Professor Gardner, p. 291).

We have already said something about the purpose of archæological study, but again referring to Mr. Hogarth (pp. vi-vii) we may learn that "the seeking, examining, and ordering of all the documents of the human past" is the work proper to the archæologist, while it is the work of the historian to "reconstitute the picture" of the past, and "to apply the result to the life of man in the present and future." Mr. Headlam also has some remarks upon the value of archæology which deserve attention:

"Archæology brings us new material; but it also helps in the development of a new method. It teaches us to study the books of the New Testament and the writers of the early Church from the point of view of history. A mind trained in an archæological method will be trained to interpret a book historically, and not to use it controversially without regard to the circumstances under which it was written or the meaning that the author intended to convey" (pp. 361-2).

Professor Driver, too, has shown the general result of archæology upon the history of Israel, viz.:

"to take the Hebrews out of the isolated position which, as a nation, they seemed previously to hold, and to demonstrate their affinities with, and often their dependence upon, the civilizations by which they were surrounded" (pp. 6, 7).

"There are many representations and statements in the Old Testament which only appear in their proper perspective when viewed in the light thrown upon them by archæology" (p. 8).

But we think that Mr. Haverfield has a much truer view of the functions of archæology than Professor Driver; for while the Professor throws contempt upon some attempts to rehabilitate the patriarchal age, such as have been made by Professor Sayce and Mr. Tomkins (p. 149), his fellow-essayist has shown that the value of archæology is "educational, not historical."

"The amphitheatres of Thydrus or Pola are not more instructive to the historian than a dozen less perfect—Varhely, Buda Pest, Carnuntum, and so forth. Their proper function is to convince the beholder of the reality of ancient life, quite as much as to increase his knowledge of it. An ancient model of an ancient building is better than a modern model, for it is more accurately vivid; but the material question is the vividness, and not the accuracy" (p. 331).

Surely, upon these principles Professor Sayce, who believes in the historical position of Abraham (which, apparently, Professor Driver does not), is quite justified in attempting to give to the age of Abraham and the other patriarchs the proper coloring and surroundings, as they can be ascertained from material monuments; for this is to make history "accurately vivid," instead of rejecting everything for which there is no positive confirmation from the monuments. Such a position (which, if we mistake not, is Professor Driver's, but not that of the other essayists in this volume) is to try to make archæology do more than its proper function of illustrating history. It is to make "authority" dependent upon, not co-ordinate to, "archæology"; and that, as we have tried to show, is not the general tendency of this volume.

We may now turn to a more detailed consideration of Parts I. and III. of this book; for in a review of this kind the theological position is necessarily the most important, and we are bound to ask ourselves whether we feel that the Old and New Testaments have suffered any damage by the tests to which they have been put by the essayists. Our line of argument hitherto has been (1) that, on the whole, archæology is confirmatory, not subversive, of the traditional position; (2) that archæology is intended to be supplementary to and illustrative of history; (3) that our authorities are to be trusted unless they can be proved to be wrong; and (4) that the discoveries of archæology are not necessarily to be regarded as infallible, both because of a certain "subjectivity" underlying some of them (p. ix), and because we have evidence of "restorations" at

certain periods (p. 176), which make us suspicious of hasty conclusions. Our feeling is that while Professor Driver has made a strong effort in these essays to prove that archæological researches tell in favor of rather than against the conclusions of the higher criticism, yet he has not succeeded in destroying the historic position of the Pentateuch, nor has he convinced us that we are to give up our confidence in the books of Daniel and Chronicles. In other respects Professor Driver has stated the evidence of the monuments clearly and fairly, and he has taken great pains to illustrate words and names, customs and places. Our disagreement with him is due much more to his tone and attitude towards those from whom he differs, and his assumption of the late date of the Pentateuch, than to any use that he has made of the inscriptions. We do not hold a brief for Professor Sayce, who is made the scapegoat of those who take the traditional view—for we think that Professor Sayce sometimes gives our case away, while he professes to uphold it—but we should have preferred the absence of any controversial tone from Professor Driver's essay. The change, to which we have already alluded, that we experience when we reach the smoother waters of the Gospel age is most refreshing. Mr. Headlam delights us, and we feel that we can trust our Christian tradition. We propose therefore to take some examples drawn from Parts I. and III. in order to test, if we can, the conclusions which have been drawn respecting them. In the Hebrew Scriptures we shall take (1) the story of Creation; (2) the history of Joseph; (3) the case of Manasseh; (4) the capture of Babylon. In the Christian writings we may examine what Mr. Headlam has to teach respecting (1) the accuracy of S. Luke as a historian; (2) the Church in Phrygia during the second century; (3) the teaching of the Primitive Church. After this we shall be able to draw some lessons for our own consolation.

(1) The cosmogony of Genesis i-ii. 4 has been for many years (since the discoveries of Mr. George Smith in 1872-1876) compared with the creation-tablets of Chaldæa, and it has often been inferred that the writer of Genesis drew his knowledge from these sources; but, at any rate, it has been said that—

"the Biblical cosmogony is, in its main outline, derived from Babylonia" (p. 15).

Professor Driver is careful to point out that the texts of these inscriptions are of two different dates and languages. There are both a Sumerian text—belonging, it may be, to 4000 B. C.—and a

Semitic text, which Professor Sayce dates about 700 B. C.; and "these texts show that different representations of the course of creation were current in Babylonia" (p. 14).

The only question that arises is, At what period did the writer of Genesis obtain his knowledge? Professor Driver admits that—

"these elements were not derived directly from any known Babylonian source" (p. 15), but that "the Babylonian myth must have been for long years transplanted into Israel" (pp. 15, 16);

and he presents us with three views: (1) the traditional, viz., that it came with Abraham from Ur of the Chaldees; (ii) the critical, viz., in the time of Ahaz, when intercourse between Judah and Assyria was renewed; and (iii) the view which has been based upon the evidence of the Tel-el-Amarna tablets, and advocated by Professor Sayce and others, that this knowledge of Babylonian lore was due to the long influence of Babylon upon Canaan, and that the Israelites gained it upon taking possession of the land. We have said above that we hold no brief for Professor Sayce, and we cannot see that anything is gained by this position; it is as much a conjecture as the modern critical view which takes the eighth century B. C. for the composition of certain parts of the Pentateuch. Professor Driver does not condescend to discuss the traditional view, simple and logical as it is, because he regards the "early narratives of Genesis" as "not historical," but "analogous to allegory and parable" (p. 35); and he takes the view of the higher critics as pretty well assured. We have two remarks to make about these creation-tablets of Babylonia, and we shall use the words of other writers:

(i) "Babylonian mythology from its nature passed through various stages of development and corruption in the course of generations. It has come down to us in a comparatively late stage, largely from Assyrian tablets belonging to the reign of Assurbanipal (Sardanapalus) of the seventh century B. C."[5] "Even in the Babylonian legend of creation, we still find traces of this grand conception [the One God] in the statement that there was a time when the gods had not been called into being. The discovery of these Chaldean legends seems decisive as to the fact that the author must have had Chaldean materials before him, and apparently at a time when they were not debased and degraded by the introduction of the puerile polytheism which now forms so large a portion of their contents."[6]

---

[5] Rev. F. Watson's *The Book Genesis a True History*, p. 62 and note. (S. P. C. K., 1892.)

[6] Dean Payne Smith's "The Mosaic Authorship of the Pentateuch," *Present Day Tracts*, No. 15, pp. 17, 25. (R. T .S.)

Our contention is that here we have an example of that kind of "restoration" in the seventh century B. C. in Assyria which Mr. Griffith has shown to have taken place in Egypt about the same period. We quote only one sentence:

"It is certain that in the XXVth Dynasty the archaistic tendency set in suddenly and strongly" (p. 176).[7]

(ii.) The opinion of Professor Schrader[8] will sufficiently declare what we hold respecting the origin of those parts of the Pentateuch which have a Babylonian origin:

"I am also led to the obvious conclusion that the Hebrews were acquainted with this legend [of the Flood] at a much earlier period [than about 800 B. C.], and that it is far from impossible that they they acquired these and the other primitive myths now under investigation as far back as in the time of their earlier settlements in Babylonia, and that they carried these stories with them from Ur of the Chaldees. The time when these legends as well as the Creation story were remoulded in the spirit of Hebrew antiquity, must of course be placed subsequent to the migration of the Hebrews from their Babylonian home."[9]

We can see no alternative between this, the earliest period of contact with Babylonia, and the period of the exile for the source of this knowledge, and Professor Driver by no means claims a *post-exilic* origin for these early narratives (cp. pp. 15, 16).

(2) The history of Joseph (Gen. xxxix.-l.), according to Professor Driver, shows a marked familiarity with Egypt, and nearly every detail can be illustrated from the monuments; but they "do not help us, except indirectly, to fix the date of Joseph" (p. 51). The name of the Pharaoh is not mentioned in the Bible narrative, and manners and customs are not confined to one age only. Apparently Joseph's elevation took place under one of the later Hyksos kings. The names Potiphar, Zaphenath-pa'aneach, and Asenath have not been found as early as Joseph's age, "and though future discoveries may correct the inference, it is impossible not to feel that it creates a presumption against their being historical" (p. 52). The land of Goshen, which has been identified by M. Naville with Kesem, or Geshen (LXXX—"Gesem of Arabia"), was not a province in Joseph's time, but marsh-land. "It is plain that the writer of Gen. xlvii. 11 must have transferred

[7] We recommend our readers to weigh carefully what Mr. Griffith has said about "restorations" and the effect upon the authority of Herodotus (pp. 176-7); they may serve to modify the absolute claim which is often made for the accuracy of the Assyrian annals.

[8] Quoted by Rev. F. Watson, *The Book Genesis*, p. 66.

[9] *Inscriptions of the Old Testament*, i. p. 54 and note.

to the age of Joseph relations which did not begin to exist till long subsequently" (p. 54). Professor Driver sums up his conclusions on pp. 66, 67, which may be expressed in his own words, *viz:*

"The Egyptian inscriptions tend to show that the Biblical traditions respecting Joseph embody a genuine nucleus of historical fact" (p. 67).

How very different is the conclusion of Mr. R. S. Poole (quoted by the Rev. F. Watson, *ut supra*, p. 60), who is quite as trustworthy a critic as Professor Driver in archæological matters:

"The Egyptian documents emphatically call for a reconsideration of the whole question of the date of the Pentateuch. It is now certain that the narrative of the history of Joseph and the sojourn and Exodus of the Israelites—that is to say, the portion from Gen. xxxix. to Ex. xv., so far as it relates to Egypt, is substantially not much later than B. C. 1300; in other words, was written while the memory of the events was fresh. The minute accuracy of the text is inconsistent with any later date."[10]

Professor Driver has, to our thinking, made too much, both in Joseph's case and elsewhere, of the absence of corroborative evidence from the monuments, especially of the *non*-mention of the *name* of either of the Pharaohs in the Book of Exodus as "evidence that the narrative is not the work of a contemporary hand" (p. 68, note): he seems to expect that the Hebrew documents would be dated year by year exactly, in the way that the Assyrian annals were kept, and he presses the argument of Chronology too far (cp. pp. 32, 33).

(3) The case of Manasseh will afford us an example of how Professor Driver treats a statement of the Bible, against which there is no particle of evidence, but which, on the contrary, is rendered highly probable by the circumstances, and by analogy from the monuments themselves. In 2 Chron. xxxiii. 11-13 we are told that Manasseh was carried captive to Babylon, and was presently restored to his kingdom. This historical notice is not mentioned in 2 Kings, and is therefore held by some to be *un*historical (p. 115). The inscriptions do not decide the question; they show that it *might* have happened, not that it actually *did;* for in the case of an Egyptian prince—*viz.,* Necho, king of Memphis and Sais, who was taken captive—we find that Assurbanipal treated him kindly, and sent him back to his kingdom and reinstated him (p. 116). Now, because there is no monumental evidence that this was done

[10] *Contemporary Review,* xxxiv. 707.

for Manasseh, Professor Driver is suspicious of the Chronicler's statement, and argues that the connection of this unsupported statement with the account of Manasseh's repentance goes to show that the Chronicles are merely " 'Haggadah,' or edifying religious narrative, rather than history proper" (pp. 115, 116). This is the kind of position so often taken up in this essay, an attitude of *non possumus*—as much as to say, where a statement can be proved from the inscriptions it may be accepted; where it stands alone it must be regarded as suspicious until it has been corroborated; that is, to our minds, not a fair way of treating "authority."[11] In regard to Manasseh's case, we think that Professor Sayce has said everything that is necessary to show that the Chronicler's statement is trustworthy,[12] and, as Professor Schrader has pointed out, in this case the suspicions of the Higher Criticism are unfounded. We cannot understand Professor Driver's conclusion that—

"no amount of evidence respecting other kings taken captive to Babylon and afterwards released can neutralize the special difficulties attaching to the particular case of Manasseh" (p. 144);

this looks to us like prejudice only towards the Chronicler.

(4) The capture of Babylon has received new and full elucidation from the inscriptions, and we are compelled to modify some of our old notions both respecting Cyrus himself and the circumstances of the capture; but at the same time we have gained some points. It is quite true that we must give up the idea that Cyrus was a monotheist, that the waters of the river were diverted, that there was any siege, and that Babylon was at that time made a desolation; but we have learned that Cyrus was popularly known as "King of Persia," although strictly "King of Anshan," and we have confirmed the historical position of Belshazzar, although we know him now to be Nabona'id's son, "the king's son," and his father's general. But when Professor Driver proceeds to tell us, upon the slender evidence of the inscriptions,—

"that the Book of Daniel is not the work of a contemporary hand, but springs from a later age, in which the past was viewed in a dim and confused perspective" (pp. 126-7);

and that the inscription (p. 128: Cyrus' proclamation, the so-called "Cylinder Inscription")—

"shows that, although the general thought of the fall of Babylon

[11] Cp. Headlam, p. 360, quoted above.
[12] *The Higher Criticism and the Verdict of the Monuments*, pp. 458-461.

before Cyrus, expressed by the Hebrew prophets of the Exile (Isa. xiii.-xiv. 23, xl.-xlviii., Jer. l.-li.), was fulfilled, yet the *details* by which they pictured it as accomplished did not, in many cases, correspond to the event" (p. 129),

we feel bound to raise our voice against the sweeping way in which the evidence of the Old Testament is treated, whenever it does not fall in with the interpretation of the monuments. We know, of course, that Professor Sayce has treated the Book of Daniel in much the same way as Professor Driver,[13] but he is careful to bring out any points in its favor which are supported by the inscriptions. Surely a great deal too much has been made of the omission of Nabona'id's name from the Bible, and of Belshazzar being called "son" of Nebuchadnezzar and "king of Babylon" in the fifth chapter of Daniel, for at least we have from the monuments a confirmation of the statement that Belshazzar was "slain" on the capture of the city (p. 126). We acknowledge that "Darius the Median" continues to present a difficulty, but this unknown name can scarcely destroy the historical character of the Book of Daniel, nor prove that it springs from a later age. There are other considerations which uphold the historical character of the book, in spite of its late admission to the Hebrew canon, but we cannot discuss them here. It is well known that our notions of the taking of Babylon have been largely colored by the accounts in Herodotus, and we have been accustomed to read into the Hebrew prophets things that were not there; and now that Herodotus has been shown to be in error, there is a tendency to discredit the statements of the prophets —that is to say, what they describe poetically has been taken literally, *e. g.*, "Bel boweth down," etc. (Isaiah xlvi. 1), as if it meant that Cyrus destroyed the gods of Babylon, or "That saith to the deep, Be dry," etc. (Isaiah xliv. 27), as if a diversion of the river must be meant. But Mr. Griffith has told us (p. 202) that Nebuchadnezzar had built a great wall from the Tigris to the Euphrates at Sippara, and intended to ward off attacks from the north by flooding the country above it. He continued this defence on the east of the Euphrates, behind Babylon, by a great wall and artificial marshes.

"Cyrus' trick of diverting the stream and entering along its bed may have been practised in reality for overcoming this outer defence at Opis and at Sippara, instead of at Babylon, as Herodotus represents. . . . . It is quite intelligible that after such

[13] *Higher Criticism and the Monuments*, pp. 524 *sqq.*

a disaster to the country the capital should have opened its gates to Gobryas" (pp. 202, 203).

It is interesting to observe how sometimes, if we wait a little, what has been hastily pronounced wrong will be corroborated by new evidence. Perhaps Herodotus may not be so worthless after all. Perhaps in the case of the taking of Babylon we may not have to give up so much as we have been asked to do. Then, again, does Isaiah xlvi. 1, 2, mean anything more than that Bel and Nebo have "passed under the yoke of a foreign conqueror?"[14] And is it necessary to insist that the Hebrew prophets, when they foretell Babylon's destruction, can refer only to the capture by Cyrus? This is what Professor Driver appears to assume (p. 129). We are inclined to believe that the Hebrew prophet often sees the whole range of a nation's history spread out before him, and does not stay to distinguish the nearer and the more remote; and so we find no difficulty in applying "the magnificent description of the death of the last Babylonian monarch on the battlefield, and his descent into the under-world which we read in Isaiah xiv.," to Nidinta-Bel,[15] and the siege and destruction of Babylon to Darius, son of Hystaspes, the real founder of the Persian Empire. That is to say, we think that in the interpretation of the prophetical books we ought not to be bound down by a hard and fast rule, either to interpret their language with absolute literalness, or to limit their range of vision to this or that one period. Professor Driver is as conscious of this as we are, and therefore we regret the more that he has made the assertion above, *viz.*, "yet the *details* by which [the Hebrew prophets] pictured [the fall of Babylon] as accomplished did not, in many cases, correspond to the event" (p. 129). . . . —*Church Quarterly Review.*

---

[14]Sayce, *Fresh Light from the Monuments*, p. 150.
[15]*Ibid.* p. 151.

# Correspondence.

## BISHOP HALL AND RECENT ESCHATOLOGY.

*To the Editor of the Church Eclectic:*

WOULD you be so good as to ask the writer of your editorial on "Some Recent Eschatology," in THE CHURCH ECLECTIC for October, if he thinks his criticism of my pamphlet quite fair?

(1) P. 665. I say or imply nothing about the Invocation of Saints being a "heresy." I demur to the contention that because the word "Romish" in Art. XXII refers primarily to what we might now call ultra-montane, that *therefore* other invocations are sanctioned. Then I use as a parallel or analogy to "Romish doctrine" (not as a synonym) "pernicious heresies," which would not imply that heresies not so labeled were innocuous. If the argument is not very clear, I venture to think that a reviewer who was trying to follow the writer's thought would have seen what was his meaning. The two preceding pages certainly show that I should not term invocation a heresy, however dangerous I may regard the practice.

(2) The reviewer (p. 662) cites my query, "Who told *you* all this?" as if it applied simply to the opinion of the Saints being already in heaven, whereas it stands—very plainly in the pamphlet (pp. 4, 5)—over against four groups of statements about the future life, concerning which I say that Dr. Mortimer's book "presents a remarkable illustration of the danger of being wise above that which is written."

Adverse criticism, based on a discussion of arguments, may often be healthy. But unfair and twisted snips seem to me unworthy of THE CHURCH ECLECTIC; at least of its older traditions.

Faithfully yours,

ARTHUR C. A. HALL,
*Bishop of Vermont.*

[The Bishop of Vermont will pardon us if we fail to see wherein we have done injustice to his pamphlet; though if he is more largely in agreement with us than we had thought, it is only a pleasure to us to know it.

(1) He objects to our saying that the passage quoted by us

would lead the casual reader to infer that he considered any view favoring the invocation of saints to be heresy. The best answer to his criticism will be to quote the context of the passage referred to. He says:

"The Article (Art. XXII) was undoubtedly aimed at popular teaching and practice then current. Having been drawn up and put forth (in 1553 and 1563) before the definition of the Council of Trent on the subject, it cannot be regarded as *directly* [italics his] contradicting the comparatively moderate statement therein laid down. It does not, however, follow (as is sometimes assumed) that the Tridentine doctrine can on this ground be regarded as allowable amongst us. The condemnation of the 'Romish doctrine,' while undoubtedly it refers primarily to the teaching of an extreme school (as we might say) in the Latin Church before the Council of Trent, does not necessarily apply to these extravagances alone. To term certain heresies 'pernicious' would not mean that *other heresies* [italics ours] were innocuous. Other invocation of saints is not declared good because the Romish is condemned."

We cannot understand why the Bishop should call other views of invocation "other heresies," and then feel surprised that ordinary readers should suppose him to mean that they *are* heresies. We agree with him that the condemnation of ultramontane views of invocation does not imply a "sanction" of other views. Our contention is simply this: that it affords no warrant for calling other views "other heresies."

(2) We do not understand why the Bishop objects to our applying his words, "Who told you all this?" to Dr. Mortimer's claim that the perfected saints are in heaven and already enjoying the beatific vision. On p. 4 of his pamphlet occurs a list of four theories taken from Dr. Mortimer's book, followed on p. 5 by the words, "We are inclined to ask, who told *you* all this?" The first of the four theories reads in Bishop Hall's words, "That it is *de fide* that the Saints are in Heaven and already enjoy the Beatific Vision." Certainly we were right in applying his question to the theory thus placed and described. We did not say or imply that it applied to that theory *exclusively*.

We can assure the Bishop of Vermont that The Church Eclectic has not departed from its "older traditions," nor is it desirous of indulging in "unfair and twisted snips."—Editor Church Eclectic.]

## BISHOP ROWE'S EXPLANATION.

*To the Editor of the Church Eclectic:*

IN your last issue of THE CHURCH ECLECTIC appears a Russian account of the laying of the corner-stone of our chapel in Sitka, in which it is said that out of deference to the presence of the Russian priests I omitted the clause known as the "Filioque" in this Creed.

The Apostles' Creed was used, not the Nicene. The clause, therefore, was not omitted. I thank you for your note wherein you say that I was not likely to take such a liberty with the Creed of the Church. I owe you a great obligation for your true and charitable explanation, without which I might have suffered the criticism of my brethren which the delay of correcting, owing to my distance from prompt communication, would not have been able to effectually remove. Be assured that I am, I think, a Churchman too loyal to do such a thing. Thanking you most sincerely for your explanation on my behalf, and with all kind regards, I am, Faithfully yours,

P. T. ROWE.

---

# Miscellany.

## "ASPERGES."

A misty veil hangs o'er the distant wold,
In trailing cloud-skirts of fast-falling rain;
While, through the haze that fills the steaming plain,
The turquoise west shines, barred with blazing gold:
O'er the deep purple of the eastern skies,
Where night's weird empire rises dark and dun,
The flaming fingers of the setting sun
Fling a great arch of painted harmonies.

—WILFRED DRAYCOTT, in *Pall Mall Magazine.*

## ROMANIZING.

THERE are Romanizers in the Church of England, and they have existed from very early days. S. Wilfrid was the first of them, and the most famous. Lanfranc was of the same class. Other Archbishops and Bishops may be reckoned among them, of whom Reginald Pole was not the last. What then is a Romanizer? He is a man to whose understanding or feelings—more often his feelings—the great system of law and theology, which has been gradually built up around the Roman See, appeals with overmastering force. It is not at all surprising that such men should be. The glamour of Rome, the indefinable influence which the very name of the Eternal City exercises over all men who are not wholly ignorant of history, the glorious record of the Roman Church in the ages of persecution, the very soil drunken with the blood of saints, the sepulchre of the Apostles, these things have a power which it is idle to deny. Add the effect of one persistent idea maintained through so many ages, of a system logical to a fault, and weak only in view of contingencies which do not occur, and the fascination of Rome is easily accounted for. It would be a marvel if there were no Romanizers.

The symptoms of the Romanizing temper are various. Now it is an affectation of dress, the cut of a cassock and the arrangement of its buttons; now it is a preciosity of language, a larding of Latin or even of Italian; now it bewrays itself in theology, now in ceremonial; yet again it may appear in the treatment of the great question of reunion, or may color a man's estimate of the work of foreign missions; things immeasurably small and matters of the greatest moment lend themselves alike to its manifestation. The symptoms, however, may easily deceive a superficial observer, and to confuse them with the disease itself is among the commonest of mistakes. Not everyone who acts or thinks *more Romano* is a Romanizer. He may do this from mere habit, or because he was taught to do it when he began life, and has never seen reason to change. He may do it of set purpose, because he is persuaded that in some particular matter such is the best course open to him. An excellent instance of this may be found in the use of the Roman colors for vestments, or of the Roman chant. Not everyone who uses a green frontal on a Sunday in July is a Romanizer—else, indeed, there were many Romanizers among us, to be found in

unexpected corners; yet this is a distinctively Roman use. Not everyone who worries or delights his people with the strains of Ratisbon is a Romanizer; yet these again are distinctively Roman. He is a Romanizer who does such things purely because they are Roman, and because he conceives himself to be in some way bound to follow the Roman use. Starting from these trifling instances, we may follow the same line of cleavage very far indeed. A priest who models the ceremonial of his services carefully and exactly on Roman lines is not necessarily a Romanizer. He may do this because he thinks he can find no better model; because he has here a living pattern, long since developed, and now jealously guarded by the best of experts. But, on the other hand, he may follow this pattern purely because it is Roman, and because, being such, he regards it as a pattern which ought to be followed; he is then a Romanizer. He is doubly a Romanizer—and here the poison begins to work—if he denounces any other use as insular, or sneers it away as "Anglican." He is trebly a Romanizer if he mutilates the English Prayer Book to fit his practices; if he regards it, or leads others to regard it, as wanting the essentials of Catholic worship; if he frets under the limitations imposed upon him by the laws of the English Church, or leads others to despise their authority. He is finally and altogether a Romanizer, if in his secret heart he repudiates the witness of the Church of England, bowing in principle to the Papal claims, and endeavoring or desiring to bring the episcopal thrones of England into the subjection which they refuse. Of open endeavor, indeed, there is hardly a possibility; no one can now repeat the part of Wilfrid; but open or secret desire can be hindered by nothing but the spirit of discipline.

There are then Romanizers, or it is very strange if there are none. They are not always to be known by outward signs. We should say that Newman was such from very early days; yet who more fierce than he in opposition to Rome? In saying this we are not echoing the malignant folly which attributes to the most loyal souls deliberate insincerity. Newman's diatribes against Rome were entirely genuine; but they were a genuine outcome of the Romanizing temper. It is known how, before the Tractarian Movement was begun, he and Hurrell Froude saw Wiseman in Rome, inquiring how they might make their peace with the Holy See. They were repelled by the terms—the only possible terms; but the baffled desire did not sleep. Newman utterly distrusted

the position of the English Church; his attacks on Rome were the fruits of an inmost conviction that submission to Rome was necessary. What rent his heart was the hindrance of such submission by the practical corruptions of the Roman system. The difficulty was gradually attenuated to his vision, the drawing power of Rome remaining constant. But for this he would never have been staggered by Wiseman's transparent fallacy about the Donatists; this being present, the final catastrophe was not indeed inevitable; it might have been delayed till death intervened, but it followed logically upon the fall of the last barrier. Here we see the Romanizing temper at work, revealed in the *Apologia;* but it was for long unaccompained by any of the symptoms commonly recognised. Of a different type was the Romanizing of Ward and Faber. They were frankly in love with everything Roman, and they wore their hearts on their sleeves. "The dogs ran in and out of the churches in Rome; why do we not have dogs running in and out of our churches?"

It is the Romanizing temper that matters, the symptoms that may or may not reveal it are unimportant. But the popular estimate relies on symptoms, and the popular judgment is, therefore, wildly at fault. We have often insisted on this, we must insist again. The popular imagination is infested by a monster called Ritualism, and Ritualism is popularly indentified with Romanism. We must hammer away at this idol until it crumbles to dust.

It is not Romanizing to do things which are done at Rome; else were the Puritans right who inveighed against the surplice as a rag of Popery. It is not Romanizing to be willing to learn from Rome; else were the faith of the Church of England Romanist. We have learnt much from Rome in the past; we may learn more in the future. No part of the Church can fail to have lessons for other parts, least of all that part in which is concentrated so much of practical wisdom, so much of genuine faith and devotion. Infallible we know that Rome is not; but that Rome is a rich storehouse of experience it were idle to deny. We may learn from her mistakes and faults; we need not fear to learn from her accumulated wisdom. Our rulers in particular might perhaps learn something from a study of Roman methods.

It is not Romanizing to imitate the details of Irish and Belgian worship. It may be folly in the supreme degree; but it is not Romanizing. To call it so is to put oneself on a par with the

Dissenting preacher who denounced the hood of the new curate from Oxford as an obvious badge of the Scarlet Woman. Such details, indeed, are often far removed from everything Roman. They are borrowed for the sake of their prettiness, for their popularity, for their very childishness, sometimes perhaps, and more worthily, for the sake of some warmth of devotion which they are supposed to encourage. It may be foolish, it may be wrong, it may be the ruin of what is fair and stately in English worship, without any compensating gain; but there is nothing here of Rome.

It is not Romanizing to claim for our own people whatever we may find of good in the Roman system. It is easy to make mistakes in doing this and the control of sober—nay, of suspicious—authority is needed. But there is no disloyalty in appropriating for the use of the English Church what we deem to be good. Rather is it disloyal to refuse any thing for the sake of an insular prejudice. It is no faithful service to pamper an evil pride of nationality. God has made us great, and has given us a great work to do the wide world over; we shall not do it the better by narrowing our ideas.

Least of all is it Romanizing to labor for the recovery of our lost heritage. This we have long been doing, and it has been the work of the most faithful sons of the English Church. They have been her strenuous champions against Roman usurpation; they have testified by their lives to her spiritual endowments; they have sealed their witness by dying in her arms. Men may live and work for a time in a Church of which they despair; they do not die in a Church which they despise. Romanizers there are and there will be, but they are not to be found where a purblind public looks for them. They are not among the workers, the eager and vigorous, if sometimes undisciplined, fighters of our battle, the restorers of paths to dwell in. They are to be sought among the captious critics, the weary stragglers, the sulky malingerers, who encumber our ranks. They flinch from the combat because they doubt their ground, they seek in desertion or flight an inglorious peace. No one who does not believe faithfully in the Church of England will care to fight for her spiritual or external inheritance; no one who doubts her divine call will endure for her sake insults and threats. No Romanizer will be found on our side in the day of battle.—*Church Times.*

## RESERVATION IN THE SCOTTISH CHURCH.

THE practice of the Scottish Church in the matter of reservation is wholly reasonable and sound. It contemplates nothing beyond the extension of the benefits of reception on the lines of the primitive Church, as indicated by Justin Martyr. It provides that the sick shall not be deprived of the heavenly food for which they crave, and it guards against abuse by keeping the administration in the hands of the clergy as the stewards of the mysteries. Nothing beyond this limited and guarded extension of the right and privilege of reception has any sanction in the law or practice of the Scottish Church.

It may, of course, be true, for all that we know to the contrary, that here or there a priest using the Scottish Office may go beyond the limits thus indicated, but, if that be so, he does it without authority from the Scottish Church, and is, in truth, probably an Englishman who has brought his notions with him from over the border.

Whatever authority there is for reservation in the Scottish Church at the present day is, indeed, matter of tradition rather than of positive enactment. The most authoritative editions of the existing Scottish Liturgy are entirely devoid of rubrics bearing on the question. There is no doubt that the traditional practice of the Church from the time of the non-jurors was on the side of reservation for the sick; and Bishop Torry, in his 1849 edition of the Scottish Liturgy, appended a rubric expressly directing reservation "for the sick, and others who could not be present at the celebration in church." This rubric is a condensed form of that appended to the Non-jurors' Liturgy of 1718, and no doubt represents correctly enough the actual practice of the Church in Bishop Torry's days. In some more recent editions of the Scottish Liturgy, the rubric has been put in the following form, as a mere reminder of a venerable custom:

"According to a venerable custom of the Church of Scotland, the priest may reserve so much of the consecrated gifts as may be required for the communion of the sick, and others who could not be present at the celebration in church."

There can be no doubt that these passages represent the full sum of all that has been received and handed down in the Scottish Church in the matter of reservation. Like everything else that

emanated from the dark and suffering days of the Church, the "venerable custom" breathes the true spirit of primitive Christian practice, with the most scrupulous avoidance of everything savoring of excess and abuse. And it is interesting to note how naturally a practice, which owed its origin to the days of the Church's earliest persecutions, adapted itself to the conditions of persecution in Scotland. It is not everyone who has noted what an admirable Office for the reception of the Presanctified Gifts is furnished by the latter portion of the Scottish Liturgy beginning with the exhortation, "Ye that do truly and earnestly." In the days when a priest, to keep within the letter of the law, had to communicate many different congregations in one day, it must have been an unspeakable boon to be able to celebrate once for all with the full rite, and to administer by the above form in all other cases. And to this day we believe that the typical Scottish practice in the matter of reservation is substantially that which is here described. The priest celebrates in his church, if possible on the morning of the day, and bears the consecrated gifts to the sick and absent, administering to them in the above-mentioned form.

We do not see how the difficulty experienced in England can be satisfactorily solved save by the explicit sanction of some similar course. Reservation has reason and authority on its side in so far as it bears on the communion of the sick, and if there be any doubt as to the law in England, it will be well if, by some explicit declaration, the right of the English Churchman to this portion of the Catholic inheritance can be placed beyond the pale of doubt.—*Scottish Guardian.*

---

## THE CHURCH CRISIS.

### Secular Canadian View of Canon MacColl's Book on the Reformation.

SIR William Harcourt, as all the world knows, has undertaken a crusade against the High Church party in the Church of England. In the light of reason, history, and law, is this crusade justified? That is the question which Canon MacColl sets himself to answer in his *Reformation Settlement.* Canon MacCall, it must be remembered, is in politics a Liberal. This is not the first time he has stood forward as the champion of High Churchmen. Twenty years ago he did the same thing, and on that occasion Mr.

Justice Sir James Fitzjames Stephen was so impressed with his arguments that he spent, as he himself declared, a month in the British Museum comparing Canon MacColl's arguments with the authorities quoted to support them. He then wrote to Canon MacColl:

"My conclusion is that you have more than proved your case. I am sorry for it, for I regard the Ritualists as a parcel of mischievous fools. But truth is truth and law is law."

It appears, then, that not only the historic High Church party but even the Ritualists had, according to the judgment of this eminent lawyer, a strong legal position in the established Church. "So much the worse for the established Church," some may say: "The Reformation Settlement was a bad piece of work; the work of reform in the Church of England was only half accomplished."

About this there may be differences of opinion. But here it is important to observe that the question raised in England at present is not as to the merits or demerits of the Reformation Settlement. The charge brought both by Mr. Kensit and by Sir William Harcourt is not against the Reformers of the sixteenth century. The Reformation Settlement is acquiesced in, but it is urged that the clergy of the Church of England are not being true to that settlement. In a word, it is said that the clergy of today are saying and doing things which the Church of England by law established does not permit them to say and do.

Clearly we must here move cautiously if we wish to be fair. No one questions that certain extremists have been guilty of breaking the law, apparently both in the realm of doctrine and in the realm of ritual. Against these men Mr. Kensit raised a protest. Canon MacColl admits that there was room for protest. But things did not stop here; if they had Canon MacColl's book would never have been written. Sir William Harcourt entered the lists and in long and not very gentle letters to *The Times* did his best to stir up an agitation against the old traditional High Church party. Whether through ignorance of the history of the Church of England or through haste or prejudice, Sir William Harcourt has brought the charge of illegality against doctrines and practices which the law allows and always has allowed in the English Church. In this way misunderstandings have been created and grave injustice has been done to a large and influential party in the Church. To correct such misunderstandings and to repair the mischief wrought is the object of the work before us.

"My argument is intended," writes Canon MacColl, "to make for peace: First, by showing that much of the controversy arises from mutual misunderstandings; next, by proving that the agitation is—however unintentional on the part of the agitators—really directed against the doctrinal basis of the Book of Common Prayer rather than against any particular party in the Church. And I think," he adds, "I have proved that it is against the Reformation Settlement that the Church Association and its patrons are waging war."

Apparently Englishmen think so, too. No less than forty members of Parliament wrote and told Canon MacColl that, after reading his arguments, they could no longer support Sir William Harcourt and Mr. Samuel Smith in their misdirected zeal. The public is not careful to distinguish between the Extremists —Ritualists who practise things not lawful—and the High Churchmen who indulge in lawful ritual. But "truth is truth and law is law," and Canon MacColl has made it abundantly clear that the legal status of these High Churchmen is beyond dispute. The acts of Parliament are plain, the rulings of her Majesty's Privy Council are clear, the testimony of the leading Anglican divines is abundant. These authorities are cited in the work before us. And they show that in the light of history and law Sir William Harcourt will find it impossible to prove many of those charges of illegality which he has so lightly brought against the clergy of the Church.

It is impossible in a brief review to enter into the details of an argument which deals with so many questions. But a few words about this book and its author may be interesting. Canon MacColl writes with something of the rapidity of Froude. He is one of the few divines who may be read with equal rapidity and pleasure. His book has made the literary "hit" of the crisis, and is having an immense success. It is not likely that, in six hundred pages of rapid controversial writing, Canon Mac Coll has altogether escaped laying himself open to effective retort. We think here and there that he has not. But on the whole his work is honest, trustworthy and convincing. Many readers will be most interested in his long and introductory letter to Sir William Harcourt. And very racy reading it is. But there is plenty of raciness in the body of the work as well. The main topics dealt with are the Eucharist, the Reformation, the Anglican divines, sacerdotalism, confession, the intermediate state, the decisions of the Privy Council, the Ornaments Rubric, Anglican and Roman orders, and the prisoner of the Vatican. Some sections are, of course, better

than others. Chapter III., on the causes and results of the Reformation, is most disappointing, but the very next chapter lifts the discussion on to an altogether higher level. Of course there are signs of the hurry in which the work was done, but on the whole the book is an able and brilliant piece of work, by a man of learning and sense, set upon clearing up misunderstandings and seeing justice done to men with whom he is by no means altogether at one. —*Toronto Globe.*

---

## THE WORDS OF ADMINISTRATION OF THE HOLY EUCHARIST.

### IS THE PRIEST UNIFORMLY BOUND TO REPEAT THE ENTIRE FORMULA TO EACH SEPARATE COMMUNICANT?

THE words of administration in the American Office are copied from those in the English Prayer Book, and are extremely long. This circumstance came about as the result of a compromise. In the Book of 1549, the words were "The Body, etc., . . . . to everlasting life." "The Blood, etc., . . . . to everlasting life." In the Book of 1552, prepared under ultra-Protestant influence, these words were erased; and others put in their place, *viz:* "Take and eat This," etc. "Drink This in remembrance," etc. In 1662 both sentences were combined, with the view of conciliating High and Low Churchmen. The double formula (quadruple, one might even say) contains *seventy-six words.* In some of the ancient Greek Liturgies, the double formula contains four words only: *Soma Christon: Haima Christon.* The Latin Mass appears to prescribe no words of administration, except a precatory form for the celebrant's own communion.

The old-fashioned Anglicans, and the Tractarians of forty or fifty years ago, were disposed to insist on a rigid observance of the rubrics, and objected to the practice of certain Low Church clergymen, who said the words of administration once only for each "railful" of communicants. The Rev. Mr. Beadon, testifying before the Ritual Commission in 1867, says:

"I know a very important place in which quiet members of the Church of England have for years abstained from communicating, because the Holy Communion was administered to a railful at a time, and they had not the comfort of individually receiving."

And only a few weeks ago, a correspondent of the *Church Standard* complains that the sentences are made to serve for two, three, or even four persons, adding this:

"When I attend a Celebration where the sentences are spread out in this manner, I feel that I do not obtain the full benefit and strength which should be the result of partaking of the Sacrament."

Surely there is a grave misconception in this view of the matter. That which the Blessed Sacrament is, It becomes by the word and act of consecration, and by the power of the Holy Ghost descending upon the elements. No formula of administration can add anything to Its potency. The abridgement, or even the excision, of words of administration cannot impair It. Therefore, to say that any irregularity in this point hinders the communicant from "individually receiving" the Sacrament, or that one does not obtain "the full benefit and strength" which would attend the administration, if it were accompanied with the address of the complete formula to the individual person, is to place sentiment in the place of substance, and to attach an imaginary value to the words of administration.

Though the American Prayer-Book does not expressly order that the seventy-six words shall be said to each communicant separately, yet the continued use of the second person singular marks this as the primary intention of the rubric. The strict consequence is, that if 150 persons communicate at one time, over 11,000 words must be said. This is burdensome, particularly where the priest has only one deacon to assist him; and charity and good sense seem to warrant the relaxation of the letter of the rule. At the same time it is much to be desired that the formula itself should be shortened, or an alternative use provided. All difficulty would vanish, if (as in the Greek Liturgies already quoted) the words, "The Body of Christ," accompanied the delivery of the Bread, and "The Blood of Christ" that of the Chalice. This much could easily be said to each person, however large the whole assembly might be.—*Diocese of Fond du Lac.*

---

## ON HANDWRITING.

THINKING of handwriting as I handled these sermons of Newman, I could not but remark how very beautiful that of the greatest writers generally is. Generally it is small, but not always. At Trinity College, Cambridge, they have the original of Milton's

*Lycidas;* it is like copperplate, small, and the letters perfectly formed. Walter Scott's, as I have already said, was like Newman's; and another hand which I know very well is like these—namely, that of the late J. R. Green, but it is a little larger. Dean Church wrote the same kind of delicate, beautiful caligraphy. Macaulay's was a loose, untidy hand; Kingsley's was something like it, but rather better. Deans Milman and Stanley *could* write very well, but they didn't. Milman's was almost microscopic in its smallness—at least, in all the specimens I have seen; I believe in earlier years he wrote very beautifully. Stanley's was illegible till you got used to it. Thackeray's writing was also very small, and also very pretty and easy to read. Few men wrote a more beautiful hand than Dickens in the ordinary way, but in his late years he took to insert and scratch out to such an extent as must have driven printers half mad. The visitor to South Kensington Museum will be struck with the contrast between the manuscripts of his earlier works like *Martin Chuzzlewit* and his latest, *Edwin Drood.* I do not remember to have seen any of Gibbon's "copy," but his biography states that he used to walk about his room making up his sentences, and when he had done so he sat down and wrote them, so that there were very few corrections. Dr. Johnson's is a very clear and fine hand. The present and three preceding Archbishops of Canterbury are all to be noted for excellent handwriting. Archbishop Sumner's was wretchedly niggling and difficult to read. The late Bishop Jackson's was worse. I never found any so difficult to read as that. The present Bishop's is very good, and what may be designated as scholarly. It is a good deal like Dean Church's. When Lord Palmerston became Home Secretary in the Aberdeen Government of 1852 he characteristically began his work by addressing a letter to school inspectors, urging them to impress upon teachers that there was of late years a terrible falling off in the way of handwriting, and the need of reform. Palmerston's own hand was very neat and good. Gladstone's and Sir Robert Peel's were both good and not unlike.—Peter Lombard, in *Church Times.*

# Editorial.

## EXPANSION IN THE CHURCH.

WE HAVE passed the month of the year which has grown to be considered the customary month for the gatherings of our national Church councils. The Church Congress, the Brotherhood of S. Andrew, the Missionary Council—the three greatest and most representative gatherings of Churchmen in years when the General Convention is not in session—have only just adjourned, and each one has in some way tended to broaden and deepen the outlook of those who were privileged to participate.

Churchmen are popularly termed narrow; and the term is considered at large one of reproach. And not even is this the view outside our own borders, but the very fact that a school has arisen in our midst which distinguishes its followers as *Broad* Churchmen, suggests the inevitable inference that at least in the minds of members of that school, other Churchmen are narrow. The affix *Broad* can only be construed as an attempt at differentiating those who thus describe themselves from other Churchmen at large.

If we attempt the inquiry whether the inference is true that other Churchmen are narrow as compared with Broad Churchmen, we at once perceive that the question is wholly relative. Human intellect is narrow; human range of vision, whether optic or mental, is restrained within narrow limits. The strongest intellect most keenly realizes and feels its limitations. Place the line as far in advance of average human thought as one will, he yet, sooner or later, comes in contact with his own limitations, which, like spectres, arise across his path, and declare the immutable decree, Thus far shalt thou go, and no farther.

And so, though there are degrees of limitation, the finite ever realizes that he is finite, and so lifts his outstretched hands in piteous pleadings to find the Infinite.

---

THE desire to be really, though, alas, only relatively broad and not narrow, is thus one of the fundamental aspirations of man in his civilized state. Being fundamental in his mental organization, the desire must be right; for the human *ego* has been pro-

nounced "very good" in all that appertains to its essential existence.

But the fallacy that our friends in the Church who lay especial claim to the term *Broad* seem to overlook, is that it is not *Churchmanship* that should be broad, but *intellect*. The terms broad and narrow do not rightly apply to things of fixed limits. The Faith of the Church is a divine revelation, not susceptible of expansion or of limitation.

"If any man shall *add* unto these things, God shall add unto him the plagues that are written in this book; and if any man shall *take away* from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."[1]

Churchmanship, therefore, to be exact, must be narrow. It must hold in exact relative proportion the whole Catholic Faith; no less, no more. Not being a matter of speculation, it cannot be widened beyond exactly that which has been revealed and defined, nor can it be restricted or pared down to less than those same fixed limits. Every simile in scripture which relates to the Church or to the Catholic Faith, is a simile which suggests fixed, exact outlines.

"The city lieth foursquare, and the length is as large as the breadth; and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal."[2] "The faith which was once delivered unto the saints."[3]

To postulate of Churchmanship therefore that it is broad, can only signify that it is inexact; that it does not *exactly* include the one fixed, definite faith of the Church, without addition or subtraction.

But to train the intellect to be broad in its scope, in its grasp upon the Truth, in its wide sympathy, in its yearning, though finite, for the Infinite, this is the high dignity which is permitted to him who was created in the image of God.

Let those, therefore, who aspire to be really broad, describe themselves not as Broad Churchmen, but justify the title of Broad-minded Churchmen; broadening their own intellectual horizons, instead of their Churchmanship.

---

These considerations have, to our mind, a very real bearing

---

[1]Rev. xxii: 18, 19.
[2]Rev. XXI: 16.
[3]Jude 3.

on the missionary problems of the Church. In proportion to our wealth, we American Churchmen are doing less for the evangelization of the world, than are almost any other body of professed Christians. With louder professions of primitive Catholicity, we do almost the least to put those professions into practice. We insist upon the Catholicity of our Faith, and refuse to see the uncatholicity of our practice. We advertise that the Catholic Church is for all men, and we do the very least to bring all men into touch with it. And, humiliating though the confession is, the charge made by our enemies is very often perfectly true, that the men who talk loudest and most often about being Catholics, do the least to show their belief in the importance of other people outside their own petty ecclesiastical circle being made Catholics too. A man without missionary zeal for souls can no more be a *real* Catholic, in spite of his intellectual grasp upon the details of faith and accurate ceremonial, than can one be a Churchman without baptism. The Church would never justify her title of Catholic by being merely orthodox in her worship, any more than she could by being merely humanitarian. The worship of God and the love of man are integral, vital parts of the Catholic religion, which cannot be divorced if the Church is to justify the title applied to her in the Creeds.

We fear that it has not always been clear to Catholic Churchmen—it certainly has not been to other Churchmen—that orthodoxy and missions are correlatives, the one of the other. We started in this country with the idea that foreign missionary work should be done on a basis of giving a minimum amount of Catholicity to our converts. This was a fundamental error of our foreign work, for which we are reaping the consequences in our foreign missions. We have been told that at one time not long ago, several native converts in a foreign mission field refused to be ordained unless black stoles were to be worn, and begged that their surplices might be cut in a "Low Church" style—whatever that may be. What a commentary is this on our foreign missionary work! What an ignominious reflection on those whom we have sent out to represent the American Church among the heathen!

Yet, if any one supposes he is vindicating Catholic principles by merely being orthodox and exact in his worship and neglecting the work of evangelization of the world, he is committing a greater error and one more destructive of the Catholic Faith, than was committed by the policy first named.

Our fundamental mistakes in missionary work have arisen from narrowness in intellect. We say it advisedly. We have taken a cramped, provincial view of questions that should be viewed from the aspect of the broadest point of view.

Let us confine ourselves now, to one notable example; though others also might be cited:

Somewhat more than three hundred years ago, the Church of England reached a climax in certain strained relations with the rest of Western Christendom, which resulted in a boycott of her on the part of the Christian Churches on the continent of Europe, which withdrew from all friendly relations with her. Confident though we be that in the main England was right and Europe wrong, only the narrowest intellect can see in that result anything but a dire misfortune, even though it may have been unavoidable.

More than two centuries after that severance of those loving ties which should bind all Christians together in the Catholic Church, the American Church entered upon her national existence. Did she take a broad view of the whole Catholic Church throughout the world, and resolve that she, an independent, national branch of the Catholic Church, would make it her life-work to bring back into one communion the estranged national Churches of the world? No! She perpetuated in her very name, the memory of that old-world quarrel. The name of the Protestant Episcopal Church must suggest to the minds of those who have neither part nor interest in the quarrels of Church history, very much what would have been suggested if we had chosen to dignify this American Church with the title, The Church of the Perpetual Quarrel. The term *protestant* of necessity suggests dissension. If a national Church could throw overboard all obligations to the world at large and the Church at large, and exist only for the convenience of her own members, who are perfectly contented to perpetuate an ecclesiastical quarrel in which they rather exult and upon which many of them lay greater stress than they do upon their own Catholicity, there would then be little harm done by our legal title beyond the perpetuation of the *status quo* in the ecclesiastical world. If, however, the heart of the American Church ever really wakes up to the desire to evangelize the world, if she ever becomes so truly Catholic as to love her fellow men, then the idea of going abroad into the pagan world bearing the title of Protestant Episcopal, will seem so absolutely ludicrous, so manifestly and beyond question absurd, that her children will wonder what

had become of the much vaunted American sense of humor in the days of their forefathers, that they could not see it. See the Hawaiian protest against the name; see the impossibility of translating it into Chinese; think of the bewilderment alike of the cultured Japanese and the savage African as they try to reconcile the gospel of good will with a name which suggests a quarrel as the crowning attribute of the Church; and, since the two are absolutely impossible to hold together, ask which shall be the main aim and object of the American Church: to evangelize the world, or to accentuate the sixteenth century quarrel?

And if the question appears in this light as it relates to missions among pagans, it is enormously intensified from the aspect of missions to apostate Roman Christians in those islands which have come suddenly within our American sphere of influence. Which is the stronger aspect in which to present Anglican Christianity to simple Filipinos, Cubans and Porto Ricans: that of a pure, primitive, truly Catholic Church, or that of a body glorying most in negative protest against another? Read the letter of those Filipinos quoted by the Bishop of Albany in his admirable paper before the Missionary Council, printed in this issue; and ask what will be the effect upon those simple Filipinos when they find that "the celebration of Mass," for which they express such gratitude, and which they so gladly attend "every Sunday at eight in the morning," is, in the popular estimate of thousands of Protestant Episcopalians, the one thing above all others against which this Church lives to protest? "We have made an estimate of the Anglican Church," they continue, "and we have found it true, righteous and replete with holy truth;" do they know that this is the Church which advertises by her title, not that she is the *Anglican* Church (imperfect though that description also would be), but that she is the Protestant Episcopal Church? Are those Filipinos willing to become Protestant Episcopalians?

---

Take it where you will in the foreign field—China or Japan, Hawaii or the Philippines, Cuba, Porto Rico or Brazil, Africa, everywhere—the narrowness of our intellectual perception at home which refuses to see things in their right relations one to another, and advertises our weaknesses instead of our strength by our name, stands in the way of our achieving any large successes in missions. Do our people realize that one Greek Bishop in Japan has, in our own day, single handed, made more Japanese converts several

times over than the whole American Church in all its history has made? Do they realize that our weakness abroad is only the mirrored picture of our spiritual weakness at home? Who could arouse any enthusiasm toward making Protestant Episcopalians out of Filipinos? Who can fail to see that only in proportion as we hide our ecclesiastical quarrels and come among them simply as Catholic Christians, as, evidently, Chaplain Pierce has done, can we hope to have any effect on the Filipinos?

If ever we had tried to make Catholics in the pagan and apostate Roman world, we should, no doubt, have had something like the success the Greek Bishop in Japan has had, which recalls the successes of S. Paul.

And is a name that is too bad for pagans, altogether the best name for us in America?

---

This is not primarily a question of partisan Churchmanship, but of whether we are willing or not to put the salvation of the world above our petty squabbles. Until our missionary organization is willing to take a broader intellectual view of missionary affairs, and can feel that the Church will be behind them in a real statesman-like administration, we have little hope of making much impression upon the world. It is quite usual to blame the Board when missionary matters go wrong; but the Board can do only what the Church at large makes possible. The power of pious lives among missionaries will draw some individual converts to God and the Church, and thus our missionary labors are not altogether thrown away. But until our whole national Church, led by and supporting her missionary board, can have a broader view than that of grappling with details, we shall have little hope of doing such missionary work as national Churches did in days gone by. S. Paul, S. Patrick, Columba, Augustine, Ansgar, and hosts of others, found it possible to do almost single-handed what this great, wealthy American Church has not been able to do. Shall we never have the statesmanship to ask why?

Expansion of the American Church on any considerable scale must wait first for expansion of the American intellect. Broad-minded Churchmen—broad in intellect and sympathy rather than in Churchmanship—would very soon find a solution to most of our missionary problems.

# Notes from the Library

## YALE.

*Yale, Her Campus, Class Rooms, and Athletics.* By Walter Camp and L. S. Welch. Boston: L. C. Page & Co.

No good history of Yale University has been written. It is expected that there will be publications meeting this need of a history, at the time of the observance, in 1901, of the two hundredth anniversary of her establishment. Professor F. B. Dexter, who wrote the biographies of the first graduates of Yale and the annals of the first years, is the most competent man for this task. It is supposed that he has laid down certain duties in order to do the important work of telling in whole or in part the story of Yale.

Meanwhile the book before us will answer many questions concerning the life of the university. Mr. Camp has long been associated with the direction of Yale athletics, and Mr. Welch is the editor of the Yale *Alumni Weekly*. They are well fitted for the work which they have undertaken. The book is not historical, but rather the careful description of life at the university and of the work of the various departments. A very good idea is given of how a man lives and works at Yale. The dormitory life of the academic department has made the life of the college particularly pleasant to many generations of students. The college and class feeling have been strong, for men have lived together under the same roofs for four years. Many customs peculiar to Yale have grown up and they are in this volume well described.

All persons interested in the development and life of the American college will find the book very readable. It is a faithful description by very competent men, not long out of college. Their relations to the college have not been broken, but they are not instructors. They know, as few men do, of what they write. Parents who are sending their sons to college will find the book interesting, for they will learn a good deal about the surroundings of a Yale student. There are nearly eleven thousand living men with Yale degrees, and they will learn how things go at the old home and what changes have come in the life in which they had part. So the book will appeal to a wide circle of readers.

The relation of the classes, the religious life, the special days and events of the year, Yale journalism, the reunions, the expenses, the society system—all have consideration in the first section of the book. In the second part the departments of the university are described and a good deal of information is given as to their history and development. Something is said as to the relative places of the classics, scientific and literary studies, mathematics and modern languages. Yale has always been strong on the mathematical side, and her scientific school has grown in recent years in a wonderful way. The chronology of the departments and the lists of gifts are of permanent value.

The last section of the book is given to athletics, and will be read by the younger men with special interest. The story of the college contests is told and the names of crews, nines, teams, are given with their records. To the general reader many of these lists would have little meaning, but college heroes are in them,

and names are recorded which live in great honor in the college world. To those who have little patience with "the athletic craze" it may be said that it does make for good morals and manliness in the university, while it doubtless brings some evils in its train.

The volume is filled with beautiful illustrations. The buildings and the instructors appear upon the pages—a remarkable series of fine pictures and portraits. Some famous nines and teams and crews are also to be seen. While, then, the volume will appeal particularly to graduates of Yale, it will be read with interest by all who would know how life and work go on at one of the oldest of our universities. It is rarely that the picture of such life from the inside is presented so distinctly and in such an interesting way.

Churchmen reading this notice will remember that Yale bears the name of a Churchman, and had Bishop Berkeley as one of its earliest benefactors. Many of our early clergy were educated at Yale, and the representation of Yale men in our ministry is very large. The founder of the great scientific school, Mr. Sheffield, and the giver of her noblest building, Mr. Vanderbilt, were also Churchmen. Now the long succession of Congregational ministers in the presidency has been broken by the election of President Hadley. In his inauguration the religious character of the university was strongly emphasized. Two years hence the graduates of Yale will celebrate the completion of her second century with great rejoicing.

---

## TWO VOLUMES ON THE PSALTER.

*The Treasury of the Psalter.* An aid to the better understanding of the Psalms in their use in public and private devotions. Compiled by the Rev. Geo. P. Huntingdon, D.D., and the Rev. Henry A. Metcalf, M. A. Fourth edition with corrections and additions. New York: E. & J. B. Young & Co. Price $1 net.

*The Book of Psalms.* Containing the P. B. Version, the Authorised Version and the Revised Version in parellel columns. New York: Jas. Pott & Co. Price $1. Interleaved, $1.50.

The former of these volumes is favorably known already to Churchmen generally. Certainly it deserves to find a place in the library; and it is a pleasure that we can notice its appearance in this fresh edition. It will be found to be a veritable treasury; putting together in a handy manner many interesting facts which we might otherwise be obliged to ascertain at the cost of no inconsiderable trouble.

"The aim of the editors," we are told in the preface,—

"has been to furnish for the use both of the clergy and the laity a complete and convenient handbook for the Psalter, bringing out clearly the distinct character of each Psalm, giving the history so far as known of its origin, and of its use both in the Jewish and the Christian Church; and the right interpretation of the many passages which are obscure as they stand in our present Psalter. To aid in the devotional use of the Psalms as well as their better understanding, parallel texts from other Scriptures and references to other Psalms are given; and these are kept distinct from the merely explanatory notes."

From the mass of the information we select a few matters which might seem of special interest. For instance we observe the remark that psalms of a striking character occur at intervals of seven in the first book; of the first, the eighth, the fifteenth, and so on. Sometimes as well, at intervals of fifty, such as 18, 68, and 118, with other similar cases which are given.

"Psalms of an opposite character are often found in pairs, *e.g.*, 32 and 33, 88 and 89. The culminating psalm is 72, with which the Second Book closes. It may be observed that practically there are twice 72 psalms, for psalm 144 is the first of a series of seven which are really one sevenfold strain of praise."

In a word, as S. Augustine says:

"Ordo Psalmorum mihi magni sacramenti videtur continere secretum,"

a fact which has a bearing on the practice of the Church in going through the entire Psalter month by month.

Touching the imprecatory psalms there is a quotation from Dean Stanley to the effect that—

"the duty of keeping alive in the heart the sense of burning indignation against moral evil, against selfishness, against injustice, against untruth, in ourselves as well as in others, is as much a part of the Christian as of the Jewish dispensation."

There is also a useful section on the Divine Names and Titles, which may be recommended to students liable to come in contact with recent speculations on this subject. A special feature of the present edition is a full list of the various phrases in the Prayer Book which have been derived from the different versions that Coverdale consulted.

"It is believed that thus a full account is at last given of the peculiarities of the Psalter phraseology."

The editors note the fact that just three hundred and fifty years ago the Book of Common Prayer, with its matchless Psalter, was first used in place of the Latin Offices. The text in this edition has been brought into conformity with the Standard Prayer Book of 1892.

The other volume contains simply the Prayer-Book translation of the psalms, the Authorised Version, and the Revised Version, in parallel columns. It may be had either interleaved or otherwise, as may be desired. It will be a convenience to those who at any time wish to compare the three versions together. The Prayer-Book version occupies the left-hand column, then the Authorised, and then the Revised; and we must say that the impression that is made on us is that they have been printed in order of merit.

## SERMONS.

*Modern Problems and Christian Ethics.* By W. J. Hocking, vicar of All Saints', Tufnell Park. New York E. & J. B. Young & Co. Price $1.50.

It is such sermons as these that afford gratifying assurance of the fact that it is not absent from the hearts of Christian preachers in the Church to desire that "the age-less religion of the Christ" shall be brought to bear upon the difficult problems of the present hour.

Though intended, as the preface states, for "the man in the street," these addresses appeal strongly to the man in the pew, upon whom, after all, devolves principally the responsibility, as well as the opportunity, to take the things of Christ and show them to the world.

The terms included in the title are "Modern Problems" and "Christian Ethics." The connecting "and" is justified by the author's successful effort to convince the reader that Christ taught principles which are sufficient to determine the duty both of society and of the individual in all problems, however difficult. Of Christianity we are reminded that—

"for humanity are its ethics, for all time its principles, for eternity its inspiring power. Not one of its cardinal principles is behind the age; not one of its essential maxims is without application to modern life and modern conditions. The fault is, not that Christianity is played out, but that men's determination to live it is played out; not that its ethics are out of date, but that men do not rise to them; not that its maxims are behind the times, but that they are so far in front that men's aspirations do no reach them."

Yet in the New Testament we find—

"no list of duties, no code of rules which may be nailed against the many doors of our life's outgoings and incomings;"

but we do find—

"the determining principles by which all actions must be judged, and approved or condemned."

The aim of the author is to enforce

and apply these principles. With rare skill and uniform good judgment, in a style that is luminous and vigorous, without either cant or dullness, the "Light of Christian Ethics" is thrown successively upon the following subjects: Amusements, The Theatre, Politics, Society's Wastes, War, Gambling, London Problems, Labor Problems, The Sunday Question, Parental Duties, and The Animal World.

The reader of these discourses will feel sincerely grateful to the Vicar of All Saints' for yielding to the request of "those who heard them and repeatedly expressed a wish to have them in a permanent form."

## EPIC OF THE SOUL.

*An Epic of the Soul.* New York: Thos. Whittaker. Price $1 net.

In this little book is comprised a cycle of eighty short poems, in which the experiences of a soul who has sounded the darksome depths of doubt and despair, are voiced in language at once pathetic and beautiful. The soul is led on step by step through the night of doubt, until the joy of the morning comes with restored faith and trust in the living God.

These poems are well calculated to bring courage and hope in God, to many an anxious and weary soul struggling through the gloom of doubt and despair.

The book is very tasteful in appearance, being bound in vellum, and printed on fine deckle edged paper. It will make a choice gift book.

---

AN Organ edition of Dr. Darlington's *Hymnal of the Church* has been published by Mr. Whittaker. The arrangement of the page is such that two plates from the choir edition are printed on each page, so that the necessity of turning the leaf during the singing is obviated. The price is $1.75 net.

THE sermon by the Bishop of Springfield at the consecration of Dr. Francis as Bishop of Indiana is published with the title of *The Portrait of a True Bishop.* It is happily dedicated by Bishop Seymour—

"as a tribute of veneration and respectful affection, to the Rt. Rev. Dr. Gillespie, whose Episcopate associates him with S. Paul, the Model Bishop."

---

A SECOND edition has been issued of *Points in Church History for Schools and Colleges,* by the Sister-in-charge of S. Gabriel's School. The book has been re-set in leaded style, and has a number of additions, chief of which are a Bibliography and Index. The price of the new edition is $1.00 net. [New York: James Pott & Co.]

## RECEIVED.

*Lessons on the Prayer Book Catechism.* Third Series—Worship. Part II. The Sacraments. By the Rev. H. H. Oberly, D.D. Preface by the Bishop of Springfield. New York: James Pott & Co. Price 10 cts.

---

*A Catechism of the Bible for Young Children—New Testament.* By Mrs. Charles H. Smith. New York: James Pott & Co. Price 5 cts.

---

*The Trinity Course of Church Instruction.* Compiled by the Rev. C. M. Beckwith. New York: James Pott & Co. Price 25 cts.

## AMONG AUTHORS, PUBLISHERS AND MAGAZINES.

A NEW *History of the English Church,* based upon original documents and authorities, in seven large volumes, is shortly to appear, under the editorship of the Very Rev. W. R. W. Stephens, Dean of Winchester, and the Rev. William Hunt, M. A. Both these clergymen are admirably adapted by previous studies, to this work

of research. Dean Stephens was associated with Dean Hook in the work of his *Church Dictionary*, was the biographer of Hook and also of Dr. E. A. Freeman, and has produced some excellent patristic studies. Mr. Hunt has been a large contributor in ecclesiastical subjects to the *Dictionary of National Biography*, and has already produced less ambitious works in English history. The Macmillans announce the first volume to comprise the years between the Mission of Augustine and the Norman Conquest. It would seem as though in so comprehensive a work, the first volume should begin at an earlier stage than A. D. 597.

---

STUDENTS of cuneiform inscriptions will be interested in Part I of the *Recherches sur l'Origine de l'Ecriture Cuneiforme*, by Frangois Thureau Dangin. (Paris, Ernest Leroux, 28 Rue Bonaparte.) It contains tables of several hundred cuneiform signs, with the form that was in primitive use occupying the left hand column, and that used in ordinary Assyrian writing in the right; the central column illustrating the stages by which the change was brought about. The object is to trace the development of the entire system of writing from its archaic to its more ordinary type. It is hardly a work for beginners in the study. It bears tokens of much painstaking labor, and is beautifully executed.

---

THIS gem from S. Baring Gould, is taken from his series of "Odd People I Have Met," now running in *The Sunday Magazine*:

"The landlord of the inn seeing him so cut up endeavored to comfort him. 'George,' said he, 'do not take on so; after all it is only a horse, and that an old one. If you had lost a wife, that would be a different matter altogether, and there would have been some excuse for tears, but—a horse —.' 'Ah, maister,' replied the postboy, 'wives!—one has but to hold up the finger, and they'd come flying to you from all sides—more than you could accommodate; but an 'oss—and such a mare as this—booh!'—and he burst into tears again—'such a mare as this is not to be found again in a hurry.' When a little subdued, he explained himself: 'You see, maister, 'osses cost money, good 'osses cost a power of money, but wimen wifes—; they don't cost you a ha'penny piece.'"

---

THE S. P. C. K. are issuing an extensive work entitled *The Holy Gospels; with Illustrations from the Old Masters of the XIVth, XVth and XVIth Centuries.* The pictures are selected from more than three hundred works, from among the Italian, German, Flemish and French schools, and are published in connection with the sacred text, and with notes from an artistic standpoint, by M. Eugene Muntz, member of the French Institute. The work will comprise somewhat over 300 illustrations, of which 48 will be separate plates printed in tints.

---

SOME noteworthy magazine articles in early Church history lately appearing, are: E. Zeller, "Zur Vorgeschichte des Christenthums; Essener und Orphiker" (Zeitschrift fur wissenschaftliche Theologie, XLII. 2); D. G. McKinnon, "The Census of Quirinius" (*Catholic University Bulletin, July*); F. A. Christie, "The Influence of the Social Question on the Genesis of Christianity" (*New World*, June); F. Bacchus, "The Succession of the Early Roman Bishops" (*Dublin Review*, April); "The Creeds at the Council of Chalcedon" (*Church Quarterly Review*, April).

---

A NEW series of studies in Egyptian and Chaldean Antiquities is announced by Messrs. Kegan Paul, Trench, Trübner & Co., under the editorship of those experts in archæology, Messrs. E. A. Wallis Budge and L. W. King. The first two volumes, shortly to appear, treat of *Egyptian Religion* and *Egyptian Magic* respectively.

Mr. G. M. Trevelyan, whose work on *Wycliffe* achieved a large measure of success, is shortly to issue another historical volume entitled *The Peasants' Rising and the Lollards.* The work will be published by Messrs. Longmans, Green & Co. The same publishers have in press an extensive work by Mr. W. A. Shaw, entitled *The Church Under the Commonwealth,* to be issued in two volumes.

The first results in literary form from the International Congress of History, held at The Hague somewhat more than a year ago, are the publication in quarterly installments of the papers there presented. A section of the Russian archives is said to be the most important feature of the first number.

Dr. E. L. Cutts, who has contributed so largely to English history and particularly to that of the mediæval period, has lately issued a new volume entitled *Parish Priests and Their People in the Middle Ages in England,* published by the S. P. C. K.

The Rev. C. Ernest Smith, D.D., of Baltimore, author of several works already published, will soon bring out a new volume entitled *Religion Under the Barons of Baltimore,* which is, in effect, a history of the colonization of Maryland.

Mr. Vernon Staley, author of *The Catholic Religion* and similar works, has recently issued a new volume entitled *The Ceremonial of the English Church.* The book has not yet come to our own attention.

The third and concluding volume of Professor Maspero's *History of the Ancient Peoples of the Classic East,* is announced as shortly to appear from the press of the Society for Promoting Christian Knowledge.

A criticism from a Roman source of Mr. Lea's *History of Auricular Confession,* by the Rev. P. H. Casey, professor of dogmatic theology in Woodstock College, is announced by Mr. John Joseph McVey.

The *Life and Letters of Thomas Henry Huxley,* edited and arranged by his son, Mr. Leonard Huxley, will shortly be issued by the Macmillans.

## RELIGIOUS LITERATURE OF THE MONTH.

Essays and Addresses. By R. W. Dale. $1.75. [Armstrong.]

Life of the Pope Leo XIII. By A. D. Hall. $1.00 [Street & Smith.]

The Ten Words. A study of the Commandments. By Chas. Caverno, D.D. $1.00. [Pilgrim Press.]

A Manual of Sunday School Methods. By Addison Pinneo Foster, D.D. 75 cts. [Am. S. S. Union.]

God's Education of Man. By Wm. DeWitt Hyde. $1.25. [Houghton, Mifflin & Co.]

The Life of the Spirit. By Hamilton Wright Mabie. $1.25. [Dodd, Mead & Co.]

Horace Bushnell, Preacher and Theologian. By T. T. Munger. $2.00. [Houghton, Mifflin & Co.]

The Psychology of Religion. With an introd. by Wm. James. $1.50. [Scribner.]

Searchlights on Christian Science. A Symposium. Clo., 50 cts; pap., 25 cts. [Revell.]

Solomon and Solomonic Literature. By Moncure Dan Conway. $1.50. [Open Court.]

The Reaction from Agnostic Science. By Rev. W. J. Madden. Net 75 cts. [Herder.]

With God in the World. A series of papers by Rev. Chas. H. Brent. $1.00. [Longmans.]

Eighteen Centuries of the Orthodox Greek Church. By the Rev. A. H. Hore. $6.00. [Young.]

Catholics of Ireland under the Penal Laws of the Eighteenth Century. 2s.6d. [Cath. Truth Soc.]

Christian Perfection. By Peter Taylor Forsyth, D.D. [Little Books on Religion.] 50 cts. [Dodd, Mead & Co.]

The Bible: Is it the Word of God? Bennett Lectures for 1898. By James Reed, and others. 75 cts. [Mass. New Church Union.]

Cambridge Bible for Schools and Colleges—I and II Kings. With introd. and notes by J. Rawson Lumby, D.D. Net $1.50. [Macmillan.]

The Doctrine of S. John. An Essay in Biblical Theology. By Walter Lowrie, M.A. $1.50. [Longmans.]

The Thirty-nine Articles. Vol. II. By Rev. B. J. Kidd. Oxford Church Text Books. Net 30 cts. [Pott.]

# Summaries.

## HOME.

THE Bishop of Pittsburgh has appointed the Rev. John R. Wightman Archdeacon of Pittsburgh.

THE Rev. A. S. Lloyd, rector of S. Luke's church, Norfolk, was elected general secretary of the Board of Missions on Tuesday, October 10th.

THE Order of the Holy Cross has acquired a large tract of land on the Hudson, above Kingston, where they hope to build a monastery. The land was obtained through the instrumentality of Judge Parker of Kingston.

THE Rev. Charles C. Edmunds, rector of Trinity church, Trenton, N. J., has accepted a call to Grace church, Newark. It is hoped he will carry on the Catholic work established there so successfully, but under such great difficulty, by Dr. Christian.

IT is a pleasure to congratulate the Diocese of Nebraska on the consecration of their Bishop-Coadjutor, which took place on S. Luke's Day. Dr. Williams has made such a record in his priestly work that his elevation to the episcopate gives ground for only happy prognostications for the diocese in which he will serve and for the Church at large.

THE object of Bishop Potter's visit to Honolulu is that he may gain, by personal observation, data with which to aid the committee, of which he is a member, on Increased Responsibilities of the General Convention. The question to be settled is relative to the future status of the colonial Diocese of Honolulu. From Honolulu Bishop Potter will go to the Philippines.

THE Rev. Dr. Benjamin F. DeCosta, late rector of the Church of S. John the Evangelist, New York, on Oct. 7 addressed a letter to Bishop Potter, announcing his withdrawal from the ministry of the Church. Bishop Potter promptly, on the next day, Sunday, Oct. 8th, at Christ Church, Poughkeepsie, canonically deposed him. Dr. DeCosta's whole attitude and especially his letter to Bishop Potter is, we think, most unfortun-

ate, from whatever standpoint one regards it. It is an unspeakably sad thing for a priest who has served his Master faithfully for many years and has but a few years more to labor in the Lord's vineyard, to allow himself to be embittered and overcome by the power of evil.

Dr. DeCosta has felt it his duty to call attention to some dire evils in the American Church, and is evidently on the verge of withdrawing from it. He seems to have overlooked the somewhat important fact that every living branch of the Catholic Church, ancient or modern, has survived far worse dangers than those which now trouble us in America.

---

On Monday, October 9th, the Memorial Church of the Holy Nativity, Rockledge, Pa., was consecrated by the Rt. Rev., the Bishop of the diocese. This very beautiful church is a memorial to Mr. Robert W. Ryerss, who, in his will, left the money for the purpose. But the handsome and substantial result is entirely due to the wisdom of Mrs. Ryerss, who would not allow the money left by the will to be expended, as the vestry wished, on "church furnishing goods," but insisted that it be put into the material fabric. The present decorations with the marble wainscoting about the entire church and the superb columns were put in by the advice and generosity of Mrs. Ryerss herself. It is neither without interest nor significance that this church contains a high altar and a lady chapel. The high altar has six lights and back of it a magnificent reredos with a bas-relief of "The Last Supper" on it. At this altar, with its two eucharistic lights burning, Bishop Whitaker, at the consecration service, celebrated the Holy Communion, and no one appeared to think it strange. A few years ago such an advance seemed but an idle dream.

It is difficult to see how any Christian priest, on the grounds of moral decency alone, can disagree with the following statement, made by Bishop Potter, in his convention address, on the subject of marriage and divorce:

"But, meantime, the whole subject has gained a new aspect from events to which I need not more particularly refer here, which have undoubtedly awakened in all sober-minded Christian people a profound sense of alarm; and the consensus of opinion among them as to the necessity of legislation which shall prohibit the remarriage of divorced persons, under any circumstances whatever, has greatly widened and deepened.

"I am by no means sure that such a conclusion is not the wisest that we may reach at present; for undoubtedly it must be owned that, in the face of such a danger as threatens us, the only safe course must be to prohibit absolutely that which, while it might be permissible if we could always be sure that it had a Scriptural justification for it, is only wrong and evil when that justification existing in fact, exists only because it has been fraudulently obtained. Here the judgment of eminent publicists and legal authorities concur, and some of them of foremost rank as jurists and Churchmen have agreed in the opinion that our only safe canon, in view of the tendencies painfully evident among us, is one in which the Church refuses remarriage to persons divorced for any cause arising after marriage, absolutely and universally.

"Such a remedy for our present evils would doubtless be, as some of us may think, a very drastic one, but the evil has grown to such proportions, it may justly be answered, that we can meet it with no other; and in one sense this is undoubtedly true. A wider view of the whole subject, however, will disclose to us, I think, the fact that it is not the only remedy, and that if accepted as a final solution of the whole social problem of which, after all, it is but a small part, we are destined to be disappointed as to its results."

It is gratifying to learn, from the secular press, that both Dr. Worcester of S. Stephen's Church, Philadelphia, and Bishop Dudley, endorse this statement.

## FOREIGN.

In most of the churches in the diocese of London there were daily celebrations of the Holy Eucharist during the recent Church Congress.

---

Bumbledom, in the persons of the S. Asaph's board of Guardians, shows how to protect its wards against the dangers of ritualism by voting the removal of the cross and candlesticks from the altar of the workhouse chapel. The chairman, with theological accuracy, sagely remarked—

"that such things were not necessary for the worshipping of God."

---

It has been decided that the beautiful west front of Bath Abbey, with its well-known "Jacob's ladder," on the south side of the gable, is to be restored at a cost of £2,000. The Abbey Church, now used as a parish Church, is in the gift of the Simeon trustees and has always been an evangelical stronghold. The external fabric has been little cared for and the exquisite carving of the angels on the ladder has been rapidly decaying under the influence of time and weather. The restoration is undertaken none too soon.

---

Recently in the parish church of Essington, Diocese of Durham, a man committed suicide by hanging himself in the belfry. The Bishop, Dr. Westcott, ordered a "ceremonial purification," to implore God's mercy and reconciliation, and to express abhorrence of the act of suicide. The service put forth by the Bishop was strictly of a penitential character, including the 51st psalm and some special prayers asking God's mercy for the church which had been so defiled—

"as Thou didst suffer the Temple of old to be polluted by the slaying of Zacharias between the porch and the altar."

The Rev. Dr. F. G. Lee, the well-known Vicar of All Saints', Lambeth, has announced his resignation of his benefice and his retirement from active duty. Two reasons hasten the step; one, failing health, the other the demolition of his church to make way for railroad extension. Dr. Lee was at one time a prominent leader of the Catholic movement, though of late years one has not heard so much of him. He was a deep student and brilliant scholar. He was the author of many works on historical, ecclesiastical, and ecclesiological subjects. He did much to open the eyes of English Churchmen to the true character of events in the sixteenth century.

---

The Anglican Bishop in Jerusalem has written to the acting Patriarch of Alexandria expressing his sympathy and regret at the death of the aged Patriarch Sophronius. It is well known that the relationship between the late Patriarch and the Anglican Bishop in Jerusalem and other English prelates and clergy who visited him was most cordial and friendly. Bishop Blyth, in his letter, says:

"He was one of those who helped to revive the desire for a revival of intercourse between the Orthodox Church and the Anglican Communion, which is now in many places prominent. It has been pleasant to think, on the occasion of many visits to his Beatitude, that the ancient intercourse between the Anglican Church, and the Throne of the East, was not formally severed, but is only in suspension."

---

Much anxiety is being felt by the authorities of the S. P. G. for the missionary Bishops and clergy in or near the theatre of war in South Africa. Not only may the lives and property of the missionaries and their families be in danger, but the

cause of the Church's work must be greatly damaged and embarrassed by the horrors of war. Recently at a meeting in London in support of the Zululand Mission it was stated that several missionaries had hastily returned to South Africa because of the then ominous state of affairs, in order to exercise their influence over the natives in keeping them quiet in case war broke out. Recent despatches have told us that the natives in many districts are very restless, and anxious in some way or another to take part in the fray. It will require all the tact and influence of the missionaries to prevent an uprising.

---

Chancellor Espin of the Liverpool diocese has decided that the mode of lighting a church cannot be changed without a faculty. That is to say, one cannot change from candles to kerosene, or from kerosene to gas, or, as in the particular instance applied for, from gas to electricity, without the formality, delay, and cost of obtaining a faculty. It is, of course, to the chancellor's interest to make business, for business means fees; but this decision really seems frivolous, absurd, and unnecessarily vexatious. We understood the Archbishops to lay it down in their "Opinion" on processional lights that as long as they were needed for illuminating purposes they were legal. This seems to conflict with the chancellor's decision. In the meantime we see in a recent *Guardian*, that the electric light system recently put into S. Paul's Cathedral through the generosity of Mr. Pierpont Morgan, is proving eminently satisfactory. We never heard of the dean and chapter applying to Chancellor Tristram for a faculty. Verily, the ways of episcopal chancellors are devious.

---

The Duke of Argyll, says the *Yorkshire Post*, has conveyed to certain trustees in connection with the Established Church of Scotland the ruins of Iona, comprehending the cathedral, the ancient Chapel of S. Oran, and the nunnery and the adjoining burying grounds. The trust deed provides that the estate shall be held by the trustees for behoof of and as inalienably connected with the Church of Scotland as at present by law established, and his Grace adds:

"I declare it to be my wish that the cathedral shall be re-roofed and restored, so as to admit of its being used for public worship, under the direction of the trustees, and the other ruins carefully preserved; but it is my hope and wish that the said trustees will, and may occasionally allow, as it may be convenient, the members of other Christian Churches to hold services within the said cathedral, as I have myself allowed during my ownership thereof."

In the event of disestablishment, the property is to vest in such Church or body of Protestants and Presbyterians as the Secretary for Scotland, the Lord Advocate, and the Sheriff of Argyleshire may determine to be most nearly representative of the disestablished Church.

---

The Rev. E. Sidney Savage, rector of Hexham, writing to the *Times* on Hexham Abbey, states that in the course of some excavations it has been found that the builders working at the close of the fourteenth century in the erection of the nave, which they were destined never to finish, laid their moulded base course on the remaining fragment and foundation of the wall of the nave of the church begun by S. Wilfrid in 674.

"We have thus brought to light a piece of walling of a church of the largest class and of very early date, and which confirms in a most remarkable manner the accuracy of the accounts of it left by Eddius, Wilfrid's chaplain, Richard of Hexham, and William of Malmesbury, who speak of its size and the massiveness of its construction. These foundations show that its nave exceeded 100 feet in length, and was built of huge stones of Roman workmanship. . . . Hexham Abbey is thus the oldest, as

it is the finest church in the county of Northumberland, and the recent increase in the town of Hexham, and the re-awakening of Church feeling and Church life in the parish, has made the straitened dimensions of the portions of the church now used for service to be felt in no small degree. Extension is now imperative, and the choir being cut off by a solid and very handsome ancient oak rood screen and loft (the removal of which would have been such an act of vandalism that it could not be entertained), some way out of the difficulty had to be found."

The committee called in as professional advisers Messrs. C. C. Hodges and Temple Moore, who have drawn up a scheme, the main item of which is to build the nave on the ancient foundations and of the character of the intended nave of "Perpendicular" date.

---

In the early days of the ritual prosecutions before the Judicial Committee of the Privy Council, the Rev. M. H. Noel, Vicar of S. Barnabas, Oxford, on the occasion of the catechizing of his children on "the wonderful birth of S. John Baptist," asked this question, "What was Zacharias doing when the Angel Gabriel appeared to him?" The answer was promptly given, "Zacharias was offering incense according to the law." "Offering incense according to the law?" exclaimed Father Noel, "but where was the Privy Council?" This story, current years ago in England, is recalled by the recent announcement that Father Noel has resigned his benefice, and in a sermon to his congregation explaining his action, he characteristically gives his reasons why, after thirty years' use, he has temporarily abandoned the use of incense. In the course of his sermon, Father Noel said that in Genesis they were told, "And the Lord smelled a sweet savour," and in the Book of the Revelation of S. John they were told:

"And another angel came and stood at the altar, having a golden censor, and there was given unto him much incense, that he should offer it with the prayers of the saints upon the golden altar which was before the throne."

Well, then, he supposed they must for the present leave the liturgical use of incense to the angels, for they were not, he imagined, under jurisdiction of the Archbishops of the Established Church of England!

It was entirely against his will, but after consultation, as it was thought important that the clergy should show that they wished to obey, he had decided to abandon the liturgical use of incense, at least until things were more clearly defined. He personally thought the pronouncement was utterly and entirely wrong, and he thought he had done entirely wrong in not having the service as usual as regarded incense. At the same time he felt that in obeying his own Bishop's request he was not by any means giving in to the Lambeth pronouncement. He had to apologise to the congregation, but he hoped what he had done was in the interests and the good of the Catholic Church and for the sake of obedience.

---

Father Ignatius used to be a regular attendant at the Church Congress, where, in the habit of a Benedictine Monk, he would raise his voice against the Broad tendency and teaching too prevalent in the Church. The following letter to the *Church Review*, announcing that he "finds it useless to protest" and that he has determined "to retire into lay communion," will be read with interest:

*"To the Editor of the Church Review:*

"For some time past, as I have publicly stated, I have felt it only consistent with my faith in the Nicene Creed to retire into lay communion with our Church. As long as our Archbishops and Bishops refuse to exercise their authority respecting Dean Fremantle's *New Reformation*, I feel that I cannot, as a faithful

Christian, take part in the ministry of our Church.

"The Archbishops have been very energetic at Lambeth in endeavoring to suppress Catholic worship in our Church to gratify ignorant, godless bigots, and have even gone the length of forbidding incense to be used during the Eucharistic offering, although in the version of the Scriptures which our Church uses God Himself commands its use in 'every place' where Christian worship is offered. Yet they will not attempt to put a stop to the really awful blasphemies of Dean Fremantle and his followers, who are successfully bringing all religions into contempt, emptying the churches, and lessening the number of candidates for Holy Orders every year.

"I make it a rule now to refuse all requests made to me to preach; and certainly can take no part in Congresses or other Church functions, where deniers of our Lord's Divinity, Atonement, Incarnation, Resurrection, and miracles, are gladly welcomed as loyal Churchmen, and whose blasphemies are treated almost as a joke. And no voice is raised in protest—for as Dean Fremantle boasts 'The New Reformation has, we may hope, passed its stage of contention.' I should feel it very much like denying Christ to take any part in any further Church Congress. As long as I had any hope of our protests for the Creeds and the Holy Scriptures being responded to I continued them; but, now that I find it useless to protest further, I dare not take part in the ministry or public associations of men who are perfectly contented that God and His Christ, His Word, and His Church's Creeds, should be publicly defamed and denied within the borders of the Anglican communion.

"IGNATIUS, O.S.B., Monk,
Llanthony Abbey,
Michaelmas Day, 1899."

---


## THE CHURCH ECLECTIC.

TERMS: Published monthly, at $3.00 per annum. $5.00 pays for two years. Special rates to the Clergy and Candidates for Holy Orders, $2.00 per annum, in advance.

☞ All business, whether editorial, advertising, or regarding subscriptions, should be addressed to the Publishers,

THE YOUNG CHURCHMAN CO.,
MILWAUKEE, WIS.

THE RT. REV. T. N. MORRISON, D.D.,
BISHOP OF IOWA.

# THE CHURCH ECLECTIC.

VOL. XXVII. DECEMBER, 1899. No. 9

## JUBILEE SERMON AT S. MARK'S CHURCH, PHILADELPHIA.

PREACHED ON ALL SAINTS' DAY, BEING THE FIFTIETH ANNIVERSARY OF THE CONSECRATION OF S. MARK'S CHURCH.

*By the Rev. Morgan Dix, D.D., D.C.L., Rector of Trinity Church, New York.*

I DEEM myself most fortunate in being here with you, on this All Saints' Day in your Jubilee Year. S. Mark's Church is very dear to me; as the first in which I served, in 1853 and 1854, so long ago; a place of happy memories of a quiet diaconate, with no care save to do the humble work of that office as well as I knew how; of the first days of a priesthood, received before this altar. How familiar to my ear those names of your *fasti;* Henry Reed, Wilmer Cannell, J. R. Wilmer, James A. Farnum, Richard R. Montgomery, George Helmuth, James H. Stoem, and the rest; I see their faces before me now; I almost feel as if I must presently meet some of them somewhere in this place, and strike hands, and speak of the joys and sorrows, the hopes and fears, of the long ago. It is a pleasure to read, as I have done in the Year Book of your Jubilee, the record of a great and successful work; the completion of half a century of life and growth; of enlargement and expánsion, of the gradual extension of your field, and the enrollment of thousands of individuals in missions maintained by your charity and love; of the prospect of larger things to come.

To one who, having seen the first beginnings in this place, looks upon the present condition of things, it is a wonderful story of progress, advance, growth to great and greater still, with a future looming large in front. I remember, forty-five years ago, a beautiful church, of great possibilities, yet halting at the edge, with many a doubt and many a fear on the part of the builder and managers; I remember a parish school for girls, and a private school for boys which the organist was permitted to carry on in

one of the church buildings; I remember a Bible class of some dozen or so of young gentlemen whom I met in the tower, once a week; beyond that there was little as yet, though much was in the hearts of the people, for doing when the time should be ripe. Those were, to me, very dear and good days; but there were great longings and unfulfilled desires. What is it now, to see the parish in its present state, and to read of your clergy house, your two mission congregations, the two Chapels, S. Mary's and S. Michael's, the schools, the societies and associations for every kind of charitable work, the guilds and classes so numerous as to confuse and puzzle the reader of the statistics; the Home for Aged and Infirm Women, the hospital for the sick! What a testimony to the strength, reality, thoroughness, comprehensiveness of his work!

And thence proceeding to statistics indicating not only parochial, but financial prosperity, that test by which our practical age measures success, I find, taking the last septennate of the parish, an increase of 30 per cent. in baptisms, 70 per cent. in confirmations, 26 per cent. in communicants, and 40 per cent. in offerings and contributions; no debt, assured financial stability; great gains everywhere. For this, God be praised! And to the Corporation, including the Rector, Wardens, and Vestrymen; to the faithful people of this parish; to all who work here within, and to all outside who bear good will to you, let words of cheer and congratulation be spoken from the heart by one who is glad that he had a part, though it were small and unimportant, in the early and formative period of your history.

And now, having said this much, on the prompting of a natural desire, let me turn to the theme suggested by this calm and holy day. It is the feast of All Saints; during which we are under celestial influences, when the grace of God descends to warm the heart and illuminate the eyes. We are, as it were, living with the departed: our thoughts are with those who are no longer here. What questions are put, with so much eagerness, earnestness, and solicitude, as those about the state of the departed? And on what subject are the thoughts of the people less settled, less accurately defined? Even the name of this day may lead astray: it calls for explanation. What is meant by the saints? Who, and where, are they? How did they gain that worthy title? What likelihoood that we may be numbered with them by and by? On

that line let me invite you to some musings about the life of the world to come.

And first, whom do we commemorate to-day? And of whom, precisely, ought we to be thinking now? Let me allude, most tenderly, to what seems like an error of inadvertence. You must have observed that this sacred day is kept more widely year by year; other holy days may pass by with slight recognition, but this seems to reach and touch the people where most sensitive to approach. The use spreads from parish to parish; perhaps and probably because it is generally associated with personal and familiar friends. Coming to church on All Saints' Day, how many think first of these, much more of these than of others whom they never saw! To the ordinary mind, these saints are our own people, whom we have known, and loved, and lost awhile; they seem to be with us, in God's house, in some strange spiritual wise, and we with them in a mystery. It is natural, it is comforting; but is it quite correct? We have, and love our dead. The heart cries out for them, and wishes them back. We seem ready to say, "Come and let us make this a day of general canonization for all the departed who have died in the Lord." Look at the dear people who flock to church on All Saints' Day, particularly in those places where little teaching in theology is given; the mourning garb, the pathetic faces, tell a plain story; one knows what is in their hearts and of whom they are now in thought. But is this quite correct? Are *these* the saints of the calendar to whom this feast is holy? Looking at it thoughtfully, is there not a wide distinction between the Saints and the Souls? Between All the Saints and All the Souls? That distinction, we take it, is a real, a vital one; nor would it have dropped out of the popular thought, as it has done, if something else had not dropped out of the thought which should never have been forgotten. It is a great loss which leads some thus easily to identify the glorified saints around the throne of God, with the great body of the departed, and particularly with those of their own house who were with them and are gone hence. They would not have done so, had their ideas been more clear on the subject of the Intermediate State. Let me explain.

Three hundred and fifty years ago and more, it was thought, that of the departed, some, through the power of divine grace, of which they made the most that could have been made, had gone directly to the heights of heaven, and the right hand of their Lord. There were the saints, already crowned, dwelling in the light

perpetual and eternal; needing no prayers of ours, no help. And then, to look at the other and the dreadful side, it was thought that there are others, who, having died in mortal sin, unrepentant, unabsolved, must be in the fire reserved for the devil and his angels, and also beyond help or reach of prayer; and these were the lost in hell. But as for the great mass of the departed, they were thought of as in an intermediate state, beyond power to harm, but not complete; in hope, in expectation, still advancing, progressive under discipline; secure from danger of endless torment, but not yet at the climax of the passage upward. This, broadly outlined, was the faith of those of old time; and although fond and fabulous conceits grew up and marred its simplicity, yet upon the whole, it met and satisfied reason and heart, protected from presumption and despair, and threw a clear illumination on the scene behind the tomb.

But a change came. Ill-advised reformers, as they called themselves, arose, and made confusion where order had prevailed. From the scheme of the Last Things, they struck out the Intermediate State, and left only Heaven and Hell. They ventured to aver, of every man going out of this world, that he must go direct to heaven or to hell. Now, that was a terrible thing to say; yet many came to believe it, and probably many believe it still, although the number decreases, as the old belief returns. To shut me up to that alternative, is to bid me vibrate, in the case of my own loved and lost, between an over-weening confidence, and a blood-curdling despair. I cannot believe, I will not believe, that they are in endless torment, for whom, whatever they were, something good could be said; whose faults and errors, whatever they may have been, were balanced by extenuating circumstances. It were too horrible to yield them without reserve to the bitter pains of eternal death. But if not; if this cannot and shall not be, and if there be no middle term in that life beyond, then I can only think of them as being in the heaven of heavens; as having gone, with their imperfections on their heads, with so much, so very much, to be made up, and in a condition so incomplete, to join at once the company of S. Peter, and S. Paul, and the Blessed Mother of God, numbered with them in glory everlasting. That is, again, too much to believe; that way leads to presumption, as the other to black despair. These cannot be the saints, whose feast we keep to-day. The souls in the Intermediate State are neither saints in heaven nor with the lost in hell. And *there* comes in at once the

clear distinction between the Saints and the Souls; between the crowned and glorious figures in the calendar, next only to our Lord in the honor done them on their days, and the happy dead in that place of hope and patient waiting, where He who hath begun the good work in them is continuing it until the day of the Lord; who count not themselves to have already attained nor to be already perfect; who look forward to their full consummation and bliss in the eternal and everlasting kingdom.

But meanwhile we are losing sight of a question which leads to the root of the matter. Let us ask again, What is a saint? What constitutes the saint? And what are the elements of saintship? The word is not a new word; it was used by ancient writers who had never heard of Christ; Christians borrowed it from them, giving it, however, a new sense that it might carry thenceforth a distinctively Christian idea. Christianity is the only religion which has dared to cross the desire and will of the natural man, and propose to him a reward for entire surrender to the will of God. Let us, if we can, get at the formal cause of saintship. We are called to be saints, every one of us; by virtue of that call we are even described as saints, whether actually so or not; we may all become, exactly, what the word means. God's will for us is our sanctification. But what does that mean? To what state must one like you or me attain before he deserves that splendid name? Ask a question or two, in order to clear this up.

In order to become a saint, must one have traversed a long and rough road of discipline? Not necessarily: "Jesus called a little child unto Him, and set him in the midst, and said, Of such is the kingdom of heaven." And we keep the Feast of the Innocents, the little children of two years old and under, who were the first martyrs for Christ's dear sake. In order to become a saint, must one study, and grow very learned and wise in the science of things divine? Hardly so. The apostle says, "Not many wise men, not many mighty, not many noble are called." In order to become a saint, must one be poor in this world's goods, and of the destitute class? Not so. All the poor are not God's poor, but they only who, though without silver or gold, are rich in faith. Does wealth—great wealth if you will—exclude from the ranks of the saints? Not so. Our Lord did sometimes sit at rich men's tables. Joseph of Arimathæa received His sacred body when taken down from the cross, that the prophecy might be fulfilled: He made His grave with the rich in His death. Go your way;

go the rounds of human conditions; leave out, one by one, those qualifications which men, in their ignorance or prejudice, would impose; and what is left, whereof to build a saint? There is a phrase which may help us here; a phrase which tersely expresses the Christian idea of saintship; a brief sentence which seems to cover the case. He is a saint, to whom nothing is great or small but to do the will of God. There, I think, we have it all. To do the will of God; and so to do it that nothing seems great which runs counter to it, and nothing small which agrees with it; all things being measured by that will; the world, the lives of men, their actions, the course of time. Nothing is held to be great or small but the doing the will of God.

And yet, is this a full definition? Is not God's will done where saintship is excluded by the very necessities of the case? Yes; that is true. Throughout the round world, His will is done; by planet and star as they roll upon their paths; by the great and wide sea, to which He hath set its bounds which it cannot pass; by the beast of the field and the fowl of the air, and the fish of the sea, which live their time allotted, and seek their meat from God, and do His will; by great nature, in her course, through times and seasons and days and years. What must be added to such obedience to the divine law? Simply these: intelligence, humility, love. Man only can thus obey: in mind, in will, in heart; seeing, knowing, believing, loving. And, therefore, man only can become a saint. Whenever, to a man called to the knowledge of His grace and faith in Him, nothing, as he thinks it all over, seems great but the doing His will, and nothing is accounted small or unimportant in which that will can be obeyed; when to one who can feel, and love, and carry purpose into the work of his day, nothing seems great enough to love, or desire, or care for apart from the will of God, and nothing said by God or in any wise made known by Him, though but mere hint or suggestion, seems too small to be welcomed, accepted, lived in, and loved for; when so one is doing God's will, making it His own will, in the little things and in the great things, in darkness and in light, in sickness or in health, in wealth or in need, in prosperity and in adversity, intelligently, heartily, lovingly, willingly; in such cases as this we have what we desired; the answer to the question, the solution of the riddle. Saintship standeth not in age, or culture, or worldly goods largely bestowed, or brilliant genius, or praise of other men, or influence over the age, or imposing acts of any sort, even though they may benefit and

bless mankind; but in knowing what is that good, and acceptable, and perfect will of God, and in doing that will, drawing no distinction between the great and the small, starting no objection, posing no case of conscience where the sense is clear, nor paring down, nor evading, but simply doing that will, as the will of God, and out of the love of God, and the love of the will of God. Now those who have so led their life, here in these shadows, we may probably, without chance of error, imagine as close to the throne, crowned with light, filled with fulness of God, helping us by their prayers, and, through their own victory over the world, permitted to have a share in upholding it, and saving it from overthrow, until the Lord shall have accomplished the number of His elect, and until the great multitude whom no man can count are ready to be lifted up and numbered with the saints in glory everlasting.

One question remains: What likelihood that we shall ever be of the number of the saints in glory? To indulge such an expectation would be to stamp the seal of his unfitness upon the presumptuous fool. But, at the same time, there are words of comfort for us, even in these low and depressed lives of ours; words which suggest a hope that we may at least some day see afar off, and find our own blessedness in that prospect. "In My Father's house are many mansions." And again it is written: "There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead."

They may hope, who have not wholly fallen from grace. They were called to be saints; they are, at least, children of the Church; they have not denied their profession; they have received help towards sanctification; the lessons, the trials, the griefs of life have borne them forward on the way of progress. Why doubt the heavenly Father's care? Somewhere among the sun, moon, and stars of that celestial sphere, somewhere in the bright mansions, may be a place reserved for thee, O trembling soul. On that count, as on the plighted faith of thy best and greatest Friend. To look up to the place of angel and archangel were wild presumption; intolerable forwardness. Indulge not the thought, nor imply such a thing in any speech about these thy fellow sojourners. But it is good to think of a progress, very slow no doubt, but very steady, and to the end assured, a progress towards some state where temptation shall be felt no more, and falls shall be impossible; where the helps will be greater and the hindrances less; where we shall be

with Christ, very near Him, and with our own. All Saints' Day is an inspiration; an ideal. One may look up, as it were, to the third heaven, and to Paradise, and see wonderful things and hear unspeakable words which it is not lawful for man to utter. Upon it presses close All Souls' Day; a day more suited to our actual state; a day for thoughts of peace, yet suggestive of its complete conditions, and work begun but not yet finished. The souls of the departed are in the hand of God; our own are with them, and we shall be with them ere long. What restful, blessed days, in that intermediate state, wherein once dwelt the Human Soul of Christ, where already in the full light of the sunny land, they wait for their perfect consummation and bliss both in body and soul, secure of a final entrance with the eternal joy. O ye Spirits and Souls of the Righteous, bless ye the Lord; praise Him and magnify Him forever.

---

## PAGET ON HOOKER'S FIFTH BOOK.

By the Rev. Wm. J. Seabury, D.D., Professor of Ecclesiastical Polity and Law at the General Theological Seminary.

*An Introduction to the Fifth Book of Hooker's Treatise of the Laws of Ecclesiastical Polity.* By the Very Rev. Francis Paget, D.D., Dean of Christ Church. Oxford: Clarendon Press, MDCCCXCIX.

TO write a book requiring thought and research, and to be at the same time involved in labors incidental to pastoral cure and also to professorial duty, with the additional burden imposed by responsible connection with multifarious business of Ecclesiastical Corporations, is certainly no light task. Whoever has had the experience will know how to sympathize with the Very Rev. Dean Paget in the disappointment of his expectation to complete in two or three years a work which has actually engaged him for twelve. His ingenuous admission of faults, in some measure answerable for this extension of time, coupled with the deferential submission that certain notable hindrances have had no small share in the responsibility deprecated, makes his preface very suggestive, both of the value of the work presented and of the difficulties in the face of which it has been fulfilled. And when it is remembered that this twelve years' burden of authorship has been borne, not with the design of bringing to the notice of the world the ideas of the author, but with the simple purpose of aiding the reader to grasp

and assimilate the teaching of another, the present work appears admirable as an evidence not only of a most unselfish devotion to truth, but also of the living value and importance of that which has required, and therefore has received, so scholarly an elucidation.

Hooker's treatise on *Ecclesiastical Polity* is one of those great works the intrinsic worth of which no one capable of forming a judgment can or does deny; yet it is also a work which, exalted as is its reputation, very few in the present day have read, and, of these few, still fewer have understood. The book has had something of the experience of the Bible, being generally reverenced, partially read, abundantly misunderstood, and frequently utilized for extracts supposed to confirm one side or other of dispute as to a controverted point. Hence the usefulness of the effort to promote the apprehension among men of its living value and importance. For it requires an education in Hooker to understand Hooker, and this education all willing men have not the capacity to acquire from Hooker; but those who are at all capable, and at the same time willing to acquire such education, can, without undue expenditure of overtaxed time, and with the happiness of converse with an accomplished and congenial teacher, be so far advanced in this good learning by Dean Paget's excellent book, that they may be able to read "the Judicious" with judgment. And though nothing appears to have been further from the Dean's intent than that his book should serve as a substitute for that which it has sought to make more plain and effective, yet it remains true that any one who might be so unfortunate as not to have read Hooker, would find himself furnished with a good measure of Hooker's teaching by the study of this Introduction. It is the purpose of the present paper to indicate briefly the mode of procedure adopted in this Introductory work, and to furnish some slight illustration of the manner in which it elucidates the teaching of Hooker on certain points of interest.

Really, though not formally, the volume consists of lectures, the ultimate object of which is to enable the reader to have a better understanding of the Fifth Book of Hooker's work. But in order to the accomplishment of this object, the lectures have been made not simply expository of that Book, but also have been largely occupied with the consideration of previous parts of the work, and with the history of the times preceding and closely following its first appearance. The lectures therefore present themselves to us as

partly historical and partly analytical and expository; and although the introductory and concluding lectures may perhaps be regarded by some as falling strictly within neither of these divisions, being rather the expression of the judgment of the lecturer upon the character of his author's writings and work, and the effect which these have produced, yet by others it may be thought that the two parts combine the characteristics of both of the modes.

It may be worth observing that the treatment of the main topic, the Fifth Book of Hooker's work, occupies in this volume about 83 pages out of a total of 228, leaving 145 pages devoted to matter considered necessary, in the way of introduction or conclusion, to the proper apprehension of that main topic. The course pursued is to take a general view of the character of Hooker's writings and work, followed by an extended inquiry into the nature of those controversies which occasioned or bore upon them; then to proceed, through a careful analysis of the Preface and the first four Books, to the consideration of the teaching of Hooker in his Fifth Book; and finally, after an examination of the sequel and results of this Book, to sum up the case presented by the question of the use and benefit of Hooker's work to the Church. The remaining Books of Hooker's treatise are not in this volume particularly considered, although there are not wanting references to passages of them which bear upon the argument of those preceding.

In estimating the character of Hooker's writings and work, it is pointed out that these may be studied under the aspects of style, of theology, and of conduct. As to style, Dean Church is quoted as saying that Hooker's great treatise "first revealed to the nation what English prose might be." Contemporaneous criticisms are cited as on the one side condemning "a stile not usuall" and "the like harde to be found," and on the other recognizing this style as expressing so grave and humble a majesty with such clear demonstration of reason as had not before been exceeded. Later ages are claimed to have looked back to Hooker as eminent even in the period of Spenser, of Shakespeare, and of Bacon; and the tribute is added that "in wealth and stateliness and strength of diction, Hooker stands indisputably in the very first rank of English writers."

To this commendation all will agree; but those who would profit by Hooker's example are invited further to note the solicitude with which he labored that his sentences should be certainly

and exactly just, rather than striking or brilliant; the scrupulous care with which he revised what he had written; and his sustained, painstaking resoluteness to make clear exactly what he meant, grudging no trouble to find the words that should exactly tell the thought in all its fulness and with all its necessary qualification. It is well said that although the language of Hooker may sometimes seem obscure, yet (in all the work which *he himself* prepared for publication) the obscurity is that of depth and not of turbidness; and that—

"in the present day, when not only he who reads must run, but also he who writes is generally running, too, there is a wholesome discipline and also an unusual satisfaction to be found in studying an author whose every sentence has been thoroughly and conscientiously thought out, who is never slovenly or tautologous, and for whose work the most noble language seems somehow the most serviceable and appropriate."

In the effort to estimate Hooker's position as a theologian, three traits of his writing are particularly noted: that the glow and life of truth are not excluded by the precision of its treatment, nor accuracy preserved at the cost of coldness and dullness; that even in the most controversial treatment of doctrine it is the truth rather than the advocate which is made prominent, though his own personal relation to that which he urges upon others is never forgotten; and, as a consequence of these, that there is about his treatment of the truth a certain freshness and relevance to the problems of the present day, widely different as these are from those of his own age.

And the lessons to be learned from Hooker as a writer of English and a guide of thought are shown to be nobly supplemented by the teaching of his own personal life, the two brightest traits in which were his persevering diligence in his own proper work, and his pure unworldliness.

To the consideration of the life of Hooker some pages of the volume are afterwards systematically devoted, but the chief concern of the writer in all that he says as to this is to take such a view of the life as may particularly show the fitness of it for the great undertaking to which he devoted himself, and the circumstances which led to that devotion. The studious character of his youth, the labors of his maturing years, the harassing nature of his situation after the recognition of his merits had placed him in the important position of Master of the Temple, and his voluntary retire-

ment from that eminence of worldly influence to the obscurity of a rural parish where he might set himself "to think rather than to talk," and where he might enlarge and fortify his thought with sufficient reading, are all plainly portrayed. And then appears, what bears much upon the genesis of his work, the realization of the conviction that what was being controversially alleged in his day against the faith and order of the English Church by those who had become addicted to the discipline of Calvinistic origin, with its attendant theology, needed to be met with something more than controversial answers. It was with the profound consciousness that perversion of the truth could only be effectively dealt with by the perfect knowledge and plain exposition of the truth itself, that he devoted himself to the task of examining what the truth was in order that it might be known whether the position of the Church, or that of those who opposed it, was right. Many plainly slanderous, peevish, and flippant sayings were indeed to be heard, many perverse things were to be seen, but beneath these was a deep and strong current of thought which might seem to furnish reason for them, though not, professedly at least, to advocate them. To sound this depth; to trace the origin and tendency of this current; and to know whether its source were really in the springs of the Divine wisdom, or in the shallow waters of a discontented imagination, was a purpose that required not only profound thought, but patient investigation; and which needed to issue not in successful answers here and there to controversial allegations upon many or few points, but in a comprehensive work which should deal broadly and profoundly, as well as precisely and specifically, with the rightfulness of the position of the English Church as a whole.

How true this instinct of Hooker was, is the more apparent as we realize the really destructive purpose which inspired those who busied themselves with pointing out flaws, and clamoring for repairs and alterations in a building which they would fain have razed altogether to the ground, in order that they might rear up in its place their darling "discipline." And we realize this purpose the more plainly as we observe the carefulness with which in some quarters conformity was cherished as the means of maintaining a position from which the work projected might be by degrees consummated. And whether this purpose of altogether breaking with the past in order to make room for the present was realized by Hooker or not, or was understood to be cherished only by the more

extreme and crafty spirits of the day, it is certain that he did clearly apprehend the tendency of the prevailing complaints to result in that consequence whether fully purposed or not.

The work of Hooker then is shown to be plainly traceable, first, to the objections raised and alterations demanded by the Puritans in their comparison of what they regarded as the imperfect reformation of the Church of England, with what they deemed the standard of perfection, the order of Geneva based upon the theology of Calvin; and, second, to the conscientious desire of Hooker to discover what real foundation, if any, there was in the claims of these opponents, and whether or not the allowance of them was consistent with the continued life of the Church of England. It would seem that Hooker was far from underrating the force or the honesty of many of his opponents. On the contrary, it was because he duly appreciated force and honesty so far as these were apparent, that he felt the necessity of ascertaining for himself and making clear to others what that truth was which might lie behind the attacks thus presented. And it was because he desired also, in regard to another class of objectors, to take away occasion from them which sought occasion, that he gave himself to that work of thorough and careful explanation and application of principles which he thought had been overlooked, or slighted, or perverted. To these causes of the production of Hooker's work, the author of the *Introduction* gives most candid and exhaustive consideration, devoting to the Puritan position in particular a large portion, and one of the most interesting, in his book.

In stating this position he clearly shows the need which it evidenced for the treatment which Hooker gave it; but he is far from doing injustice of any sort to those who held it. On the contrary, he enters fairly into their view of the troublesome questions of the day; makes, certainly, all the allowance for their attitude which can justly be made; and presents some of those who were foremost in their opposition—notably Cartwright and Travers—in a light which could hardly fail to be satisfactory even to themselves, could they be permitted to perceive it. In some respects it might be thought, by those who had not been educated up to the nineteenth century estimate of the Puritan position, that he is almost a little too sensitive to the injustice of depreciation—if such a thing were possible. At all events, he labors somewhat in apology for the use of the word Puritan, as having been a nickname affixed as a term of reproach, when the strong probability is that it simply origin-

ated in their repeated aspirations after greater *purity* in the forms of the Divine worship, and was freely accepted by themselves in the beginning as it has since been gloried in by their descendants and admirers; and he seems perhaps a little prone to regard their attitude as the result of repression by authority, rather than to consider that repression, however mistaken it may have been, as caused by their attitude. However this may be, he certainly is frankly candid in presenting Puritan objections, and conceding what may justly be regarded as having given cause for them, hesitating not in some few cases to show that the answers of Hooker fall somewhat short of the standard of Hooker. One cannot but be thankful for the authentic information, furnished both in the text and in the important papers in the Appendix, as to what was really the ground taken by the Puritans in the controversies, since the help which is afforded to the understanding of an author by the understanding of the attitude of those whom he seeks to convince cannot easily be overestimated.

The fact is that the fraction of Puritanism in the problem of human life, when it is reduced to its lowest terms, is Individualism, and may be called an improper fraction at that, the Individual being the denominator and the rest of humanity only an indivisible numerator. There may be millions of the thing, but the thing is the Individual. The fraction has always been an awkward one to work; but history has shown that it is not in the problem for nothing. Certainly we owe at least one good thing to the influence of this factor, which is the development of the idea that society exists after all for the proportionable benefit of the individual; and that the most consummate progress that society can ever attain, and the highest ideal of its aspiration, is the attainment of the greatest possible benefit to the Individual consistent with the welfare of every other Individual—that is, of society as a whole. And though perhaps in Hooker's day that Individualism, sometimes indeed sufficiently conspicuous, was on the whole still greatly restrained by a certain inherited and traditional cohesiveness, yet the principles which were then under discussion were fundamental, and such as still bear plainly upon that great problem even, and perhaps more than ever, in this day.

The consideration of the relation of the Conscience to some authority external, involves the whole relation of the individual to society, and it is this which may be regarded as the main idea of

Hooker's whole work. Representing Hooker's argument in one place on this point, the author remarks (pp. 96, 97):

"If conscience rests on a clear revelation such as that given to S. Paul, or if conviction rests on demonstrative and necessary proof, such as no man who understands it can reject, then authority must be resisted. Without such revelation or such proof the individual must yield; his probable inference must not prevail against the probability constituted by the judgment of the society; the sentence of a competent authority is enough to warrant conscience in enforcing the duty of obedience."

And the Dean goes on to say that at this point Hooker has touched, as it were incidentally, a pervading and characteristic principle of his whole treatise: the principle that societies have within a certain area the right to impose and enforce laws on individuals. That right is limited, it cannot overbear express revelation or demonstrative proof; but in the larger field of action where neither of these can be produced, the authority of the society holds sway, and it is the duty of individual members of the society to obey that authority. This principle with regard to the scope and power of laws enacted by societies is developed in the First Book of the treatise; and the recollection of it is essential to a right understanding of Hooker's position. For it marks what he is and what he is not obliged to show concerning the laws of the Church. He is not obliged to show that they are demonstrably and necessarily certain and perfect, but only that the Church has with fair reason enacted them, and that there is no demonstrative or necessary reason for rejecting them. In his own words:

"Nor is mine own intent any other in these several books of discourse, than to make it appear to you, that for the ecclesiastical laws of this land, we are led by great reason to observe them, and ye by no necessity bound to impugn them."

It is not, however, only the relation of the individual to the particular society which is to be taken into account, but also that of the society itself to the larger body of which by the Divine appointment it is a part. Such laws, therefore, as those which societies have the right to impose upon their members, are in themselves but part of the larger whole which, in its several parts or provinces, doth express for God's creatures the fulness of His will for the regulation of their life in their several spheres; and hence Hooker seeks to define the nature of law in general, and to display

the universal scheme whereby the will of God is derived and conveyed to all orders of His creatures in regard to all activities of their being. It would be impossible here to show the interdependence of these parts, although it would be inexcusable to leave unnoticed the very clear and helpful chart or pedigree of the several descents of the Divine will, prefixed to p. 99. It may be sufficient to note that the obligation of each several law in its own province, is a part of the general obligation of the universal scheme; and to observe the importance of not applying to the action prescribed in one province, the law which governs action in another.

"There are in men," says Hooker, "operations, some natural, some rational, some supernatural, some politic, some finally ecclesiastical; which, if we measure not each by his own proper law, whereas the things themselves are so different, there will be in our understanding and judgment of them confusion."

"The law of men's action is one, if they be respected only as men; and another, when they are considered as parts of a politic body."

And when men follow—

"the law of private reason, where the law of public should take place, they breed disturbance."

Accordingly his commentator remarks of the Puritans, that

"they had not realized the rightful authority of the laws made by a society for its members; and into the province of those laws, the province of ecclesiastical polity, they thrust their own inferences (only probable inferences at the most) from Scripture. They lacked that sense of corporate authority and duty without which corporate life cannot go on, without which societies fall asunder. They withheld, on grounds which could only be valid in the province of individual and private action, that deference which was due to the legislative power of the spiritually united society called the Church."

It is but the carrying out of this principle of the obligation of man to such part of the system of universal law as may properly bear upon him in the several activities of his being, to affirm that which Hooker is so famous for having maintained against the Puritans; that man is not of necessity bound to find the rule for every action laid down in Holy Scripture, since this is but one of the treasures which Wisdom hath imparted to the world. The Scripture, indeed, he says,—

"is perfect in relation to the end for which it was given. It was given to make known to men, who had already the law of Nature,

the supernatural way of salvation; to teach men how that sovereign good which is desired naturally must now supernaturally be attained; to lay before them fully all the duties which God requires of them as necessary to salvation."

But in relation to actions which, whatever may be their importance, come not within this range, it were unreasonable to expect them to be specifically provided for in Scripture, and equally unreasonable to imagine that they are by no other law to be regulated. In view of the universal order of God's provision for His creatures, and in view of the facts of their individual and social existence within that order, men cannot, in thinking and living,—

"be hemmed in and precluded from all judgment and action for which there is not an express, particular passage of Scripture to be alleged; they cannot be required to discard all grounds of belief outside the words of the Bible."

For, as Hooker beautifully and conclusively says,—

"Wisdom hath diversely imparted her treasures unto the World. As her ways are of sundry kinds, so her manner of teaching is not merely one and the same. Some things she openeth by the sacred books of Scripture; some things by the glorious works of Nature; with some things she inspireth them from above by spiritual influence; in some things she leadeth and traineth them only by worldly experience and practice. We may not so in any one special kind admire her, that we disgrace her in any other; but let all her ways be according unto their place and degree adored."

What has been thus far said has been in the effort to remind the reader of the occasion and general purpose of Hooker's work, and to suggest something of the manner in which the author of the *Introduction to the Fifth Book* has apprehended the spirit of that work, and digested and unfolded its teachings. The same effort should in justice be made with special reference to his treatment of the *Fifth Book* itself; but to give an adequate idea of this treatment would be in fact much like reproducing it, or at least too large a part of it for the present purpose. Of paragraphs heavily charged with Hooker, it may be said equally as of "Hooker's heavily charged paragraphs," that an analysis of them effects "little elucidation with any abridgment, or indeed without some expansion." It must suffice to point out that what the author essays—

"is such a general account of the successive parts of the Book as may make somewhat easier the apprehension of their drift and coherence" (p. 125);

and to say that the method of the author is to cluster the several

chapters in groups, and to present the argument of Hooker upon the various subjects which he successively treats. It must be noted, however, that he does much more than this; because he shows with reference to each subject, what the occasion of the discussion had been, what special errors were in Hooker's mind to be guarded against and set right, what the force of Hooker's reasoning has concluded, or perhaps, in rare cases, what Hooker has in some degree inadequately stated; so that this is no dry digest, but a real elucidation. With reference to such great questions as the distinction of religion from superstition; the propriety of established rites and customs in ceremonial worship; the obligation of a form of public or Common Prayer, the nature of prayer itself, and the relation between prayer and faith; the necessity and nature of Sacraments, the particular efficacy of Baptism and the Eucharist, and what there is in the nature of man and the mystery of Redemption that presupposes and ensures that efficacy; the nature and functions and distribution of the Ministry; and others like, or growing out of these; we find matter presented with all the freshness of an original author, supported and enhanced by the learning, and depth, and sweetness, and precision of the great writer whose thought it is the main purpose of that author to reproduce.

Altogether, it may fairly be said that the mastery of this volume would give to the student, and to the general reader, what each would find most useful in his own line; to the former an enlarged capacity for the profitable use of Hooker; and to the latter a power of understanding Hooker, without that thorough use of Hooker which only a close student is able to make. The volume, withal, is very readable; and although it brings within a short compass the substance of the extended teaching of a most profound author upon most abstruse questions, and never slights either the author or the reader; yet it is neither unintelligible nor wearisome, but, on the contrary, full of that interest which always attaches to the clear and graceful expression of clear and useful thought.

---

## SOPHRONIUS, LATE PATRIARCH OF ALEXANDRIA.

By the Rt. Rev. Chas. R. Hale, D.D., LL.D., Bishop of Cairo.

SO soon as I heard of the death of Sophronius, Patriarch of Alexandria, I wrote you of the fact, and said that I had already written to Athens and St. Petersburg, for some details as to his life, and that if I received any information, I should share it with

you. I have not yet received the Russian papers, but I have heard from Athens. And, another token that the world is not very large, I have found, among the guests of this hotel, a gentleman born in Egypt, and whose father, as a leading Greek in Alexandria, had intimate relations with the Patriarch there, many years ago. This gentleman, however, left Egypt when a boy, so that I have been able to tell him more about Sophronius than he could tell me. However, he gave me a Greek newspaper, published in Trieste, Austria, Ἡ Νέα Ἡμέρα, giving an account of the deceased Patriarch. Unfortunately, none of my information is as full as I wish it might be, so that I will fill it out with personal reminiscences.

Sophronius was the senior, as well as the eldest, Bishop of our time. The Νέα Ἡμέρα says he was in his 105th year. One of the last things I did before leaving Cairo, was to send him a cablegram of congratulation on the sixtieth anniversary of his consecration, June 29 (July 11), 1839. There are a very few cases where an episcopate of such length is claimed. Though I have carefully looked for it, I have found no *indubitable* record of such, since the time of the Beloved Disciple, whose service was apparently seventy-one years.

My acquaintance with Sophronius began when, in 1872, as secretary of the Russo-Greek committee, I sent him a copy, in Greek and English, of the Resolutions touching Church Unity, of the General Convention of the year before. In his reply, published in full in the General Convention Journal of 1874, he said:

"We are justly persuaded that such manifestations of fraternal sympathy, and of tendencies towards fellowship, if, as time goes on, they are extended and brought out with mutual good feeling, surely cannot but reach the wished-for goal of Catholic Unity. On the other hand, it deceives or escapes the attention of no one, that, till the Lord vouchsafe the fulfilment of the great work of unity, many inconveniences and stumbling blocks will exist among us, and many misconceptions on either side, and misrepresentations, will arise, as also your venerable committee sets forth in its report sent us; but mutual patience and forbearance, enkindled and enflamed by Christian love, and by the inestimable importance of the great and God-pleasing ends at which we aim can remove all such."

When, in 1885, I visited Sophronius, he received me very kindly. But when I pointed out to him that he had framed, and hung on the wall of his reception room, two letters of mine, he seemed more than delighted. Enquiring whither I was going when I left Egypt, I said, "I am on my way to the Holy City."

"Would you not like to have a letter to the Patriarch of Jerusalem?" he asked.

There was, of course, but one answer to be given to such a question. He wrote a long letter in Greek, which he gave me to read. In this, he told his brother Patriarch, "Dr. Hale is an old correspondent of mine, and you must be very kind to him." And so it was largely due to Sophronius that I so soon made the hearty friendship of the good Nicodemus, and that my visit to Jerusalem was made so specially delightful. At the fiftieth anniversary of Sophronius' consecration, I cabled my congratulations to Alexandria, and had in reply a cablegram and a letter, the latter stating that my message was one of the first to be received, and that my name was mentioned in the service of the day as one of his special friends.

Sophronius was born in Constantinople,, and was *hierodiakonos* to Cosmas, Metropolitan of Proconessus, and afterwards of Chios. He showed such efficiency that on the death of Cosmas, in 1839, he was consecrated to succeed him. In 1855, he was translated to the See of Amasea, and, Oct. 28, 1863, was made Patriarch of Constantinople. He was indefatigable in his efforts to promote the well-being of his Church and people, and in this way complications arose, which made it expedient for him to resign in December, 1866. Living in honored retirement for four years, he was called, in 1870, to be Patriarch of Alexandria. Here there had been much strife and division, but soon his influence brought all to peace and quietness.

Sophronius was not a man of great learning. But the educational advantages denied him in his youth, he labored all his life to procure for others. He had a high idea of the sacredness of his office, and of the responsibilities thereto appertaining, and in a good degree fulfilled his ideal. The Νέα Ἡμέρα truly said of him:

"Kind and gentle, listening to the voice of conscience, and looking to the approval of the Judge of all, he thought little of worldly opinion. Not a day of his long Patriarchate passed which was not marked by some wise counsel, some act of kindness, some sacrifice rendered, or service done for Church and people."

Sophronius died at Ramleh, a suburb of Alexandria, Aug. 22 (Sept. 3), 1899. Among those mentioned as likely to succeed him, are Joachim III, late Patriarch of Constantinople; Germanus, Bishop of Libya; Nectarius, Metropolitan of Pentapolis; and Gerasimus, Archbishop of Cephalonia.

# A CONSIDERATION OF DR. BRIGGS' "GENERAL INTRODUCTION."—II.

By the Rev. C. W. E. Body, D.D., D.C.L., Professor of Old Testament Literature and Interpretation at the General Theological Seminary.

*General Introduction to the Study of the Holy Scripture:* the principles, methods, history, and results of its several departments and of the whole. By Charles Augustus Briggs, D.D. New York, 1899.

THE underlying Autobiographical character of this book has already been pointed out. Beneath the surface of its encyclopædic and scientific dress are visible the unconscious traces of the author's own mental and religious evolution. This makes it often difficult to accurately distinguish between an historical account of various positions and the writer's own past or present convictions. Scientific objectivity of presentation alternates somewhat confusedly throughout with the expression of differing stages of subjective conviction. The perplexities and inconsistencies which this method is calculated to produce have already been illustrated from the writer's treatment of the Canon of Holy Scripture. The same causes produce similar results throughout the major part of the book.

One of the most distressing effects of this undue subjectivity is to be found in the language which Dr. Briggs allows himself to use towards his old theological opponents, particularly the Princeton School of Theology. It might have been anticipated that considerations of good taste would have restrained somewhat the denunciations of a rival Presbyterian Seminary to that in which Dr. Briggs is himself working, and perhaps have modified the laudatory encomiums upon his own colleagues at Union which (at least by contrast) sound a little overdone. Be this however as it may, it is certainly alien to all the best traditions of Anglican theology to allow strong and repeated personal abuse to disfigure the course of the argument. It does not really help the cause of truth, to say nothing of other Christian virtues, to condescend to fling about such epithets as "theological Bourbons,"[1] "race of time servers,"[2] "ignorant and bigoted men,"[3] "dogs,"[4] and "evil workers,"[5] in regard to one's controversial opponents. In the case of the last two epithets, which the Professor borrows from S. Paul (Phil. 3.2),

[1]p. 10. [2]*ibid.* [3]p. 26 note. [4]p. 9. [5]*ibid.*

whilst excusing their use under that august sanction, he has surely forgotten the magnitude of the issue which stirred the apostle to such a pitch of indignation. It was nothing short of the total rejection of Christ, the repetition of that terrible sin of rejection which had brought about the Crucifixion itself, which constituted the "evil" these Judaizers were promoting. Such burning zeal for the majesty of the Christ compelled the apostle to hurl back against these apostate Jews the epithets with which they were wont to stigmatize the Gentile converts. Is it not a serious perversion of Scripture to plead this place as justifying the application of the like terms to Christian brethren, honestly differing about such technical matters as the dates or authorship of portions of the Sacred Canon, and unprepared to accept as closed the issues of the Higher Criticism? There is no difficulty in seeing who are intended to be stigmatized as—

"enemies of the truth, hypocritical and traitorous companions, who make a show of using the principles and methods of the scientific study of the Bible, either for the purpose of discrediting them, or else as advocates of traditional and sectarian opinions."[6]

After hearing of these and other "misrepresentations of the anti-critics,"[7] one is glad to find the admission that "some able and honest men are opposed to the principles and methods of the Higher Criticism."

"But," the Professor continues, "everyone of these is opposed to criticism on dogmatic grounds, because it threatens the dogmas of his school or party. . . . . Such men are not true Biblical scholars. What kind of a detective would he make, who should maintain that there was no sure way of detecting criminals? What sort of a chemist would he make, who spent his strength in opposing and ridiculing the principles and results of chemistry? One sees what sort of scholars those are, who exhaust their energies in discrediting the principles of the Higher Criticism, and in battling against its sure results."[8]

A curious kind of ultra-conservative *a priori* reasoning this, which would rule out of court all reform and progress in any department of knowledge. The very breath of scientific progress lies in the freest criticism alike of the principles or the results of any department. The only way in which such criticism can be permanently refuted is not by a contemptuous assumption of superiority, which is always out of place in the seeker for truth, but by

[6] p. 10. [7] p. 92. [8] p. 108 f.

establishing the validity of the principles and the accuracy of the use of the methods which are attacked. Any other tone suggests the weakness of the cause which stands in need of such defence. Very instructive is it to compare with the above quotation, the language of a recent reviewer in the *Biblical World* on the last work of the German representative of Dr. Green's school, Eduard Rupprecht. After a restrained and generally adverse criticism of Rupprecht's positions, the reviewer continues:

"If, however, it reopens a discussion of the entire department *ab ovo*—something that is needed badly, as was the case when the Baur New Testament scheme was seemingly omnipotent in German theological thought, and men like Ritchl began the work of its demolition—then it has served a good end. Even as it is, it will at least serve notice that, for the Church at large, these problems and perplexities are *not* yet all definitely and finally settled."[9]

The italics are the reviewer's. Lengthened comment is unnecessary. The one critic disclaims an unreal finality, which is unattainable in any scientific results, and welcomes re-investigation. Dr. Briggs unfortunately seems to come within measurable distance of imitating the style of Pio Nono.

Not unnaturally we find coupled with this attitude of mind towards his opponents an overweening and exaggerated estimate of any service which the Higher Criticism can render to the elucidation of the problems or meaning of Scripture. As the result of our wider knowledge of comparative Semitic philology, we are told how—

"Modern Hebrew scholars are working in far more extended relations, and upon vastly deeper principles, and we should not be surprised at *new, and almost revolutionary results.*"[10]

The italicised clause would certainly convey to the mind of an ordinary reader an impression of uncertainty which there is nothing in modern philological research to justify. Certainly the latest contribution in this respect, that of Assyriology, has been the reverse of "revolutionary."

Again, it is hard not to suspect a large element of rhetorical exaggeration in such a paragraph as the following:

"The valleys of biblical truth have been filled up with the debris of human dogmas, ecclesiastical institutions, liturgical formulas, priestly ceremonies, and casuistical practices."[11]

[9] *Biblical World* for May, 1899, p. 357.
[10] p. 475. The italics are ours.
[11] p. 531.

Whilst we are struggling to attach any definite meaning to this mass of words (has it anything to do with incense, one is inclined to ask?), we are partially relieved to find that—

"Historical Criticism is digging through this mass of rubbish. Historical Criticism is searching for the rock-bed of divine truth and for the massive foundations of the Divine Word, in order to recover the real Bible."[12]

It is, to say the least, disappointing in these days of wide diffusion of "the Divine Word," to find that "the real Bible" is still so far removed from us. One's first impressions of delight at these beneficent results of Historical Criticism are, moreover, somewhat diminished as one finds that—

"to be unable to draw the lines" (between historic fact and fiction) "is the exact situation in which we are left in the study of Biblical History, and the only thing we can do, so far as the study of that history is concerned, is faithfully to apply the principles of Historical Criticism and to abide by the results."[13]

"The real Bible" seems further off than ever. Yet no one knows better than Dr. Briggs that "the real Bible" does not depend upon the settlement in some far off Greek Kalends of abstruse matters of Historical Criticism; as he says elsewhere in the book:

"The most distinguishing feature of Biblical History is the theophanic presence of God. The narratives of the biblical writers treat of the times of that presence. When the theophany is absent, the biblical narrative is absent also. When the theophany is absent, the biblical historian sees nothing to narrate; his Lord is not there. History is to him a blank."[14]

That which is so well said of "the biblical writers" may also be predicated of the great mass of Christian readers, and the countless questionings of modern criticism on matters for the most part apparently incapable of any certain solution, may well be to them a blank also. How confessedly negative the results of Historical Criticism often are is well illustrated from the following estimate by Professor Ryle, of the present results of criticism so far as the patriarchal narratives are concerned:

"The result may be disappointing, but the evidence at our disposal does not justify us in claiming more than that the general outline of the (patriarchal) narrative is historical, and that the Mosaic epoch presupposes the patriarchal age."

Dr. Ryle then cites the following from Ottley's Bampton Lectures:

---

[12] *ibid.* [13] p. 567. [14] p. 545.

"The fact is that the great figures of the patriarchal period are presented to us in narratives 'of which,' says Prof. G. A. Smith, 'it is simply impossible for us at this time of day to establish the accuracy.' We have simply to accept the fact that in the present state of our knowledge there are no clear *criteria* by which to distinguish precisely the historical nucleus contained in the patriarchal narratives from the idealised picture. If there is uncertainty on this point, we can only conclude that knowledge of the precise details of the history is not of vital importance."[15]

The net result then is that we are left exactly where we were before the operations of Historical Criticism. In view of these and similar facts, highly colored and rhetorical descriptions of the results of such Criticism seem out of place.

The fact is that Historical Science and therefore Historical Criticism, which is simply the science of comparison of historical testimony, is strictly limited in its possibilities by the very nature of the case. To the end that will always remain true which S. Augustine so tersely expresses in the words—

"Sunt quae semper creduntur et nunquam intelliguntur; sicut est omnis historia, temporalia et humana gesta percurrens."[16]

"Historical events must to the end remain to us rather a matter of faith than of full knowledge."[17]

History reposes fundamentally upon faith in human testimony for the validity of all its conclusions; and there are very definite limits in regard alike to the quantity and quality of that testimony, which greatly restrict the possibilities of history. That Historical Criticism should find itself face to face with problems at present insoluble is no special feature of the application of that criticism to Holy Scripture. It is inherent in the necessities of the case. Hence, to paint rhetorical and unrestrained pictures of the results of Historical Criticism applied to Holy Scripture which obviously can never be fulfilled, is to do a serious wrong. Men are led thereby to superficially attribute to some defect in Holy Scripture a failure which belongs to all like attempts at comparative historical verification. They become impatient for a kind of evidence which, in the nature of the case, is for the most part unattainable, and soon learn to refuse credence to all that has not received this special verification. It behoves all, whether they

[15] *New Dictionary of the Bible*, Vol. II, p. 147.

[16] *Quæst.* lxxxiii.

[17] See this principle admirably worked out in Westcott's *Gospel of Life*, p. 73.

advocate traditional or critical views, to speak soberly and restrainedly on this matter. The ultimate fruits of exaggeration will in either case be found to be disastrous to the cause at heart. Still more mischievous, surely, will it be to identify the results of any such historical illustration or confirmatory testimony, which from time to time may come to light, with the recovery of "the real Bible." The real and distinguishing "materia" of Holy Scripture, as Hugo of S. Victor teaches us, stands in contrast to that of all other writings in that

"aliarum enim Scripturarum omnium materia est in operibus conditionis; divinarum Scripturarum materia in operibus restaurationis constat."[18]

"The distinguishing subject of the divine Scriptures consists in acts of Redemption, whilst that of other writings lies in actions that spring from the existing order of things."

Whilst we gladly welcome all the light which can be shed upon the Sacred Record from Historical Science, it is not in such new light that the essence of Scripture lies. This principle Dr. Briggs emphatically acknowledges, as we have already seen. One cannot but regret the more that he allows himself to use other language which, at least to the ordinary reader, suggests a false identification of the two.

Another instance in which the unfortunate influence of the Briggs controversy in the Presbyterian sense shows itself is in the professor's treatment of the subject of the Credibility and Truthfulness of Holy Scripture. The General Assembly, in their condemnation of Dr. Briggs, strongly maintained the "inerrancy" of Holy Scripture. In so doing, it is undeniable that they used language which (in a more or less restricted sense) has been employed by great Christian teachers from very early times.

S. Augustine[19] regards it as the crowning and unique glory of Holy Scripture in contrast with other writings, which he most firmly believes: "nullum eorum auctorem scribendo aliquid errasse"; and expresses the conception in different ways in other parts of his writings. It is clearly proper to determine under what limitations, if any, a general principle thus broadly stated ought to be applied. Does it refer to the "materia" proper of Scripture, in S. Hugo's sense, or must it be stretched to the length of verbal "inerrancy" in every particular in a manner unknown to any

[18] Exegetica, in *Script. Sacr.*, Cap. II.
[19] *Ep.* LXXII, *ad Hier.*

human production? All this is a fair subject for discussion, and it may be granted that the weight of Catholic testimony is by no means in favor of the stricter application of the term apparently favored by the General Assembly. But Dr. Briggs does not proceed along such lines. He is not content to discuss the legitimate application of the phrase, but bluntly and baldly rejects it altogether. So we are told that—

"all departments of Biblical Criticism lead us to errors in Holy Scripture."[20]

Again, in reference to the progressive revelations of the Divine character under the Old Testament we read:

"We may call them anthropomorphisms and anthropopathisms, but whatever we may name them they are errant representations."[21] "We are obliged to admit that there are scientific errors in the Bible, errors of astronomy, of geology, of zöology, of botany, and of anthropology."[22] "There are historical mistakes in Holy Scripture, mistakes of chronology and geography, errors as to historical events and persons, discrepancies and inconsistencies in the histories, which can not be removed by any legitimate method of interpretation."[23]

All this seems a very formidable indictment. The impression which such statements would leave on the mind of the ordinary reader would naturally be that the Bible was a singularly inaccurate book and deserving of very little credit. A generally sceptical attitude towards the claims of Holy Scripture to speak with authority on the most important of all matters would seem to be inevitable. As we read on, however, we see that nothing is further from our author's intention than to encourage any such ideas.

"The errors," we are told, "are few."[24]

"Those few mistakes" which were made in the historical framework of the divine revelation, were such as "the best men will sometimes make in their most conscientious and painstaking writing of history."[25] The errors "are all in the form and circumstantials, and not in the essentials."[26] "The errors of Holy Scripture are not errors of falsehood, or of deceit; they are such errors of ignorance, of inadvertence, of partial and inadequate knowledge, and of incapacity to express the whole truth of God, as belong to man as man, and from which we have no evidence that even inspired man was relieved."[27] The statements which are liable to the charge of scientific error are "just such as indicate a correct

[20]p. 634. [21]p. 647. [22]p. 614. [23]p. 631. [24]p. 614.
[25]p. 632. [26]p. 609. [27]p. 640.

observation of the phonomena as they would appear to an accurate observer at the time when they wrote."[28]

Further, what were once esteemed errors, are often found not to be really so.

"From the point of view of the Higher Criticism we are not prepared to admit errors in Holy Scripture until they shall be proved. Very many of those alleged have already received sufficient or plausible explanation; others are in dispute between truth-seeking scholars, and satisfactory explanations may hereafter be given. New difficulties are constantly arising and being overcome."[29]

From all which it seems abundantly clear that the methods employed by Dr. Briggs tends to confuse two entirely different conceptions; that of error, and that of necessary imperfection. Catholic theologians have always recognized that Holy Scripture speaks "in the language of the people";[30] that it uses the universal language of phenomenal observation rather than the dialect (intelligible only to a small minority in these later days) of scientific discovery; that it expresses in such symbols as the common heart of humanity is able to comprehend, the realities of the Divine character; that for much of the "historical framework" of revelation the writers were dependent largely, as S. Luke expressly informs us, on the usual methods of historical research; in a word, that the Sacred writings bear the marks of true humanity limiting and coloring throughout the perception of the Divine glory which is thus veiled as it is manifested. But all this is essentially differentiated from error in the usual and accepted sense of that term. Were I to take up the last scientific book and assert that it contained scientific errors, I should not be held justified in the remark were I to shelter myself under the plea that there never had been a scientific book yet which had not been found subsequently to contain mis-statements, and that the present one would form no exception to the rule. It would be rightly replied that the term error, implied not inevitable imperfection, but remediable fault, and that it was a misuse of language to employ the term and then seek to sustain it by some consequence of the general principle *humanum est errare*. It is equally wrong and misleading to take the necessary limitations, historical or otherwise, which belong to all that bears upon it the stamp of a true humanity, which are inseparable from the conditions of true human activity in the transmission of God's dealings with His

[28]p. 614. [29]p. 629. [30]S. Thomas Aq. *Summa.*

elect people extending over some twenty centuries, and treat them as errors in any sense in which the term is generally understood. Undoubtedly it has been the chief defect of all Calvinistic theology that it has minimized the results of the true manhood of our Blessed Lord, and the blessings, sacramental and otherwise, which flow therefrom. It is quite possible that a similar line of thought tends to assert itself in Presbyterian circles in regard to the true human side of the Word written, and the results which flow from its due recognition. To confuse, however, the limitations of true manhood with error, is not the path to right thinking, either in Christological or Scriptural matters. Such language has another most disastrous effect. It places the reader in a position of assumed superiority to Scripture, which is distressing to a mind trained in a spirit of true reverence. The caution of Hugo of S. Victor seems especially needed in our own day—

"Noli igitur in verbo Dei despicere humilitatem, quia per humilitatem illuminaris ad divinitatem."[31] "Suffer not thyself to despise the humility of God's word, seeing that through that humility thou art enlightened unto the Divinity."

We fear that the disposition here condemned will be fostered rather than the reverse by the language to which we have referred.

(TO BE CONTINUED.)

---

## MAN AND THE BIBLICAL CHRONOLOGY.

By the Very Rev. H. Martyn Hart, D.D., Dean of S. John's Cathedral, Denver.

THE decadence of vital religion is a matter of fact. Even in professors of religion the standard of righteousness has grievously deteriorated in the last quarter of a century. "Truth in the inward parts" has been a steadily decreasing quantity. Instead of a pure and spotless Virgin, the Bride-elect is the Scarlet lady riding on the Scarlet Beast. Christians have more and more taken on the complexion of the world; the lying world.

Let anyone read *The Secret History of the Oxford Movement,* and he will there find that great names—Newman, Pusey, Neale, etc.—all are credited with recommendations which so tamper with truth that it ceases to be truth. Let anyone look round his own neighborhood and he will find wickedness tolerated in high places with a complacency which intimates that Truth is

[31] Exegetica, in *Script. Sacr.*, Cap. 5.

so debased, that she has little or no voice in ruling even the Church's ways.

If the preacher asks, "Are your minds set upon righteousness, O ye congregation?" if he were honestly answered the reply would be, "Why, no! Not your sort of righteousness. We do as the world does, and it being unseemly to make a commotion, we count policy and propriety of more importance than unpalatable truth, which, after all, may not be truth."

This is the real reason for the falling off of church attendance and the wholesale breaking of the Sabbath day and decadence of that experimental religion, which, after all, is the only true sort of religion, where "the Spirit beareth witness with our spirit that we are the sons of God."

Whence rises this evil current? What is the true cause of this indifference to truth, and insensitiveness to righteousness, which is settling down upon us, and becoming the characteristic of our time?

The answer is not far to seek. The only righteousness which is of God—that is, the only righteousness which will be upheld at the Great Assize—is to be found described in the Bible, and seen in living action in the life of the Lord Jesus Christ.

The Holy Ghost convinces the world that the righteousness of Jesus Christ is the sort of righteousness with which we can dwell in the Holy place, because Jesus Christ must be in heaven. He is not on earth. We "see Him no more," and He cannot be with the impure and unholy in the unseen world.

Now, if this be true, that there is no such thing as a righteousness natural to human nature, that righteousness is a revelation, and that the only revelation of God to man is to be found in the Bible, the only Word of God, then we can understand the meaning of the Lord's petition, *"Sanctify them through Thy word; Thy word is truth."*

But since Higher criticism gained such a hearing, the Bible has become sorely discredited. Although the leaders of this free investigation were for the most part cautious in their diction, yet "the mixed multitude" which followed their advance "fell a lusting." Partly in obedience to that savage instinct, the love of destruction, which lies ambushed in us all; and partly from that natural enmity to God which is the characteristic of the unregenerate heart, this multitude fell foul upon the Bible, and so tore and

damaged it, that it became so much discredited, that every man felt at liberty to doubt what he did not relish, and fling on one side this or that part of "the righteousness of God" which ran counter to his special liking. So it has come to pass that the great agent of sanctification, the Word of God, is almost abandoned, and the consequence is, that sanctification is rare.

The first footfall of sin which fell upon the fair face of this earth was in the question of the Adversary: "Yea, hath God said?" and it is the doubt as to the truth of every part of the Bible which is responsible for the decadence of true religion as we see it to-day.

The early narratives of Genesis are nowadays considered altogether indefensible as history. Thinking men very naturally say: "If this part of the Bible be untrue, why should any part of it be considered the actual Word of God?"

If we want to see indifference aroused, and worldliness arrested, we must assert the absolute truth of the Bible; and prove that the narratives of Genesis are in every sense of the word true. This can be done.

Take, as a sample, the question of the antiquity of man. If the Biblical narratives are true, man appeared suddenly on the stage of life, about 6,000 years ago. Is it possible to find corroborative evidence, from observation, that this was really the case?

The Darwinian theory has had about its fling. The more sober judgment of scientific men has weighed it in the balance and declared it wanting. The supposition that man has ascended, has no support from observation. It is a long call from the highest of the apes to the lowest of the humans. The brain of the largest ape is only half the size of that of the human infant; not one missing link would bridge this chasm, but a dozen. In spite of Mr. Laing's assertion in his *Human Origins* that it is only the hopelessly prejudiced who will deny the existence of the Tertiary man, still all the geologists declare that the Tertiary man is as yet non-proven. To go no further, and it is quite far enough, than Sir John Evans, who from the eminence of the Presidential chair of the British Association surveyed the geological field last year at Montreal, he declared that there was as yet no evidence of man the other side of the glacial epoch. Mr. Laing considers that the Calaveras skull and the Nampa figurine prove beyond question the existence of man far beyond the time of the Glaciers; but then Mr. Laing

never had the advantage of living in a country which still carries in keen memory Mr. Barnum's muldoon.

The Calaveras skull was found in some workings in auriferous sand, beneath an outflow of basalt rock, in Calaveras county, California. After great interest had been awakened in the scientific world by this find, it leaked out that some miners, wishing to gratify the geologist who was collecting specimens in the neighborhood, buried an Indian skull where he unearthed it. So with the little earthenware doll, one and one-half inches long, which was brought up by the sand bucket from some 150 feet below the surface, in boring a well at Nampa, in Idaho. One of the staff of the United States Geological Survey, who is well acquainted with the neighborhood and the ways of its inhabitants, gives it as his opinion that the figurine was dropped down the pipe before it was brought up.

But even if the Calaveras skull and the Nampa doll were the product of the age of their sepulchres, they lend no support to the theory of evolution; they show no deviation from present types.

The most ancient indisputable human remains are yielded by the limestone caves. Water, when charged with carbonic acid gas, is a solvent of lime. When such water percolates through a limestone rock, it gradually eats out a cave. The floor of this cave is naturally covered by a limestone accretion, because the water dripping from its roof, carrying with it lime in solution, deposits this lime, as the water evaporates from exposure on the cave floor. Wild beasts, and occasionally a hunter, frequent the cave. Their bones, "in one red burial blent," are covered by the limey deposit and most safely entombed. In the valley of the Meuse there is a limestone formation admirably suited for this making of caves. These caves have been examined and their floors have yielded, with the bones of animals, some of them now extinct, human remains. The most celebrated of these finds are the Engis skull, the Neanderthal skull, and "the old man of Cro-magnon," as geologists fondly call the only skeleton as yet unearthed. But these bones lend no support to the evolution theory. The hunter who slept his long sleep in the cave at Cro-magnon was over six feet high. Quatrefages, the French naturalist, found the skull of a Bishop of Tours of the fourth century. This he compared with the skull of the ancient hunter. He found that the peculiarities of the sloping forehead and the prominence of the bosses were more marked in the

later skull. So that the "old man of Cro-magnon" gives no witness in favor of evolution.

It is impossible to hit upon the date of the existence of these cave-dwellers. Their cave may have existed for ages before they came to tenant it; but we are certain that the occupation occurred later than the Glacial Epoch.

It is a very significant fact, and very suggestive, that the earliest evidences of the presence of man are found almost entirely in the neighborhood of the melting ice. For reasons not as yet apparent, the ice cap which the earth still wears in the Arctic regions, once came so far down on the brow of our planet as to reach, roughly speaking, a line from New York to San Francisco; and in Europe down to the south of England and north France.

Dr. James Croll wrote a book to show that this great variation in temperature might be accounted for on astronomical principles. The earth's orbit is elliptical, and, because of the attraction of the planets, this ellipticity does not remain fixed; so that there will be a time, some 10,000 years hence, when the earth will be 10,000,000 miles nearer the sun in summer than she is in winter. This, of course, means a greatly increased temperature. This regular change in the distance of the earth from the sun, together with a quite-possible redistribution of land and water, and a consequent alteration of the ocean currents, notably the Gulf stream, would be sufficient to account for such alterations of temperature as are shown by the existence of the glacial period and its disappearance.

The fatal objection to this theory, however, is, that, if this were the cause of the glacial period, then glacial periods would be of regular occurrence. Now there is no agent which leaves more certain evidences of its action than ice, because ice alone is able to carry huge boulders away from their mountain home and drop them down in other geological fields. If a granite boulder be found far from the mountains, on a plain of a sandstone formation, it is certain that an iceberg, floating in the sea on whose bottom the sandstone was being deposited, carried the boulder and dropped it.

If, therefore, there had been a vast accumulation of ice during any geological period, we should have been made aware of the fact by finding boulders embedded in rock of another kind.

There being no evidences of this nature, geologists at present assert that there seems to have been only one glacial epoch; and this is fatal to Dr. Croll's theory.

It is now admitted that the vast accumulation of ice of the glacial period melted suddenly. Indeed, geologists seem to be adopting a new name for the time of the retreat of the glaciers—the Pluvial period, because of the evidences of the great quantities of water in movement.

To melt such large quantities of ice, the earth must have received a sudden and great increment of heat, presumably from the sun.

There are not wanting reasonable suggestions as to the cause of this enormous increase of temperature.

In 1855 the star T of the northern crown was observed to flare out from a star of the 13th to one of the 2d magnitude. The star retained its unwonted brilliancy five months and then faded back to its normal condition. The spectroscope, then newly invented by Huygens, told us that the phenomenon was due to a conflagration of hydrogen. Since that day eight other instances of the same thing have been observed in our part of the universe.

Then why should not a conflagration of hydrogen have occurred in our sun? This would exactly account for the great and sudden rise in temperature necessary for the melting of the glaciers.

There is now little doubt that the heat of the sun is due to his contraction; and there must be periods in this contraction. For instance, where the mass leaves the liquid and assumes a solid state, this would be comparatively sudden and we can well imagine that the regular emission of heat would be greatly disturbed; or because of altered pressure, due to the assumption of the solid state, the chemistry of the sun's surface might undergo great changes by which much heat would be generated.

Be this as it may, it is evident that the glaciers melted rapidly and this could only have been due to a greatly increased temperature.

The torrents of water yielded by the melting ice tore down the moraines and re-distributed their material along the banks of the courses of the torrents. These beds of water-torn debris are termed post glacial drift.

It is in these beds that the flint arrow heads and stone hatchets and hammers of primitive man are invariably found. Not less than three thousand specimens have been dug up in Europe and America. It is this constant finding of the implements of men in

these beds which has caused geologists to affirm that man saw the retreating ice.

But now, it never appears to have struck anybody to ask the very ordinary question: Why should the indications of the presence of man always disclose him in the neighborhood of ice?

The natural reply would be, that he was there to get cool!

And who, then, were these men?

It used to be said, these were men ascending, according to the evolution theory, from some pithecoid ancestor, and who with dawning intelligence chipped flint nodules into sharp implements wherewith to aid them in maintaining existence. These were Paleolithic men, the men of the stone age. Granting, however, that they were the products of evolution, apes and monkeys are creatures of the tropics, and it is a safe conclusion that if men came out of their tribes, men, too, were the inhabitants of a warm climate. How, then, comes it to pass, that the very first intimations we have of his presence, we find man close to the ice?

We must seek, in either case, for some impelling cause which drove him from the semi-tropical zone to live by hunting on the very edge of the retreating ice; and what cause could that be, other than heat?

If the narratives of the Bible are really historical, this great disturbance must have taken place in the four centuries which intervened between the Flood and Abraham. In Abraham's time we are in the field of ordinary history. Men then were writing and reading famous books. We have fortunately found a king's library at Mugheir, which was a port on the Persian Gulf, when Abram left Ur of the Chaldees. We have gained a very different idea of that civilization than that which the learned world held half a century ago. Some of these records are translations from the Accadian language, then a dead tongue. Prof. Sayce tells us that the boys in the schools of Babylon learned Accadian as our boys now learn Latin.

If, then, great heat had come upon the earth—heat sufficient to melt the glaciers and to make life in the Euphrates Valley very uncomfortable—we must have found record of it. But the literature of Abram's time, as yet, is silent as to any unusual rise in the temperature.

We reach now the place where serious Bible scholars, even twenty-five years ago, stood mute. "A fool is known by the multitude of his words." Many fools have been discovered hereabouts.

Instead of waiting patiently for reputable geologists to come to some conclusion, which could have something like a general acceptance, the higher critics took for granted that paleolithic man lived far beyond any possible stretching of the Biblical chronology, and they scouted the very idea of reading the narratives of Genesis as the simple history, they undoubtedly are. Now it is our turn.

The first men of whom, as yet, we have any intimation, saw the retreating ice; if, therefore, we can find when the glaciers melted, we can measure geologically the antiquity of man. Archæologists, studying the age of the early civilizations, are in about the same stage of indecision as the geologists were fifty years ago. Then their estimates were boundless, and ever since the first essay a great and steady shrinkage has gone on. The archæologists are now giving us their random estimates as to the date of the periods of Egyptian civilization. Their estimates are as yet so unsettled as to be worthless; or at least, they are in no condition to contradict the geological evidences of the recent appearance of man.

The best measure of the lapse of time since the disappearance of the ice, is the gorge worn by the falls of Niagara. This gut is seven miles long. It is formed because the water from Lake Erie, in seeking an outlet, flows over an escapement which is built up of layers of limestone rock lying horizontally on each other; the topmost layer happens to be the hardest, so that, as the water, and especially the weathering influences of the hard winters, wears away the softer strata, slabs of the uppermost rock break away and fall down into the chasm beneath. The Falls have, therefore, since their commencement, eaten back a clean-cut gorge, down which the Niagara River winds its way onward and to Lake Ontario. The water could only have begun to flow when the glaciers were melting and the ice barrier was removed from the Mohawk Valley. Find the time which it has taken the Falls to eat out the seven-mile gorge, and we shall have the distance of the glacial period from the present time.

The process of this estimation is instructive, and it ought to make us cautious at taking any of the assertions of science as fixed and certain.

The French glacialist, Dèsor, first tried his hand at the problem. With the lightsomeness of his people he set down his estimate at 3,500,000 years. Then Sir Chas. Lyall appeared upon the scene. He set to work with English method and perseverance and

declared that the Falls were receding at the rate of a foot a year, and therefore the gorge was 35,000 years old. Then another of the fathers of English geology, Bakewell, took up the subject. His estimate was 10,000 years, and this conclusion was maintained by his son, who made four visits to this country to verify his father's measurements. Then the United States Geological Survey scrutinised that part of the world, and Prof. Gilbert, than whom there are few more capable geologists, gave it as his opinion that 7,000 years would give sufficient time for the work, "and probably this estimate will bear considerable reduction." This reduction has been lately made, to the satisfaction of most of the geological world, by Dr. Julius Pohlman of Buffalo, who has pointed out the patent fact that the valley, down which the Niagara and its two affluents flowed, is pre-glacial; that when the ice retreated and the waters were let loose to find their way to the sea, they took a valley already formed for them, which was very natural. Hence, the work done by the Falls has been over-estimated, and Dr. Pohlman believes that 3,500 years will be all that is needful to allow for the age of the Falls, and consequently for the distance of the termination of the glacial period.

This conclusion is supported by the evidence of the innumerable lakes in British North America. All these lakes came into existence when the glaciers retreated. South of the chain of the Great Lakes there are scarcely any lakes at all. The reason of this is, that no lake which is not an inland sea, can be of great age. Two causes are ever at work to destroy a lake. The streams which flow into it are ever endeavoring to fill it up, while the river which flows out of it is ever cutting deeper its outlet and tending to drain it dry. There are lakes in the Rocky Mountain region which supply ample evidence that they can be hardly a century old; that the glaciers had not melted even a hundred years ago.

Man came after the glaciers. Geologists agree that he saw their retreat. Therefore paleolithic man existed not 4,000 years ago. This is exactly in accordance with Biblical chronology.

The melting of the glaciers must have occurred between the Flood and the time of Abraham. This period is covered by sixteen verses in the XIth Chapter of Genesis, where we have recorded the genealogy of Shem.

To the man who has a true and real appreciation of the value of the Word of God, the marvel of Revelation, the extraordinary preservance of the Record, the choice and condensation of the

narratives, the spiritual burden with which they are laden, the question is always arising and frequently still awaits an answer, Why is this here? What is the use of this array of bald names of men long since gone back to dust and who have left no other mark on history than this mere scratch of their names?

To the reverent reader of the Word of God, to one convinced that not "one jot nor tittle" of that Word is useless or unmeaning, a whole Toldoth of Genesis, one of the ten documents of which Moses compiled the Book, must have a *raison d'etre* for its incorporation. This fifth document is titled, "These are the Generations of Shem," and comprises from the 10th to the 27th verse of the XIth chapter.

It registers ten names; whether these ten persons are lineal descendants or whether they are representative men, it is perhaps impossible to say, because the Hebrews did not keep genealogies in the same way or for the same purpose, as we do. Whatever may be the significance of the record, it can only be revealed to us in the meaning of these ten names, for, with the solitary exception of Peleg, no fact concerning the history of their time is stated.

We know that names were given to persons and places to perpetuate history; "therefore the name of that place was ——," is of frequent assertion.

If, now, this genealogy of Shem is here for historical purposes and if it was in these years that the earth received such an increment of heat as to melt the glaciers, and making life about the Euphrates valley so almost intolerable that many men were constrained to seek coolness by migrating north until they reached the actual edge of the melting ice, then we ought to have some intimation of this great change in the meanings of the names of these ten ancient men.

Considering that translating from languages so remote is as yet far from an accurate accomplishment, the proof of which is very evident by comparing the translations of the same tablet by different authorities, it is not a little remarkable how the meaning of these ten names lends itself to the support of this hypothesis.

One of the chief purports of this article is to induce some textual critic, with capability and means at his command, to turn his attention to this subject and decipher for us the true and exact meaning of these names. Their present renderings, in view of this supposition, are sufficiently startling. Arphaxad, the most

characteristic man of the generation succeeding the Flood, means *"a healer of desolation."* Now, suppose the heat was beginning, the first of its effects would be to burn up the pasturage, and as they must have been in those days entirely a nomad community, this must have meant a serious struggle for life. It is not impossible that, year after year, as there appeared to be no improvement in the climatic conditions, Arphaxad inaugurated a system of irrigation, by which the pastures would be refreshed and the stock saved. His idea earned for him the appellation of *"the healer of desolation."* But the mischief continued. The leader who succeeded him was Salah. He appears to have proposed migration, and his name *"sending,"* tells us that his policy was to dispatch men to seek for coolness and more propitious conditions of pastoral life. It is possible that our palæolithic men are the results of Salah's policy.

Eber, *"anger," "one that passes,"* seems to point to a time of great desperation. If "one that passes" means one who in anger passed over the Euphrates, or the mountains, and led a significant number to cooler locations, we have a still further indication of seething disturbance. Peleg has his name, *"division,"* bestowed because, we are told in the previous chapter, *"in his days the earth was divided."* The original for "earth" may either mean the ground on which we stand, as in the expression "they fell on their faces to the earth," or it may mean the people of a wide area, as it is said that "all the earth came to hear the wisdom of Solomon."

If "earth" be taken in the former sense, it might mean that the continued heat caused the surface to crack, and fissures of such an extent were formed as to become a feature of the time. Or, if "earth" be used in the other connection, reference here may be made to the division of men into families by the confusion of tongues at Babel. The story of Babel has yet to be told. What is meant by Nimrod being "a mighty hunter before the Lord," is evidently something else than that he was a noted sportsman. The great undertaking of building such a vast structure, "whose head should reach into heaven," could only have been thought of by men in desperate straits. They were in sore need of some great one to direct them in their distress and lead them out of their trouble. They would, despite the memory of the Flood, try to induce the Angels to come and live with human families, and give to the earth once more γιγάντες —"men of renown." As the Angels came

no more, they built the tower of Bab-ilu, "the gate of God," and in the chapel on its top Herodotus still saw the golden table on which the sacrificial feast was nightly spread and the couch on which a woman constantly awaited the angelic visitant to induce the supernatural to descend and help men to live life more easily. The confusion of tongues may have its reference in the name of Peleg's successor, Reu—*"friendship, his misfortune,"*—which may indicate that the inability to understand each other, a sudden and veritable misfortune, compelled a severance of friendship.

Serug, *"branch, twining, strength, firmness,"* seems to point to a leader who resisted this scattering and advocated a policy of centralization.

Nahor, *"dry, hot,"* would seem to point to a climax of the heat, for in his son's day the temperature abated. Terah means *"to breathe, turning."*

This suggestion is sufficiently promising to justify a more careful examination of these ancient names; and a more accurate translation may yet throw no inconsiderable light upon this intensely interesting and yet provokingly obscure page of ancient history.

---

## ON THE LOVE OF GOD.

A Meditation Given at the End of the July Retreat of the S. S. J. E., 1899.

*"Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins."*

*I. John iv. 10.*

### I.—God's Nature and Being: What He is in Himself.

"WE love God, because He first loved us." It is a great help to observe the Divine *order* in the mystery of the love of God: God's love is always *first;* He is the origin of true love, wherever there is any. If we forget this we may be scourging our poor spirit for its emptiness of all good, for what seems an absolute want of all love; we may be impatient and despairing of it, as if we supposed it might bud and bloom blossoms of its own in this desert of Nature separated from God. And then some day when we have given up all hope of love ever coming to life again in our heart, and we are walking through dry places, there meets us in the desert the mystery of God Himself; not any particular emo-

tion or consolation in our spirit, not any gift from God, or anything He does for us, but *Himself*. We are conscious now of the Being and Universal Presence of God who is Love. And with that consciousness all anxieties about the particular symptoms of our own spiritual condition are for the moment forgotten. We forget ourselves, because we cannot think of anything else, while we contemplate the splendor which God is.

And then perhaps we come to the conclusion that we do not need consoling sensible affections of love to God so much, we need not be so anxious if they are absent; what we really want is *Himself*. So I come to know that by the exercise of the elementary life of a simple Christian, through my act of dry faith, by the grace of God I possess God. And that is, at present, at any rate, enough for me. I can rest there. It is of faith that we live and move in God. When I am physically conscious of the wind blowing pleasantly on my face, or when I feel the sunshine warming me through, I have learnt that such sensibility of external facts is but the symbol, as it were, of another sense, and of another fact much more substantial, *viz.*, the Being and Presence of God Himself. Is the air a real thing? is the sunshine real? Yes, I am sure of them through the senses; and by the exercise of the gift of faith I am still more sure of the Being and Presence of God. For me it is no longer air and sunshine that fills the spaces overhead, and around us, but the life and glory of God. This was expressed by a man of faith when he said, "For me there are two certainties, God and my own soul."

In your prayer draw near to this mystery of the Being of God, which creates all, fills all, supports all things in being, and which is ever at work, and consider what the Christian doctrine teaches concerning this Eternal Substance which is the cause of all being, *viz.*, that it is the mutual love of the Three Blessed Persons of the Holy Trinity: God is Love. Now, if at any time you cannot find love in yourself—nothing there but emptiness—leave the contemplation of that emptiness and turn towards the fulness of Him who filleth all in all. When you look down into that empty cup of your own nature, you never find what you want in it; it was created empty, in order to be filled; bring it empty as it is to the fountain; leave off contemplating your own emptiness, and contemplate the Eternal Love as He is in Himself.

Then consider the Love which is the very being of God *as manifested in Our Lord Jesus Christ* throughout the thirty-three

years of His life on earth: in the Holy Child and in the Perfect Man there was always "The kindness and love of God to man appearing." And we discover the same mystery of the Divine Nature and Presence still more wonderfully manifested in the invisible and higher working of Christ by the Holy Ghost, in the history of man restored to God in the Catholic Church. We find something beyond nature—the very loveliness of God, working secretly in the lives and words and works of the saints, but producing manifest results which have raised the whole horizon of the human race.

Think of this love of God revealed in Our Lord Jesus Christ, how it interprets human nature to you. Contrast with the Pagan ideal at its noblest, the ideal of any Christian age, and observe the new significance, the new capacities, the elevation which the life and character of Christ have revealed in human nature—the reflections of the infinite Love, of the Divine nobleness and refinement which were not known to exist in our humanity till we discovered them in Our Lord. We say of the poet Wordsworth that he taught us to find a new world of interest in common things, openings into the infinite through the lives of peasants, because the light of Christ showed to him that human nature has always a side on which it touches the Divine.

Or think of this Glory of God's love breathing out for us in countless ways from under the burden and the mystery of human life, as for example in something which belongs to all men, the inheritance of ages, a mediæval Abbey Church, or Cathedral. Generations are born under its shadow, and grow familiar with it, as with the features of a landscape they are used to; generations and their thoughts and fashions pass away, but the great church stands, and out-lives them all, praising God through the centuries, and like the heavens, declaring the Glory of the Eternal Love.

And there will be mysteries in nature which you barely touch, but you cannot escape the awe of them; it may be some chemical mystery, or mystery of life; the very plants have something glorious to whisper in the ear of those who have intelligence in love.

And the ancient song of the Church can sing for some of us who have ears to hear it, that which was from the beginning, which was with God, and was God, with a power for which science has no explanation.

But besides such glimpses as these of the Mystery of Eternal Love, which surprise us from time to time, we cannot anticipate

when, or how, there is another reflection of the mystery, nearer still to yourself, a reflection of God *in your own life.* Take all there is of it, what you lost long ago, but still remember, what you possess to-day, what you yourself are at this moment, your own being, and ask what it has come to be, by all its gains and by its losses, too? And the answer will come to you,—

"My life is nothing but a faculty that bears witness to the Eternal Love; an image of God in the greatness of its created emptiness, and in the greatness of its desire of love."

At the summit of His creation upon earth God has set man as ruler, who sums up in his nature all created forms, and expresses the whole meaning of them all in one simple need—the need of God who is Love.

Thus think in your prayer of the being and character of God —of what He is in Himself, and that He first loved us, that He is for ever *the first, the origin,* in the mystery of love. Your need of love comes from Him, because you yourself come from Him, who was before all things, and who is Love. Try in your prayer greatly to rejoice that God is what He is—Love. If you cannot find anything in yourself to make you happy, *look out of yourself;* the play of a child, or of some wild creature, or of the wind among the withered leaves may bring joy to a chilled or sorrowful spirit sometimes. Look up to something higher, to the joy of God Himself in His eternal being, the bliss of the infinite Love. Refuse to look out for consolations for yourself; you *cannot* be eager about them, if you are seeking God as being Himself all that you need. Rejoice in Him and give thanks to Him for being what He is—the infinite Love.

II.—Consider that whatever God is in Himself He is that for every Creature which He has made.

The Eternal Love has His Divine will for every creature which He sustains in being. So that though you do not desire to seek Him for anything you can get from Him for yourself, but only because He is in Himself Glorious, yet that second mystery is inseparable from the first; God who is in Himself the Eternal Love, is all that He is *for you;* the fact of your existence is the evidence, not that God once thought of you, and cared for you for a moment, but that He *is* thinking of you, is loving you at this instant; your existence is the token of His Divine affection for you. That mystery is the measure of the value of any human life. *That*

made the lives of Christian slaves glorious, *that* made them philosophers, heroes, martyrs. Life for them meant their opportunity of learning, and bearing witness to the mystery of God's love shed abroad in their hearts by the Holy Ghost.

Think of this, which is as true for you as it was for the martyrs—that there is nothing in the being of God which in Christ does not become yours: and yet you find yourself still looking down into the empty vessel, what you are in yourself, and thinking, "How poor and empty life is!" "Son, thou art ever with me, and all that I have is thine," said the Father in the parable; and that was said to the sober and self-satisfied son, who had nothing to reproach himself for; but for the prodigal, the scandal, who had laughed at the very idea of there being any love except his own love of himself—for him, returning at last in his need to seek love, there is all the past ingratitude, forgiven with a kiss, and the common treasure of grace restored, "all that is mine is thine," and, besides that,—

"bring forth the best robe and put it on him, and a ring on his hand, and shoes on his feet, and prepare the feast, music, and dancing."

At this point consider that there is nothing of the beatitude of God that is kept back from you, who are created in His image, regenerated, forgiven, and restored to Him in Christ. Think of the power of the fact of God's love for you; if you dwell upon it, though you may have nothing to show of your love to Him; think how it will work for your conversion, awaken past graces received and neglected, awaken your prayer. It is always this primal mystery which we are forgetting, and trying instead to create something like true religious feeling in ourselves; we leave the substance of love, God who is Love, and try to work the results of love, externally and independently. Think, not only that God loves you, *but at this present time, and in this place;* and *that* is the fertilizing mystery which carries for you the whole fruit and value of life, and of all your circumstances.

III.—The Return of Love.

We love Him because He first loved us. You can learn to love, because that is the one thing you were created for: Love made you in His own image for Himself. Because you were created by Love for love, you can never stop short of love except to starve to death in unlove.

And you are created, not in order to originate anything wonderful, not to create love, but *to receive* love: "He first loved us": "Behold what manner of love the Father hath bestowed upon us, that we should be the children of God." "We love Him;" that is the natural consequence of being created and regenerated by love. But if you cannot realize the consequence, keep hold still of the premise, make sure of that, *"He first loved us,"* and out of that mystery accepted must grow the response of your love, just as light must fill the horizon when the sun approaches and steps above it. In your prayer in retreat receive the love of God for you as a fact, and your response will be the return of grateful love to Him. Our state as Christians is to be living in the love of God; our obligation as Religious is to bear witness to it by returning it.

Our love of God is not whatever the thermometer of feeling may happen to indicate at any moment. You may have had moments of feeling, but your love of God as a Christian is more than that highest reach of feeling, and feeling at the best knows perhaps but little of what the true substance of love is. Our love of God is our seeking and receiving God's love for us: the primal love of God welcomed by our will, to become the central spring and motive of our whole life. That was the mystery which set us seeking Holy Orders, which brought us into the Novitiate at Cowley, and after long probation made us bold to re-affirm for ever the desire which first brought us here.

Think, when beaten about on the surface of life, disappointed in one thing after another, you have always this mystery to take refuge in.

"I have failed all round. I come back from my day's work with nothing that I have produced; but here once more, after all, is all that God is for me to receive, and here is God Himself desiring the return of my love. If I can bring Him no harvest of results or good feelings, I will at any rate give Him thanks for being what He is, and for being that *for me.*"

Think of your life of *thought,* how little comes of your thinking: and of your delight in beauty, how it fails to satisfy you; and of your practical detail in work, the arithmetic of life, how dry and unprofitable it seems to you when it is done, only because all this energy and faithfulness in detail needs to be planted in the mystery we are speaking of, needs to touch the eternal Love, that it may come to life.

S. Augustine says that—

"by loving God the soul that was defiled with sin is made beauti-

ful. How shall the soul grow beautiful? By loving Him who is beautiful."

But think of the great profit that comes of all your thinking, and of all your working, when it does at last become love; when it means your receiving all the love which God is, and in that service of thought and toil giving back to God by each hour's work or suffering all that He has given to you—God's love shed abroad in your heart by the Holy Ghost.

There is a strange discovery which prayer will make some day, after many years in which I have celebrated the Holy Mysteries, said the Divine Office daily, and made my meditation. I have been, consciously or unconsciously, suppose, serving God for my own sake, because it was reasonable and my true advantage, and to do otherwise would be to my eternal loss. And to-day, once more, I decide according to reason, I believe in Christ, and so doing I run for the highest prize. I turn to appropriate my gains, to claim what is promised to me in God, and then—instead of any reward, any consolation, or fresh support to reason—instead of the completing of a business transaction, the handing over of a cheque, as it were, in return for a receipt—instead of any such gain, I find nothing but the Eternal Love Himself, who had followed me all the way of my life—so many years—sought me and waited for me. Then as I turn, and in the darkness of my prayer am conscious of nothing but God Himself, I discover a new thing: not merely my own need of Him, but—here is the wonder—God's need of me. The question had been whether it was to my advantage to be a Christian? But now I find that a deeper question had always been waiting for my reply—Love's appeal who made me for Himself, whose beatitude is aflame with the desire for the response of my love. I had forgotten *the interest of God* in the answer I might make, forgotten that He had waited for it from eternity. At last I turn to give my will to God, and it is no longer the merchant receiving the invoice of certain goods, but the Divine Bridegroom waiting for the promise of the bride. The wonder which changes life is God's infinite personal interest and delight in you, which is incomprehensible to you, and beyond natural belief, because you feel you have not deserved it; but that inconceivable mystery is the truth which Christian faith bids us grasp and live by. This wonder was always true, but, interested in other matters, you failed to discover God's infinite need of that reasonable soul which is yourself, whom He made in His own image, and

redeemed by the Cross for Himself. *There* is the mystery; not that there is more than you knew for you to gain for yourself from God, but that there is an immeasurable blessedness for you to give to God.

There is the meaning of Religious poverty. It is for myself God wants me; not for anything I could bring with me, any accomplishment, result of work, or balance at the bank, but for myself, empty as I am, God wants me. And it is for Himself, not for His gifts, that I desire Him.

There is the meaning of Religious Chastity; since my God condescends to value all that I am, my whole heart and will, body and soul, and nothing besides, I am bound to give myself to Him in the best state I can—clean as when He washed me in the fountain of Regeneration. Little as the gift is, I must give what I am to Him in its integrity, and with great reverence, since He desires and takes delight in the gift.

And there is the meaning of obedience; the Obedience of a Religious is the giving what he owes to Christ, the joyful surrender of the whole will to the Bridegroom of the soul.

There, too, you find the meaning of the cares of life; you have all of them to cast upon the Bridegroom—not because He is so strong that He does not care what burdens are thrown upon Him, but because He is the eternal Love, and careth for you, whom He made for Himself; and to share your sorrow, and to carry you and your sorrow is to Him no trifle indeed, as the Cross shows you, but is His delight. Think of this infinite treasure of love to be found hidden in every worry. Yes, and the same infinite treasure to be found in every transient delight, in the earliest flower in the garden, in the splendor of the lilies in July, in the lavender hedge all in bloom—a transient delight to divide with the Eternal Love. By your act of resignation, or of thanksgiving, by which you share your sorrow, or your simple pleasure with the Bridegroom, you have not only received an infinite good, but besides you have given to the Lover of your soul the joy of your love which He created you to give, and for which He has so long waited.—*Cowley Evangelist.*

## INTERCOURSE WITH THE ORTHODOX EASTERN CHURCH IN THE PATRIARCHATE OF CONSTANTINOPLE.

THE thirty-sixth resolution of the Lambeth Conference of 1897 seems to be bearing rather remarkable fruit, and that as quickly as could be expected considering the gravity of the matter contained in it. That resolution (as our readers may remember) recommended intercourse on the part of our leading Prelates with—

"The Orthodox Eastern Patriarchs, the *Holy Governing Synod of the Church of Russia,* and the chief authorities of the various Eastern Churches, with a view to consider the possibility of securing a clearer understanding and of establishing closer relations between the Churches of the East and the Anglican Communion."

The first move in this direction was naturally made towards the authorities first named, the Orthodox Eastern Patriarchs, and that before many months had elapsed since the conference dispersed. The Archbishop of Canterbury seems to have taken advantage of the Bishop of Salisbury's journey to Palestine in the first months of last year (1898)[1] in order to secure a messenger of Episcopal rank, who could present the resolutions in person to the Patriarchs and, if necessary, offer some explanation of what was intended by them. In consequence of the commission thus received the Bishop visited the four Patriarchates, and the Archbishop of Cyprus, and had interviews with the Patriarchs, Sophronius at Alexandria, Damianus at Jerusalem, and Constantine V. at Constantinople, as well as with Archbishop Sophronius, well known in this country, at Nicosia. The patriarchal throne of Antioch being vacant he had the opportunity of an interview with a large body of the Bishops of the province assembled at Damascus. His reception on all these occasions as bearer of these resolutions was most friendly, and perhaps especially so at the most important Patriarchate, that of Constantinople.

It is not, we imagine, generally realized in this country how immensely the Greek Christian population of the chief Patriarchate exceeds those of the other three and of Cyprus put together. If the figures given by Archdeacon Sinclair in his useful charge of last year (the *Churches of the East,* p. 37, 1898) can

[1] Details of this journey and of the Bishop's impressions may be found in his letters to the diocese printed in the *Salisbury Diocesan Gazette* for 1898, pp. 23 foll., 47 foll., 72 foll., and 106 foll., and in the *Supplement* containing the Report of the Diocesan Synod (April 20th), pp. 9 foll.

be taken as fairly correct, the Greek Christian population of the three Patriarchates numbers less than 100,000, and that of Cyprus about 157,000, while that of the patriarchate of Constantinople is put down at eleven millions (11,000,000), or considerably more than forty times the rest. The Patriarch Constantine V. is thus necessarily the actual as well as the nominal leader of these ancient provinces, besides having great influence in the independent National Churches of Græco-Slavonic lands, towards which he is related very much as the Archbishop of Canterbury is towards the independent branches of the Anglican Communion.

The resolutions of the Lambeth Conference were presented at the Phanar on Ash Wednesday, February 23d, 1898, Mr. Dowling also being present. The latter, as many of our readers will know, is the successor of Mr. Curtis at the Crimean Memorial Church, Christ Church, Pera. The interview was followed by the immediate dispatch of a friendly letter to the Archbishop asking for further details as to what was meant by a "clearer understanding" and "closer relations." This letter the Archbishop at once acknowledged through Mr. Dowling, and replied to it, evidently after full and careful consideration, on August 7th of this year. The Patriarch, who has shown great promptitude in these relations, issued a formal reply, after consultation with his synod, dated September 15 (27), accepting all the Archbishop's proposals with the greatest cordiality. In order that there might be no uncertainty as to what he had done, he then went on to print a translation of the Archbishop's letter and his own reply to it in the official gazette of the Patriarchate, which bears the name of Ἐκκλησιαστικὴ Ἀλήθεια, or *Ecclesiastical Truth.* The letters appear with a preliminary note, in the forty-second number for this year, dated October 8 (20), copies of which have just reached England. We therefore think it a duty to the Church to give our readers the earliest possible information on this subject.

The Archbishop in his letter of August 7th, 1899, began by referring to his reception and acknowledgment of the first letter, and then proceeded to explain his views of the meaning of the language of the resolution of the Lambeth Conference. He pointed out that the intercourse desired must grow by degrees, but that what we wish to establish is that mutual interest in each others' doings which springs out of continually growing knowledge of each others' hopes and aims, difficulties and perplexities in the service of our Blessed Lord, and went on to assure the Patriarch

of the deep respect with which we regard the Hierarchy of the Orthodox Eastern Church, mentioning the brotherly correspondence which has continued for centuries between ourselves and Eastern prelates, and which has become more constant through the action of the Bishop of Gibraltar and the Anglican Bishop in Jerusalem.

The Archbishop then suggested that the Patriarch should join him in a declaration discouraging all aggression and proselytism on either side.

Secondly, he suggested that it would add to the friendly feeling if the Patriarch would recommend his clergy who may be resident in London to call on the Archbishop at certain great seasons, he himself being ready to request Mr. Dowling to pay his respects to the Patriarch in the same way.

Thirdly, he suggested that notice might be given on either side of important changes in jurisdiction and similar information, adding that he intended in future to send annually certain books to the Patriarch, giving the names and offices of all the clergy belonging to our communion.

Lastly, he suggested that it might be possible for himself and the Patriarch to coöperate in educational work, particularly in the circulation of the Holy Scriptures, mentioning his pleasure at the residence of a Greek deacon, Mr. Teknópoulos, in England for the purpose of study, and indicating his hope that one result of such a residence might be the diffusion of accurate knowledge of our condition in the Patriarchate.

The reply to this letter is dated 15 (27) September. One or two points in it require some comment. The criticism on the agents of Bible societies does not, we hope, apply to those of the British and Foreign Bible Society, who are, we understand, forbidden to sell other literature besides the Scriptures, and who must be well aware of the danger to their cause of exciting the prejudices of Greek Christians. This, however, is a point which those Bishops who are supporters of the society will do well to look into. As to the Greek student mentioned both by the Archbishop and the Patriarch, we understand that he is much valued as a preacher at Constantinople, and, after residing some nine months in England, is now studying at S. Stephen's House in Oxford.

The cordial tone of the Patriarch's letter is very encouraging, and we have good hopes that the overtures so well received may be

the beginning of a coöperation in God's work of a much closer character than heretofore.

The letter may be translated as follows:—

"Most Reverend Frederick, Lord Archbishop of Canterbury, and Primate of All England, most highly esteemed and dearly beloved brother in Christ our God, grace be to you and peace from God the Father and our Lord Jesus Christ.

"Your Grace's brotherly letter, brought to us by the very Reverend Theodore Dowling about the middle of last August, and read with affection equal to that with which it was written, and with the attention which the nature of this important subject demands, was a cause to us of inexpressible joy and fullest spiritual pleasure. And in our spirit we glorified the Lord of Glory, and prayed from the bottom of our heart that the richly giving right hand of God may multiply your Grace's years, in whom we see embodied that Christian love which is the fulfilling of the law, and from whom, imbued as you are with such pure Christian dispositions and sentiments, the Christian world may expect some noble and great benefit, whenever the idea, which at first was introduced like a grain of mustard seed, of brotherly relation and communion ( ἐπικοινωνία ) between the holy Churches of God, and particularly between the Orthodox Eastern Church and that of the Anglicans, shall grow up to a great and fruitful tree, under the dewy and life-giving shade of which pious and Christ-loving Christian peoples may dwell glorifying the Saviour of the world.

"Now, concerning your Grace's letter to us, written in answer to our requests for details as regards the 'closer relation' between the Churches, of which we are respectively, by the mercy of God, the spiritual leaders, we may inform your Grace that your views (σκέψεις) received on our part full and sincere scrutiny. So holy a work, and one bearing the blessings of God and the ardent desires of our Churches, can with difficulty, or rather certainly cannot, be enclosed in the lines of a programme mapped out beforehand. For we have learnt since our childhood that neither he that laboureth, or he that soweth, or he that watereth is anything, but only God, who gives the increase, under whose guidance the work needs no other direction from us, except that we must open and purify our hearts and dispose ourselves entirely to uphold Christian truth, and so the ways of the Lord will be made straight. But inasmuch as the first step towards this is that mutual interest (ἐνδιαφέρον) of which your Grace speaks in your letter, and since it has, as it were, two necessary corollaries—*first*, the recommendation on our part each to his own clergy to pay their respects in person and to present their Christian salutations on special days, that is to say, our Orthodox clergy in England to the Archbishop, or to the local Bishop of the Anglican Church, and the Anglican

clergy in Constantinople to the Œcumenical Patriarch; and, *secondly,* the special notification on the part of each of us of special occurrences in his own Church, we, therefore, with our whole heart accept and endorse (ἐπικροτοῦμεν) both these proposals, and to show our agreement will give the necessary orders concerning the first, and concerning the second will give information through your priest, Mr. Dowling, or through our special patriarchal periodical, *Ecclesiastical Truth,* or by letter respecting any ecclesiastical matters worthy of mention which have happened among us and are of interest to you. So at once we make a beginning by announcing to your Grace, with great regret, the departure to the Lord of his lordship Sophronius, Patriarch of Alexandria, who directed the affairs of that throne for nearly thirty years, after his retirement from the Patriarchate of Constantinople, which he previously governed for three years. Your Grace will find biographical notices of him in the copies of *Ecclesiastical Truth,* which we now take this opportunity of sending to you.

"We trust that Mr. Dowling has already informed your Grace with how great love and with what sincere joy we received your intimation and expression of a wish that on the one hand all aggression and proselytism may cease, and so one of the most effective causes by which the love of many grows cold may be removed out of the way, and, on the other hand, that earnest care be taken for the publication and distribution of the Holy Scriptures, and that he told you how great and sincere an interest we showed in regard to these questions. We think it sufficient to say that, on the receipt of your letter, we hastened to appoint in our own name a committee consisting of our great Proto-syncellus, Chrysostom, the Archimandrite Photius, chief secretary of the holy synod, and the Archimandrite Gregory, chief preacher of the Patriarchate, who met together with the priest Theodore Dowling in our Patriarchal buildings, and considered and discussed the above proposals and certain matters on which Mr. Dowling desired explanations and mutual understanding ( συνεννόησιν ). We do not doubt that he has assured your Grace that, as this committee itself affirmed, the Eastern Church has never promoted nor even permitted proselytising to the detriment of any Church, and least of all of the Anglican Church, as the established and quite ancient practice of the four Patriarchal Churches affirms more distinctly and strikingly than any other form of human language and special affirmation can do, and it only remains for Anglicans in the East to receive orders ( διαταχθῶσι) to keep themselves from this unfruitful work, which only creates a gulf of separation ( χάσμα καὶ ῥῆγμα) between the faithful of both the Churches.

"Further, as regards the publication and distribution of the Scriptures, our Patriarchate, being now equipped with printing machinery of a most complete kind, has determined that it must proceed before all other things to produce an edition of the Holy

Gospel. A separate committee of divinity professors of our theological school here has been at work in preparation for this task for nearly a year; and we have good hopes that it will not be long before the Word of God will be distributed in many thousands of copies among the Orthodox population which bears the name of Christ. We hope, too, that the agents of Bible societies who sell along with the Holy Scriptures other publications which give offense to our people, and sometimes give utterance to reckless censures of sacred customs observed by the Orthodox to the injury of their religious sentiments, will completely desist from such a work; and will put to silence passions lurking, perhaps, in the hearts of some of them, which nevertheless seriously hinder the work of peace when they issue from the mouth of those who sell copies of the Holy Scriptures.

"Some other rather important points, discussed between the committee and Mr. Dowling, have been deferred for further discussion at a suitable opportunity, as was unanimously agreed by all its members.

"The end of all this, beloved brother in Christ, is that we grow in love to one another, and that our hearts, and those of the clergy and people under us, be more closely knit together; because it is from hearts filled with love that the glorious-fruited trees of peace and concord, of communion and unity, of Christian faith and hope, are wont to spring. May God multiply the years of your Grace and make them full of health and enjoyment, pouring upon yourself and all your enlightened hierarchy and the Christ-loving English people His gifts in unstinted measure.

"Our deacon, Hierotheos Teknópoulos, writes to us to inform us of his infinite gratitude for the hospitality shown to him and the protection extended to him by your Grace and the Bishop of Salisbury. We also offer you many thanks for this kindness, and shall presently send another clergyman of our Church to study in the University of Oxford.

"We remain with entirely special love this 15th day of September, 1899, your Grace's affectionate brother in Christ,

CONSTANTINE OF CONSTANTINOPLE."

*The Guardian.*

---

## VOICE PRODUCTION IN CHOIR TRAINING.

A PAPER READ AT THE ENGLISH CHURCH CONGRESS, BY MR. A. MADELEY RICHARDSON, M.A., MUS. DOC. OXON.

THE standard of Church music of the present day is steadily going up. On all sides more and more pains are being taken, and more time and money expended upon the rendering of the musical portion of the service. Given this activity and

energy, the question now asked is—*How to put it to the best use?* Beautiful, powerful, and delicate organs are to be found almost everywhere—and they are played by a new generation of organists, who are becoming every day more efficient, not only as executants, but also from the point of view of musical and general culture.

But the weak point of Church music at present is choir-singing. The standard of this, in spite of special efforts in many directions, remains still at a very low general level, and the problems now to be faced are—*How to find the cause of this low standard, and how to remove it.* Immense pains are taken in many places over the choir—time and labor given by men of skill and culture—and yet the result is often only partial success, more often complete failure. As a rule, the reason given for this failure is lack of material, or other external causes, but the true reason frequently lies much nearer home, and is in reality a wrong method of training. It is allowed that there *are* good choirs that have no special advantages in the way of training, but they are invariably those that obtain a supply of voices ready produced—a plan only possible in a few cases, where unlimited means are available.

All choir training should be bound up with the teaching of voice production. With it comes success—without it, failure. The force of this contention lies in the fact that every voice to be sounded at all *must be produced;* and it follows that if this production is not correct it must be the reverse; and upon the production depends the question whether the voice will sound well or ill. Voices differ like faces. A few faces will be found really beautiful, a few positively hideous; the vast majority, however—the *average* face—will be neither one nor the other—but of an ordinary, pleasant, agreeable, and serviceable type. So with voices. Fine solo voices are, doubtless, rare; but here is the important point—really bad voices are also rare; the great majority are of the material that, with proper use, will produce a musical and convincing tone. This being so, why do we not always hear this tone? The answer lies in the fact that voices tend to become gradually corrupted in tone by the exigencies of language. Language consists of two kinds of sound—vowels and consonants. Vowels are what constitute vocal tone. Consonants are various noises of a definite character caused by stoppage of outgoing breath. The success of vocal or musical tone depends very largely upon the way

in which the breath is controlled. There is *one perfect* method of control, without which a perfect tone cannot be produced. The sounding of consonants has a continual tendency to substitute for this a false control, which will ruin the vocal tone. Sometimes this tendency is counteracted by the musical taste and feeling of the individual, and then we get what is known as the naturally good voice; but more often the consonants have their way and spoil (at any rate temporarily) the tone of the voice. The object of the voice-producer, then, should be to restore the correct tone when lost, and to guard it against deterioration when regained. He does not aim at creating an artificial voice, but at restoring and establishing the natural one. It is the wrongly produced voice that is in reality the artificial one, and it is the properly produced voice that gives the natural, easy, pleasant sound. The choir trainer who bases his work on voice production will have a great and severe task before him, to which he must bring boundless patience, perseverance, tact, and energy; but it is a work that carries with it an ample reward—the reward of beautiful singing—than which there is no finer work of art. The difficulties that are to be encountered may be much reduced by having a regular plan and method to work upon; and this is what at present is generally lacking. . . . . .

Most of the choir trainer's energies have to be directed to the singing of boys, and, as their voices are the most important, and require the greatest skill to produce, they should have the first consideration. The faults usually found in boys' voices are: (1) Forcing of the registers, causing the painfully common effect of the *shouting voice,* which is often supposed to be the tone natural to boys, and to distinguish their voices from women's. (2) Errors of pronunciation, which, though common, are very much easier to eradicate than is usually supposed. (3) Throat and nasal quality.

Now the choirmaster who sets out to conquer these defects is met by an unexpected and unwelcome obstacle, to face which he will require considerable moral courage and faith in his own cause. A man who takes in hand a bad choir and aims at completely reforming it must face the fact that it will have to *sound worse* before it can be made better. The old structure must be pulled down and demolished before the new can be erected. The result will be that singing that has hitherto sounded *hearty*, where the boys have been accustomed to shouting and screaming with complete confidence and self-satisfaction, will have to be temporarily reduced to

a state of timid, feeble hesitation. All the old tones must be hushed up and rigidly excluded—the new require time to grow—the result, for the time being, will be apparent failure, and the devoted choirmaster, in addition to the trial to his own nerves, will have to face the complaints of an irate congregation for having "spoilt the singing." If the trainer's system is correct this period of trial will only last from six months to a year; and then he will begin to reap the reward of his labors, and the people who complained the loudest will come and inquire, "Oh, Mr. So-and-So, where *do* you get your voices from?"

Taking for granted that the teacher is prepared to face and go through this period of trial, let us see what plan he ought to adopt. It is, of course, presumed that he has himself previously made a study of voice production, and is able to produce his own voice correctly. These conditions are essential, though it is not necessary for him to be himself a solo singer. Having assembled the would-be singers, the first thing to consider is the management of the breath. The ordinary breathing of every-day life will not suffice for the singer; an increased supply of breath is necessary, and it is the trainer's business to see that it is taken in the right way. This requires great care at the outset and constant vigilance at all times. Too much stress cannot be laid upon the question of breathing—it is the foundation of all voice production, and without first attending to it no real progress can be made.

Having secured the breath, the next step is to produce a single vowel sound at an easy pitch. There will here be various faults to correct: The throat must not be held stiffly. The teeth must be separated a certain distance. The lips must be held in a particular manner, and that unruly member, the tongue, must be brought into subjection. The next step will be to carry this single vowel sound over the whole range of the voice. The untrained singer will soon find that he possesses notes in his voice that have hitherto been unsuspected, but these can only be obtained by a particular method—and for every variation of pitch in the voice a new arrangement of the vocal organs is required, in order to produce what is known as the *maximum* of resonance—in other words, good tone. The trainer should be able to obtain with ease, full, pure tone in every part of the compass, and to effect this an infinite variety of exercises may be used, which should be arranged in accordance with the fact that in producing good tone it is much easier to descend than to ascend, and, therefore, with beginners descending passages should predominate.

Having produced a single correct tone over the whole range of the voice; the next study should be to produce every shade of vowel quality with equal ease. Our language contains thirteen distinct vowel sounds, of which one may be regarded as the central model tone, and the other twelve as modifications of it; these modifications being caused by the varying positions of the tongue and lips. Each of the vowel sounds must be taken and studied on its own merits, and, when this has been done, difficulties of pronunciation are vanquished—the real true sounds of certain words can be easily substituted for false provincialisms, to the immense improvement of the tone. Now, and now only, is it time to introduce consonants, and so form words. The consonants, as already pointed out, will have an invariable tendency to vitiate the tone, but if the vowel quality is already established, it will soon be able to hold its own, and the tendency will no longer have its evil way.

The trainer will next turn his attention to the service music. And here it cannot be too strongly urged that there is no better training for boys' voices than the practising of hymns. The practice hour should be regarded not merely as a time for getting through the music to be prepared, but should be parcelled out in a logical manner, with a view to the systematic development of the voice, and, at the same time, of the mental powers of the singer. The mere hymn tune is easily picked up, but when the words are added it should be studied as a genuine work of art. Correctness of tone, delicate shades of vowel sound, time, phrasing, and expression, all can be, and ought to be, illustrated in this oft-despised material. The fact that the tune offers no difficulties is a great advantage, for it allows all the attention to be given to those other points of first-class importance.

Just as the singing of hymns is the very best practice for a choir in the early stages of development, so the chanting of the Psalms is the worst. Psalm-singing, when perfect, is the very highest point that any choir can attain to. The difficulties of chanting lie in the fact that the rhythmical structure of no two succeeding verses is identical—in every verse the music must be, so to speak, adapted afresh to the words. This fact is usually ignored, hence the stiff perfunctory chanting so often heard, and the torrents of abuse so frequently levelled at the long-suffering Anglican chant. Though for an efficient choir psalm-chanting offers splendid musical and mental training, in the early stages of development it should be dwelt upon as little as possible, as, until

the voices become settled and developed, it is almost impossible to produce pure tone with the multitude of vowels and consonants that must follow in quick succession in chanting.

To sum up. The points I would urge are: (1) That the choirmaster should set out with the firm conviction that wherever he may be placed, and however unpromising his material may seem, it is sufficient to do good work with; and that all voices—or, shall we say, ninety-nine out of one hundred—are capable of being made to sound well with training. (2) That the work of training should be given a chance of success by assigning to it a reasonable time—an hour to an hour and a half a day would be an ideal arrangement—but, if this is not practicable, as much time as may be available in each particular case. (3) That this time be regarded not as a time for hurrying over so much music, but be logically apportioned out with a view to gradual systematic development; a real training time for the muscles of the vocal organs, and the mind of the singer. (4) That at least half this time be spent in the study of voice production exercises—the practising of hymns—and (when sufficiently advanced) chanting the Psalms. On this plan it will be found that anthems and services (so frequently the one goal of the choir) will not suffer in the end, but will greatly benefit.—*The Guardian.*

# Correspondence.

## PLAINSONG MUSIC.

*To the Editor of the Church Eclectic:*

MAY I ask you to be so kind as to give your readers some notice of the *Plainsong and Mediæval Music Society,* which was founded about ten years ago, with the following main objects in view:

"1 To be a centre of information in England for students of Plainsong and Mediæval music, and a means of communication between them and those of other countries.

"2. To publish fac-similes of important MSS., translations of foreign works on the subject, adaptations of the Plainsong to the English use, and such other works as may be desirable."

The Society is desirous of extending its membership in the United States, and believing that there are many to whom its purpose and work will appeal if more widely known it is proposed to organize an American Branch in order to bring all students of the art in closer touch with each other, by the reading of papers, discussion of practical points in connection with the rendition of Plainsong, and the like.

Surely all students of music ought to feel an interest in the history and development of Plainsong, both in itself considered, and in its relation to the general progress of musical ideas and methods which underlie our modern music.

To the clergy who are desirous of training their flocks to worship, to sing with the spirit, as well as with the understanding, the Society offers (in the "Ordinary of the Mass") the most pure and authentic version of the melodies of the *Kyries, Credo, Sanctus, Agnus,* and *Gloria,* carefully adapted to the English text; and also a collection of *Plainsong Hymn Melodies, and Sequences,* which have been collated with much care. In the *Elements of Plainsong,* edited, and in part written, by the Hon. Secretary of the Society, Mr. Briggs, will be found all necessary instruction concerning the history, structure, rhythm, tonality, and rendition of plain chant.

Applications for membership ($5.00 per annum entitling to

all publications of the society as issued, Clergy and Organists being eligible as associates with privilege of purchasing publications at reduced rate, $1.00 per annum) should be sent to the undersigned, who begs to remain,

Your obedient servant,

HENRY RILEY GUMMEY.

Hon. Corresponding Secretary of the Plainsong and Mediæval Music Society, 163 W. Penn St., Germantown, Philadelphia.

---

# Miscellany.

## "INCENSE SHALL BE OFFERED!"

Accept, O Lord, our prayer, to-day
As clouds of incense fill the air,
Our hearts to Thee their homage pay,
Accept, O Lord, our prayer!

Within Thy temple, Lord, again
We see the holy incense rise.
Thy people cleanse from every stain,
Accept our sacrifice!

We offer, Lord, the homage now
Thy chosen flock in olden days
As tribute gave, and humbly bow;
Accept, O Lord, our praise!

Like adoration purified,
The incense floating far above!
We ask, and shall not be denied.
Accept, O Lord, our love!

—MARTHA A. KIDDER.

---

## EASTERN AND OLD CATHOLIC NOTES.

AS readers of the *Anglican Church Magazine* will no doubt remember, the liberal, Catholic-minded Archbishop of Finland has lately been promoted to the metropolitan throne of St. Petersburg, and has thereupon been presented with a magnificent set of altar vessels by the Duke of Newcastle and some well-known members of the High Anglican school. In his acknowledgment of the gift, which has been published in various Church papers, and need not be reproduced here, "his Blessedness" speaks in terms which may lead some folk to imagine that we are upon the eve of union with the Eastern Orthodox Church. But Archbishop

Antonius, it must be remembered, expresses here only his own private sentiments; and though he has a large liberal party in the Russian Church with him, the conservative omnipotent Holy Synod is behind him and around him, as surely as the Congregation of rites shadows and compels the Pope. Many weary steps have to be taken, and a vast amount of heart-searching engaged in on both sides, before even conditions of brotherhood and coöperation can be formulated. The two parties to the suggested agreement are about equally far, in opposite directions, from that "primitive faith" which they rightly put forward as the condition of fellowship; and the one is just about as unwilling to advance from its negative position as the other is to recede from its too great positiveness. Unfortunately, too—in some ways unfortunately—there are on both sides enormously important and pressing questions of internal organization, routine, and quickened effort, which tend to a convenient shelving of every consideration that may be regarded as "schoolmen's" palaver.

We realize this in our own case; and yet the pressure of work and policy is, if anything, greater on the other side, where Church and State are more bound up together. There is the eternal Slav question, for instance. The troubles in the Balkan Provinces and in Austro-Hungary are continually raising the question: What form will the Slav world take when once the influence of the Ottoman and the Austrian Empires is removed? One or two things are certain. As surely as the power of the Turk and of the "across-border" German is bound to diminish, so surely is the power of the Slav bound to increase. And whatever organized mould this Slav power may fall into in south-east Europe, it will inevitably be connected with the ecclesiastical conditions of the different branches of the race. The south-western advance of Russia has always been allied with her attitude as representing and succeeding to the ancient Orthodox empire of the East; and if it be true that the course of Russia's policy never changes, the Treaty of San Stefano which she made with Turkey in 1878 is worth more study than it has received, superseded as it has been by the Treaty of Berlin. Underlying this was the manifest intent to restore the ancient Orthodox empires of Servia and Bulgaria, in proportions more worthy of their former grandeur than was eventually contemplated at Berlin. Bulgaria was to extend from the Black Sea to the Ægean, thus cutting in two the Turkish Empire; while Servia

and Montenegro, after being enlarged far beyond their present limits, were to be brought side by side, so that the two branches of the Servian race might once more be reunited. If, then, the Orthodox world of the Middle Ages were so reconstituted—and we have often pointed out that the natural solution of the difficulties of the Balkan Peninsula seems to lie with its original possessors—what more fitting than that the Eastern Church should form itself round St. Petersburg or Moscow, Russia representing in Church and State the ancient Orthodox empire of Byzantium? It has often been urged that Constantinople has lost her position as the centre of Eastern Orthodoxy. At the third and fourth Œcumenical Councils the Patriarchate of "neo-Rome" (Constantinople) was accorded a position similar to that of the "elder Rome," on account of the change of residence of the emperors; but it has been fairly argued that when she became the captive of an anti-Christian power, and so remained, she forfeited the right to a priority which she had failed to preserve intact.

However that may be, the power of the Patriarchs of Constantinople has long been gradually diminishing. At the commencement of the century the ecclesiastical jurisdiction of the Greek in the Balkan peninsula was as universal as the political domination of the Turk. According to the Canon law of the Eastern theologians, the secular power of the Sultan succeeded to the position of the Byzantine empire, the Church thus remaining *in statu quo*. So the lot of the Turk and that of the Patriarch have ever been linked, and now their dominion is confined to the remains of the once great empire of Turkey in Europe. And even here the Patriarch by no means goes unchallenged. The Bulgarian Church has been reconstituted under Russian influence; it has extended itself to Macedonia, and has come thus into direct conflict with the Greek clergy. Not less remarkable has been the struggle with the Slav with respect to the ordering of the Servian Church, the outcome of which, in the Uskub affair, was the resignation of the late Greek Patriarch. Indeed in some ways the Servian difficulty is more significant than the Bulgarian, because the Servians are, by their Church, or rather Churches, brought into contact, *viâ* the Croats, with that Roman-Slav world which, in Poland in the last century, and in Bohemia in the present, has provided one of the most difficult problems for solution in modern Europe.

We have several times drawn attention to this curious split in

the Slav race between the Orthodox and the Roman Slavs. Nowhere does this come into stronger evidence than in those parts of Austro-Hungary, including Bosnia-Herzegovina, in which the Orthodox Slavs live side by side with their Roman brethren, severed only, and yet completely, by their ecclesiastical differences. Members of the same race, and speaking a common language, the one uses the Cyrillic characters, the other the Latin alphabet; the one looks to Belgrade as its centre, the other to Agram; the dream of the one is a "Great Servia," of the other a "Great Crotia."

After the Turkish invasion a great emigration of Servians into Austria and Hungary took place. Owing to the division between Austria and Hungary, and the peculiar position of Bosnia-Herzegovina, these fell into three independent ecclesiastical organizations—existing, of course, side by side with the Roman Church—one in Dalmatia, one in Bosnia-Herzegovina, one in Hungary, where, at Karlovitz, there is a Servian Patriarch, with independent authority. Perhaps the most interesting branch of the Servian race, however, is the little State of Montenegro, originating in the migration of some of the best Servian families to the heights of Cernagora, when they saw that all hope of resisting the Turkish invader of their own country was gone. Here, again, is an independent Church, under the Archbishop of Cettinje, the civil and ecclesiastical rule of the country being long vested in a line of Prince-bishops. All these "over-the-border" Churches are practically independent of the greater national Church of Servia, under the Archbishop of Belgrade, which dates back to the days of that Tsar Dusan whose empire extended over nearly the whole of the Balkan peninsula; and all would turn rather to St. Petersburg or Moscow, as head and centre, than to Constantinople.—*Anglican Church Magazine* (Paris).

## AN "HUMBLE APPEAL" TO THE ARCHBISHOP OF CANTERBURY.

WE, the undersigned, being members of the Church of England in holy orders, and keenly desirous that the lawful discipline of the Church should be effectively asserted over its members and loyally obeyed, venture, for that very reason, to represent to your Grace that, however clearly it may seem to us to be the duty and the wisdom of those clergy whose ritual is touched by your Grace's recent ruling, to conform to its requirements so far as they are desired to do so by their diocesans, we are, never-

theless, compelled to regard with the gravest anxiety the rigid interpretation given in that ruling to the Act of Uniformity of 1559, as continued in 1662—an interpretation which would, we fear, go beyond the matter immediately under decision, and which does make even so minute an usage as the saying of "Glory be to Thee, O Lord," before the Gospel, in the strict sense, illegal.

We humbly submit—

1. That neither the Elizabethan, Jacobean, nor yet the Caroline Bishops, whether before or after 1662, considered themselves to be thus stringently confined.

2. That there were many important details, some of which were afterwards specified by rubrics in 1662, which were continuously practised, and, in some cases, enforced without any rubrical direction under the Elizabethan Act.

3. That the common law and usage of a Church should be always considered in their place by the side of the Statute Law.

And we most earnestly plead that, in view of the complete change of circumstances which has taken place since the passing of the Acts, and in justice to the Church, engaged in an immense and many-sided work which is bound to depend largely on enterprise and experiment, the interpretation given to the rubrics should be as wide and free as their language will reasonably permit; and that a stringent uniformity, however impartially enforced, is the last thing which the needs of the day require.

Louis G. Mylne, D.D., Bishop.
Charles Gore, Canon of Westminster.
Henry Scott Holland, Canon of S. Paul's.
Robert C. Moberly, D.D., Canon of Christ Church, Oxford.
W. C. E. Newbolt, Canon of S. Paul's.
R. E. Sanderson, D.D., Canon of Chichester.
R. Rhodes Bristow, Canon Missioner of Southwark.
H. M. Villiers, Prebendary of S. Paul's.
F. W. Puller, S.S.J.E., Cowley.
V. S. Coles, Principal Librarian of Pusey House, Oxford.
J. H. Maude, Fellow of Hertford College.

In addition to the names here given, the following, among others, have signed the appeal:

Very Rev. H. M. Luckock, D.D., Dean of Lichfield.
Rev. George Body, D.D., Canon of Durham.
Rev. Ch. Bodington, Canon of Lichfield.
Rev. E. C. Lowe, D.D., Canon of Ely.

Rev. V. H. Stanton, D.D., Canon of Ely, Professor of Divinity, Cambridge.

Rev. W. Sanday, D.D., Canon of Christ Church, Oxford, Margaret Professor of Divinity.

Rev. A. B. Donaldson, Precentor of Truro.

Rev. J. O. Johnston, Principal of Cuddesdon Theological College.

Rev. B. W. Randolph, Principal of Ely Theological College.

Rev. B. Reynolds, Prebendary of S. Paul's, Diocesan Inspector.

Rev. P. G. Medd, Rector of North Cerney.

Rev. Ernest Geldart, Rector of Little Braxted.

Rev. Arthur Talbot, Provost of Denstone College.

Rev. R. L. Page, Mission Priest, Cowley S. John.

Rev. G. S. Hollings, Mission Priest, Cowley S. John.

Rev. N. T. Robinson, Mission Priest, Cowley S. John.

Rev. T. A. Lacey, Vicar of Madingley.

Rev. F. E. Gardiner, Sub-Dean of Truro Cathedral.

Rev. F. E. Carter, Tait Missioner of Canterbury Cathedral.

Rev. T. C. Fry, D.D., Head Master of Berkhamsted School, and many others.—*The Guardian.*

## ROMAN SECESSIONS IN AUSTRIA.

THE revival of the turbulent scenes in the Austrian Parliament, arising out of the bitter animosity between the Czech and German representatives, recalls notice to the singular political movement described as *Los von Rom.* The translation of this title should be "Freed from Rome," not "Free from Rome," which, of course, all Protestants are, because the object of the movement was to induce large numbers of Roman Catholics to leave their Church in order to increase the political power of the German party in the conflict. For reasons which are not very apparent the rulers of the Romish Church had favored the Czechs, and this naturally led to much ill-feeling and irritation among the German Roman Catholics. The Parliamentary chiefs of the German party therefore called upon these German Roman Catholics to detach themselves altogether from Romish control by formally renouncing their membership in the Roman Catholic Church, and they reckoned upon their advice being followed by no fewer than 20,000 persons. This seems to have been an excessive calculation. Still, it appears from

recent official returns that already the half of that number (10,000) have actually left the Romish Church; and the number may not improbably be increased now that party feeling is again becoming so heated between the two rival nationalities.

To English minds the spectacle is not a pleasant one of large numbers of people thus changing their religious faith with a view to political advantage. And, in the present instance, the case is made worse by the fact that more than 4,000, while separating themselves from the Roman Communion, have not joined any other religious body. More than 2,000 have already joined the Old Catholics, and it is likely that more will follow. This has been a surprise in many quarters, and may convince Austrian politicians that the Old Catholics are, after all, not quite so negligible a quantity as they had supposed.

The sudden accession of considerable numbers to their ranks has necessarily involved much expense both to the Protestants and the Old Catholics. In the case of the former large sums of money were raised, mainly through the exertions of the *Evangelischer Bund* in Germany, for the organizing of new Protestant congregations. The pecuniary resources of the Old Catholics are very slender, and the Anglo-Continental Society to which they appealed, was only able to send them the small sum of 40*l.* as a brotherly expression of sympathy with them in their difficulties. Nevertheless, two new congregations have been formed, one at Gablonz, in Bohemia, where a valuable site has been offered for the erection of a church, and the other at Graz, in Styria, where one of the twenty-seven ex-Romish priests who were included in the general body of those who left the Church of Rome, has been put in charge. Naturally it was the more religious and devout portion of the 10,000 who sought admission into the Old Catholic Church, as affording them an organization, creed, and discipline much more like what they had been accustomed to, than could be found among the Protestants.

The Romish authorities on their part have naturally, and rightly, made strenuous efforts to check the defection of their German followers, and probably with some success. But the final issue of the *Los von Rom* movement seems still uncertain.—*The Guardian.*

## THE RELIGIOUS STATE OF FRANCE.

ONE of the most notable facts in Roman Catholicism in France is the renaissance of intellectual activity in the Church itself. Thirty years ago, in the days of the second Empire, the literary organs of the Church might have been counted on the fingers of one hand, the two principal being the *Correspondant,* the organ of the Liberal party in the Church, which had among its writers men like Montalembert, Ozanam, Lacordaire, etc., and the *Revue du Monde Catholique,* conducted by a group of priests and laymen, which was in the world of magazines and reviews what the *Univers* was among newspapers. But to-day there is a very different state of things. Each section of interest or party within the Church has its representative in the periodical press, and some —perhaps I ought to say most of them—are conducted with great ability. I cannot pretend to give a complete list, but some of the most important are the *Correspondant,* that still lives and holds its own, *Les Etudes Religieuses,* edited by the Jesuit Fathers, and the *Revue du Clergé Français,* which is credited with Liberal tendencies. One of the most interesting is *La Quinzaine,* the organ of the *Américanists,* whose editor is M. Fossegrive, a well-known professor of philosophy, and it has met with much opposition from the Ultramontane party, over which, at the beginning of this year, it seemed to have triumphed, but how it will fare, now that the Pope has formally condemned *Américanisme* and all its ways, is a very interesting problem. Perhaps I ought not to omit from this list the *Revue des Deux Mondes,* which, under M. Brunetière, has become for all practical purposes a Church organ. Indeed, the evolution of M. Brunetière is one of the signs of the times. He is in the very front rank of living writers, one of the Immortals, editor of the most famous of French reviews; he does not profess to be himself a believer, but he has entered the lists against all comers as a defender of the Church; he affirms that what France has been in the past, and what she is to-day, she owes to Roman Catholicism; he does not profess to speak as a believer, but as an observer and historian: religious truth as such he hardly takes into account, and this unbelieving apologist is received with open arms by the Church. He is delivering lectures in the great provincial towns, and his meetings are arranged, ordered, protected under the auspices of the priests. He that hath ears to hear, let him hear!

Another prominent fact in French Roman Catholicism to-day is a feeling not easy to describe in a word, but which has been a

large factor in the events of the last few years, a feeling of anxiety, of uneasiness, and of unrest.

1. A feeling of *anxiety.* No two men, perhaps, would agree as to what is the greatest thing in the history of this nineteenth century, but all would agree that one of the great things is the shifting of the balance of power that has taken place, and nothing in this is more remarkable than the shrinkage of Roman Catholicism. If we take as our starting-point the years immediately preceding the French Revolution, Roman Catholicism was the foremost and dominant religious factor in Christendom. Time will not allow me to give figures, but whether we take area, or population, or spheres of influence, the result works out in the same way. The Roman Catholic population has increased 71 per cent. The non-Roman Catholic population has increased 300 per cent. Put it another way. The Roman Catholic nations find themselves confronted on the East by the great Russian Empire, which has grown and is growing by leaps and bounds, growing in every sense—in numbers, territory, and in influence; and on the West by the English-speaking race on both sides of the Atlantic, whose growth in every respect has been larger still. These I know are not new facts, but they have been brought home to men's mind with startling force by the recent collapse of Spain, and there are great searchings of heart. *Le Peuple Français,* the organ of M. l'Abbé Garnier, uttered some time ago a veritable cry of alarm. The writer said that Catholicism, after eighteen centuries of existence, seemed to be on the point of being submerged by other religions; that men said that it was dying; and he asked if appearances did not justify the assertion.

2. Another feeling is that of *uneasiness*—the feeling that comes from a sense of mistake, from (in a modified sense) a feeling of wrong-doing. There is a widespread conviction that the Church has been on the wrong tack, that her methods have been wrong, and that the responsibility of much of the failure and trouble of to-day lies at the Church's own door. I do not mean that this is said in so many words, but it is said all the same. On no subject is this feeling stronger than on education. The education of the French people has been, and even is still, largely in the hands of the Church, and the results are most unsatisfactory in every class and among both sexes. Père Didon, who has been paying a long visit to England to inspect schools, affirms that the present system of education is not adapted to the wants of to-day. An-

other writer labors to show that the great fault of Roman Catholic education is that it has trained men to obey rather than to act, and that in this democratic age the men who have learned the one and not the other, are lost. But still greater dissatisfaction is felt as to the education of girls. Madame Marie du Sacré Cœur, a teaching Sister, has written a book, *Les Religieuses Enseignantes*, which has had a wide circulation, and which has given rise to much controversy. The great mass of French middle-class women have been, up to the present, educated in convent-schools, and the education given has not fitted them for their work in the world. Women, says l'Abbé Naudet, are eaten up by *ennui*, they are capricious, vain, they waste their husband's substance, they give way to vanity and a disordered life, simply because they are ignorant, because they know nothing, because they have been taught nothing; and there is an uneasy fear that the Church is losing its hold on the souls of men and women. It is true that the Congregation of Bishops and Regulars has condemned Madame Marie's book, and that she has withdrawn it from circulation. But no decision of the Congregation in Rome can alter the facts out of which the fear grew, and the refusal to allow it to find expression will only drive it deeper.

3. Another feeling in the Church to-day is that of *unrest*. But on it I do not care to dwell. The subject is too vast, it would lead me too far, and moreover there is the same feeling everywhere. The fact is, that in many respects we are living in a new world. Relatively to all that there is to know, we know little; but relatively to what was formerly known, there has been a great increase of knowledge. Our standpoint in relation to revealed truth is not that of our fathers, and the consequence is that while we use their words, we do not think their thoughts, and there is a deepening sense of the great mystery of things. One feature of this unrest is a wish to get back to Christ Himself. Let me give two illustrations. There is just now a great exodus of priests from the Romish Church in France, and two committees have been formed to deal with them. One of these has in view men who wish to connect themselves with the Reformed Church, and this committee has examined one hundred and twenty cases. The other committee deals with men who have no such wish; they have shaken off the yoke, and they wish to remain free from Church trammels, and to evangelize the masses according to the light they have. My second illustration is the enormous sale—the sale by millions—of

Mr. Sheldon's books, such as *In His Steps: What Would Jesus Do?* It may be quite true, as the critics say, that the style is weak, the views narrow, the thought poor, but they answer to a widespread feeling of dissatisfaction and unrest—a feeling that our traditional Christianity, as embodied in the churches, is not the last word of the Incarnation and of the Sermon on the Mount; a feeling, for instance, that the Fathers of the third and fourth centuries had no right, no authority, no commission to stereotype the thought of the Church; and that neither had the scholastics of the Middle Ages, nor the reformers of the sixteenth century any such commission. To the men of the past, in all the ages, in so far as they were honest and had really the will to do, there was given the Spirit to guide to truth, so far as they were able to bear. But the men of to-day, they, too, are heirs of the same promise, and they occupy the vantage-ground of being able to profit by the experience and to be warned by the errors of the past. They have a right to make their way through the crowd of Reformers, Scholastics, Fathers, to the feet of Christ Himself, the right to spell out afresh the lessons of the Incarnate Life and to apply them, the Spirit being their guide, to wants and conditions of which their fathers never dreamed.

If I understand our Old Catholic friends, they are witnesses for this freedom. In this country and Germany they stand for freedom of thought, for the right to think, to look facts in the face, and we wish them God-speed. Their critics say that they are few in number, that their rate of increase is small. But this is not of necessity to their discredit. When the Abbé Sieyès reappeared in public life after the Terror, he was asked what he had done, and his answer was, *J'ai vécu*—I have lived. And there are times when it is something for a body of men to have lived, to have maintained their integrity, to have withstood alike blandishments and threats, and with a conscience void of offence to have borne witness to truth. Those who remember under what circumstances the Vatican Council was called together, what precautions were taken that discussion should be stifled, how every form of influence was brought to bear, and how the best and choicest spirits in the Roman Church put their hands eventually to what in their hearts they did not believe, and, worse still, how they forced others to do the same—they, I say, who remember these things will not be chary in their sympathy for men who chose the nobler part.—Rev. C. Faulkner in *Anglican Church Magazine* (Paris).

## COPYRIGHT IN THE BIBLE.

THAT at the close of the nineteenth century of the Christian era, the question of the copyright of the Bible should be discussed in a law court appears no doubt incongruous. Yet in the Queen's Bench Division, in London, on June 13, a number of bewigged and begowned gentlemen argued solemnly the matter of copyright in that translation of Holy Writ known as the "Revised Version." The case was that of the Oxford and Cambridge Universities against George Gill & Sons, the plaintiffs praying for an injunction to restrain the defendants from printing and publishing certain works on the ground that they were infringing copyright in the Revised Version of the New Testament.

The offenders, it appears, had been guilty of publishing two manuals—one on S. Luke, the other on the Acts prepared by the Rev. F. Marshall—showing the chief alterations made in the text of the Gospel of S. Luke and the Acts of the Apostles, by the revisers of the New Testament. The Universities of Oxford and Cambridge hold the copyright of the Revised Version of the New Testament, for which they paid, it is said, $100,000. It was shown that out of 2,578 alternative readings in the Gospel of Luke, the offending manual had quoted 234. In the Acts of the Apostles about the same proportion of quotations had been made. The principal defendant maintained before the court that the various readings he had quoted were matters of common knowledge long before the issue of the Revised Version, which did not contain $25 worth of original research. As a matter of fact, 209 of the 234 citations given in the S. Luke manual were readings familiar to every student of the Greek New Testament.

But this plea availed nothing. The Judge, intimating that a reply was unnecessary, said the title of the plaintiffs to the copyright had been formally proved, and had not been challenged. The only question he had to consider was, "Had there been an infringement of the plaintiffs' copyright?" He held that this was not a mere matter of quantity, but rather of quality—the editor having taken all that was most peculiar, most material, and most important in the Revised Version. It seemed to him impossible to doubt that the defendants had deliberately and of set purpose—without, he was willing to assume, any consciousness that they were doing wrong—extracted from the Revised Version and put in their own

books every single passage in the Revised Version which they thought and conceived could be of any importance for the comparative study of the old and new versions. If that was not an infringement of copyright, he did not know what was. There was a plain infringement of the copyright, and he must grant the injunction with costs against the defendants.

The effects of this decision may easily be far-reaching. There are not twenty newly-translated words in the revised Gospel of S. Luke, for instance, although there are 2,500 alterations. All the others, except the twenty, had been made by translators previous to the makers of the Revised Version. It would be impossible in England under the above ruling for any clergyman to publish a sermon containing unauthorized extracts from the Revised Version without giving the Universities of Oxford and Cambridge a right of action against him. Of course, it is improbable that the universities would go to such extremes in protecting their rights. The universities, as a matter of fact, according to evidence produced by the Secretary of the Cambridge Syndicate, each year grant from five to ten licenses to print parts of their version of the Bible. The outcry that has been raised in England, and echoed by some of the journals in this country, that the University presses are interfering with the freedom, not only of the press but also that of the pulpit, is therefore without foundation.—*Publishers' Weekly.*

---

A STRANGE panic is reported to have occurred in Russia. For some time past the rumor of the approaching end of the world has been widely circulated, and has made such an impression on the minds of the people, that at Kharkoff the men refused to work any longer in the factories, and left in large numbers to join their families in the villages round about. The scare has assumed such an alarming aspect that the employers have called upon the police to assist them in putting a stop to it. Throughout the world's history similar panics have prevailed from time to time. Earthquakes and comets have principally been the originating causes of them, and the effect of these predictions upon the ignorant or superstitious mind is remarkable. According to a German astronomer, we are in serious danger now—in fact, the end of the world, through a collision with Tempel's comet, is fixed for November 19th. We are not informed whether this is the source of the Russian scare, but it will be consoling to any who have superstitious qualms to have the assurance of our Astronomer Royal that the earth passes the supposed point of contact, four months before the comet reaches it.—*Church Bells.*

# Editorial.

## THE WORD OF GOD.

RECENT events in the Diocese of New York have caused grave anxiety in certain quarters, and rightly so. But that anxiety has displayed itself in demonstrations which indicate surprise and panic. We share neither in the surprise nor in the panic.

There is no justifiable reason for surprise. The so-called "era of good feeling," through which we have been passing, has been a time of careless slumber on the part of many who should have remembered that the forces of evil never sleep. Those who have not slumbered have seen all along that the principles of rationalism are spreading rapidly and widely even among those who would repudiate its premises if they recognized them. Weariness of controversy has worked unmistakably in the interests of Broad-Churchism and of disparagement of authority. The so-called Catholic clergy—a term we always dislike as referring to a part, since *all* the clergy in the Catholic Church are Catholic clergymen—have not been equal to the situation. This has been due in part to neglect of theological learning. Partisanship is no substitute for learning, and, with some marked and brilliant exceptions, the Catholic school is today lamentably weak in theological scholarship. The men who, through both training and intellectual power, are capable of fighting the battle against rationalism in the Church, or even of discerning the nature of the perils by which we are beset, are very few indeed. Naturally rationalism has grown apace, and it has required the ordination of Dr. Briggs to make men realize that this is so.

If there is no just reason for surprise at recent developments, neither is there sufficient reason for the panic which has been displayed or for angry threshing out of old straw. Treason there has been, and there have been more traitors than have been identified and named. But *ex post facto* recriminations will accomplish nothing, except to display the weakness of those who make them. The work before us is constructive. We should promote a more complete realization of the trust which is committed to our keeping, and should educate all whom we can reach in those funda-

mental and authoritative principles, the mastery of which will make harmless the weapons of rationalists and alien critics.

These preliminary remarks will make clear, perhaps, the reasons why we have not joined in the panic-stricken outcry which has lately been heard in some quarters. The cause is not lost. The Church is immortal and its deposit of Faith and Order is intact. We need but gird ourselves to the battle, and fight in a level-headed manner, with the help of the great Head of the Church, to win in the end. We shall strive to do our part in the battle, although we shall hope to do it without abuse of or even discourtesy toward our opponents.

---

One of the controversies of the hour, concerning which much vagueness of thought seems to prevail in almost every quarter, is that which is associated with the two contentions that the Bible *contains* the Word of God, and that it *is* the Word of God. We shall endeavor to make some statements calculated to clear up the subject.

When men express their conviction that the Bible contains the Word of God, they usually mean that they have examined it and judge that it contains Divine truths, truths calculated to edify and strengthen men in the spiritual life. But when the Bible is called the Word of God, reference is had—not to what it contains of truth and edifying matter, but to the Divine authority of the Book itself, and of the whole of it. In short, if the Bible is itself the Word of God, we only need to ascertain the fact that certain language is there contained in order to know that that language has Divine authority and is also the Word of God. And our acceptance of its authority is not grounded upon our personal intuition of its truth, but upon the fact that it is contained in a book which we already believe to be in its entirety the Word of God.

It will be observed that the Divine authority of the Scriptures is not necessarily maintained when we say that they contain the Word of God. Such language means nothing more than that we have discovered passages in the Scriptures which seem to us to be in agreement with Divine truth, and which we believe to have been written with Divine help. How much of Scripture can thus be described remains undetermined and must be settled by private judgment. The idea of authority—authority of what

is there written because it is there written, and not because we discern its value—has disappeared.

On this hypothesis, the same spiritual discernment which discovers Divine elements in Scripture can discover them in other books—e. g., *The Imitation* of S. Thomas a Kempis. In fact, from this standpoint, we could say of *The Imitation* that it contains the Word of God quite as truly as of the Book of Judges. In fact, we might run the risk, if we were to trust our own spiritual judgment, of thinking that *The Imitation* contains more of the Word of God than does the Book of Judges—i. e., is more Divinely inspired. Why, then, should we not improve our Bible by eliminating the more human books and by substituting for them some of the choicer writings of holy men? If we once admit that the presence of certain language in the Bible does not of itself prove such language to be the Word of God, we must go further. We must also acknowledge that, when we call certain language of Scripture the Word of God, we mean nothing more than that it *seems to our private judgment* to be Divinely true and valuable to the spiritual life.

Now it is quite true, that the Church has never set forth any theory of inspiration, and we are free to have our own convictions as to the method or methods employed by the Holy Spirit in this direction. But the Church means something determinate when she speaks of the Scriptures as Divinely inspired. She means this at least, that the Scriptures have Divine authority from end to end. They are the Word of God. How they were inspired, whether by Divine dictation of certain words, or by selection of existing literary material and infusion of new meaning into it, or by special illumination of the writers, or by providential guidance of the Church in forming and preserving from corruption her Canon, men may differ. Perhaps, in one place or another, all of these methods were employed. But whatever the methods may have been, the result—the Bible and all the language that it contains—is the Word of God. That is what is meant by calling it Divinely inspired. It has Divine authority.

It is evident that to speak of degree of inspiration is quite misleading in this connection. A given part of Scripture is either the Word of God or it is not. There can be no question of degree. If it is the Word of God, it is fully inspired. If it is not the Word of God, it is not inspired at all, in the sense which distinguishes Holy Scripture from other literature. That is, it does

not have authority, however true and edifying it may be. When men say that one passage of Scripture has a higher degree of inspiration than another, they seem to mean that one is more full of the Word of God than the other; and they base their conviction upon their own private judgment of the spiritual value of the passages referred to.

Now it is undoubtedly the case that some portions of Scripture are more conducive to immediate edification than others. Certain portions of the Old Testament are not to be compared, for example, with the Epistles of S. Paul in this respect. But this inequality of the Scriptures is not due to varying degrees of inspiration. That is, the Old Testament portions referred to are as truly the Word of God, which is what Scriptural inspiration really means, as are the Epistles of S. Paul. Every portion of the Scriptures is equally the Word of God, that is, equally inspired.

The difference in the edifying value of Scripture is due to a difference in the *immediate purposes* for which its various portions were inspired. All Holy Scripture is inspired of God, and all of it tends ultimately to edification, when rightly used. But to illustrate our point, the immediate purpose of the Book of Judges was to give a Divinely authoritative picture of the Chosen People at their worst—a picture which was needed to complete the sacred history of Israel, but which is far from edifying in itself. On the other hand the Psalms were inspired for immediate devotional ends, and are for that reason highly edifying in themselves. Our contention is that Divine authority is equally present in both of the portions referred to, and in all other portions of the Bible.

This is what is meant by the plenary inspiration of Scripture. That phrase does not refer to the manner of inspiration at all. It does not mean that each word of the Bible was dictated to the writer by the Holy Ghost, which is the verbal theory of inspiration. It means simply this: that whatever may have been the method or methods of Divine inspiration, every portion of the Scriptures is divinely inspired and is the Word of God, having equal and Divine authority.

That the Scriptures are the word of man, as well as the Word of God, is undoubtedly true. The sacred writers wrote freely, and the peculiarities of their individual style are very easily discerned in their writings. But while the Scriptures are like all

other literature in possessing human authorship, they stand alone in also having Divine authorship. Whatever may have been the manner of their production, God has overruled the process and has made the Sacred Scriptures His own. It is this Divine authorship which entitles them to be called the Word of God. Moreover, we cannot draw a dividing line and say that this portion of Scripture is the word of man and that the Word of God. All is the word of man and all is the Word of God. We can distinguish the Divine and human factors and motives in the production of Scripture, but from no portion of the Scriptures themselves can we exclude either the Divine or human authorship.

Hence it is that we are bound to regard the Scriptures as inerrant in all matters in which they were inspired to guide us—*i. e.,* in faith and morals. They need to be interpreted rightly, of course; and it is clear that they were not inspired for the purpose of anticipating the results of scholarship, but "for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, throughly furnished unto all good works" (II Tim. iii. 16-17).

The above remarks should make clear the grounds of our controversy with certain higher critics. We do not object to scholarship, nor to the most searching biblical criticism. But we find fault with the principles which govern the studies of such men. These principles are thoroughly unsound, and must lead inevitably to imperfect and unsound results—results which cannot be acquiesced in as final. A biblical criticism which assumes that the Bible is like any other book, with an inspiration differing in no wise from the inspiration discoverable in other religious literature, is sure to come to grief. The point of view thus assumed vitiates the interpretations put upon the contents of Scripture, and consequently destroys the value of critical conclusions based upon such interpretations. This may be illustrated in one direction. It is a well-known canon of Scriptural interpretation, that the meaning of a passage in Scripture—*i. e.,* its meaning as the inspired Word of God—is often much larger than the human writer was conscious of. Many of the prophecies, for example, which have to do, humanly speaking, only with the present or the immediate future, are seen to be charged by the Holy Ghost with larger meanings, and refer unmistakably to a remote future. These larger meanings must be taken to be the inspired

meaning of Scripture—*i. e.*, the meaning originally infused into the human writers' language by the Holy Ghost.

The critics to whom we refer know nothing apparently of all this, and by failing to see the fuller meaning of Scripture also fail to catch its undertones and wonderful harmony throughout. Their refusal to discern any fuller meaning in a given passage than the human penman was likely to have had in mind, not only excludes the true meaning of Scripture as the Word of God—the meaning which we should seek primarily—but opens the way to lines of criticism which the fuller meaning would have shown to be absurd, if it had been taken into account.

We find no fault with Biblical criticism when such criticism is based upon a true conception of the Bible as the Word of God. But criticism which treats Scripture as the word of man, written with no other kind of help than that which is available to all religious men, is fallacious because based on an erroneous premise.

## IS AN ECLECTIC MAGAZINE IMMORAL?

IT had not occurred to us until very recently that the question could even be raised. To our utmost surprise, it has been raised, and with respect to The Church Eclectic itself, by a writer in so important a publication as the London *Church Quarterly Review.*

In the October number of that excellent magazine, whose valuable papers we have often delighted in reproducing in whole or in part, Article XII is entitled "The Decision on Incense and the Hearing on Reservation." In the course of the paper, which is a review of the very extensive literature which has grown up around the Decision, as well as of the Decision itself, there are such kindly references to The Church Eclectic in the footnotes, as follows:

"*The Church Eclectic* for September, p. 561 (erroneously numbered on the cover as p. 564), has an interesting 'editorial,' chiefly on the meaning of 'gesture' and 'ceremony.' The editor thinks that the case for Incense submitted to the Archbishops was decidedly weak (p. 563)."[1]

There is also a footnote referring to The Church Eclectic for September as one of the sources where the "Decision" may be found,[2] and at the close of the article, referring then particularly

[1] *Ch. Quart. Rev.* Oct., 1899, p. 213.
[2] *Ibid*, p. 216.

to the subject of Reservation, Dr. Brand's incident is repeated in which—

"An invadid negro in Baltimore, having received the Blessed Sacrament said, 'Sir, I thank you for the blessing you have brought me, but cannot you sometimes give me the comfort of the Communion service?'"

It is this quotation, after the statement that—

"Dr. Brand, who has been a rector in a district of Maryland for fifty-six years, in all this time *has never felt the need of Reservation for the sick,*"

to which is appended the remarkable footnote which has called out the question at the head of this consideration, which reads as follows:

"*Church Eclectic,* August, 1899, p. 441. We should be glad to think that Dr. Brand's communication was being read in England, but we have not yet learned to imitate the *Eclectic* methods of 'borrowing' (see Exod. xii, 35, 36) whole articles from our transatlantic neighbours, and therefore cannot print all of it."[3]

For a magazine that has regularly culled about half its contents each month from the foreign—generally English—periodicals, since it was first founded by the late Dr. Gibson in 1873, this is rather a serious indictment; and it behooves us to look very carefully into the ethical side of the matter in order to discover whether our practice is one that is unjustifiable in morals. This we shall hope to make clear, first to ourselves, afterward to our readers—among whom we may trust the *Church Quarterly Review* is numbered.

The Church Eclectic is not alone involved in this inquiry. So long ago as 1844, the *Living Age,* with which the name of *Littell* was for many years associated, was founded for the reproduction in America of current English and other foreign magazine literature. Upon the attractive cover of the *Living Age,* which is familiar to all American readers of magazines, the *Church Quarterly Review* is one of those magazines whose cover is reproduced in miniature. The contents of the *Living Age* from the very first, if we are not mistaken, have been entirely of this eclectic character—using the term in the sense in which it is used in our own title. The Church Eclectic dates from 1873. It has always reprinted foreign matter in about the proportion of one

[3] *Ibid,* p. 233.

half the contents of the magazine. Hence it appears that the *Church Quarterly Review* is somewhat late in making its courteous protest.

---

In the case of The Church Eclectic we may say that by far the more difficult half of the matter to be gathered for each number is the reprint half. The drawers in which is kept the original matter, are always full. Papers are frequently on hand many months—sometimes even years—before opportunity arises to publish them. It would be easy, and a grateful task, to fill the entire magazine with original papers submitted by American scholars. Through the courtesy of our own constituency, we seldom lack for excellent material for the original section; a section limited to the first three or four papers in each issue, with whatever shorter letters which may be published as Correspondence, and the Editorial and other departments at the back.

But the "reprint" drawers are never full. Being desirous of having such matter as fresh and recent as may be possible, but little is permitted to accumulate. In order to cull the best selection, the editor's reading must be very wide. Very much more must be read than can be reprinted; and this is a very severe tax on the time of busy men who give their services to the magazine. Indeed the *eclectic* feature is the most difficult to retain in the preparation of the magazine.

---

This does not constitute a defense; but it is introductory, for the purpose of showing that it is not for the convenience of the Editor that the eclectic feature is retained.

An author undoubtedly has property rights in the product of his pen. Yet they are property rights of a different character from the rights of other property. An author can have no pleasure in or profit from his work unless it is published. Publication is essential to the completion of a copyright, as it is to the author's own pleasure.

If an author or a publisher in England desire to control the re-publication of his work in America, he has ample opportunity to do so by taking advantage of the International Copyright Law. But this law, like the domestic copyright law of every country, requires publication. A copyrighted foreign work must be published *simultaneously* in this country and in the country in which it originates. This is a necessary protection to the people, for

otherwise a copyright of a foreign work might result in keeping it from the knowledge of our own people, which is contrary to public policy. A copyright cannot be used for the suppression of a work. And aside from the law: If any English author desire to control the manner in which it may be brought to the attention of American readers, he may easily do so by sending the manuscript to such generally-circulated American periodical as he may desire, for publication. This, conditions reversed, is occasionally done by American writers. Thus, Bishop Grafton's paper on Reservation, published in our own pages last March, was also published simultaneously in the London *Guardian,* to which it was also sent by the author. If a paper appeared simultaneously in the *Church Quarterly Review* and in *The Churchman,* for instance, we should not think of reproducing it in THE CHURCH ECLECTIC.

But it will hardly be maintained that publication in a periodical of the class of the *Church Quarterly Review,* is sufficient to bring a paper to the attention of any considerable number of American readers; or equally, that publication in THE CHURCH ECLECTIC makes it unnecessary, or even undesirable, for any important paper to be re-printed in England. It is not to the point that each of these periodicals has some circulation in the country of the other. Neither of them is generally offered for sale at news stands outside its own country, nor are subscriptions generally solicited, or the magazine largely advertised, on the opposite side of the Atlantic. Hence, if it is to be laid down as an invariable rule that the contents of either are not to be reproduced by the other, a practical suppression of literature must to that extent result. This would be a loss to the public at large; and who would be benefitted by it?

To be intrinsically wrong, it must be shown that any action works to the detriment of some one. In the case of this eclectic re-publishing of matter in another country where the original publication would not be circulated, who is the injured party?

Not the original publisher; for he obtains a considerable amount of gratuitous advertising by the re-publication. As a matter of fact, we recall at least one instance which has come to our knowledge, in which an American clergyman has been led to subscribe for the *Church Quarterly Review,* through seeing it quoted at length in THE CHURCH ECLECTIC; and we were pleased to have been instrumental in bringing about this result. Certainly the occasional articles reprinted in THE CHURCH ECLECTIC from

that magazine could never result in drawing subscribers away from the *Review;* but in attracting attention to it.

Not the author; for as he has made no provision for publication of his work in America, he has nothing to lose by such publication. On the other hand, he will feel a natural gratification at the appreciation of his literary work shown by such re-production. It would, we are confident, be generally reckoned an honor.

So far as we and our contributors are concerned, we feel very confident that each would be only pleased and honored, as we should feel, to have his work reprinted by any of the English magazines—always with due credit to author and source, which is never lacking in The Church Eclectic. Thus, we gladly give permission for any of our articles to be copied in England. We feel confident that Dr. Brand would have been only gratified if his paper had been reprinted; and for ourselves, we may say that we had hoped our editorial on the Archbishops' Opinion might have been brought to the attention of the English public, by some of their own magazines. There was matter in it which seemed worthy of consideration by those whom it most nearly concerned.

---

Lastly, we have excellent reasons for believing that neither in England nor in America, do the sentiments of the *Church Quarterly Review* on this subject generally prevail. In support of this statement we cite the following facts:

First: In noticing The Church Eclectic, which the English papers very kindly and quite frequently do, we have several times observed their expressions of gratification when we have reproduced some of their matter. We have never before observed displeasure with us for this "borrowing." Thus, *The Guardian,* from which we reprint probably oftener than from any other single source, says of The Church Eclectic in its issue for October 25th:

"It well discharges its function of making known to our brethren on the other side of the Atlantic the various aspects of Church life and work in the old country. It makes also wise selections from our ecclesiastical newspapers and reviews, and not seldom has good original papers. . . . . ."

Thus *The Guardian* seems to dissent altogether from the position of *The Church Quarterly Review.*

Second: Our own original papers have sometimes been copied on the other side of the water, at which we also have experienced only gratification.

Third: It can hardly be unknown to the *Church Quarterly Review* that the English papers constantly and repeatedly reprint from each other's columns; a practice so general, so obviously innocent, and so clearly for the gratification of readers, that it seems impossible that any one could have raised an objection to it. If wrong, it must be equally wrong whether the quotation be long or short.

We can only close with an apology to our own readers for thus occupying space for a consideration of our own personal affairs; a practice into which we are not often led, but which seemed necessary when our own good name was thus publicly impugned.

---

Apologies are offered by the publishers for the delay in the appearance of this issue, caused by so large a congestion of matter in the printing office of The Young Churchman Co. that the office force was taxed beyond their power of turning it out. Never before have the publishers been so completely unable to cope with the amount of work demanding immediate appearance, and never before has one of their periodicals been so far delayed beyond the customary day of issue. The printing office of The Young Churchman Co., in which no work is done for outside parties but only for the publishers themselves, will be enlarged immediately after January 1st, and it is not anticipated that such a delay will ever be repeated.

# Notes from the Library

## JAMES DEKOVEN.

*Life of the Reverend James DeKoven, D. D., Sometime Warden of Racine College.* By William C. Pope, M.A. New York: James Pott & Co.

There are not many instances in modern Church history where enough interest attaches to the memory of a presbyter twenty years passed to his rest, to insure a sufficient number of interested readers of his life. Dr. Muhlenburg and Dr. Breck are the only figures (other than a few of the greater Bishops) the American Church had produced before DeKoven, that could have withstood the test. And yet, though twenty years had passed last March since James DeKoven breathed his last, there is probably no one character in American Church history in whom the Church public are so largely interested, as in him.

Yet, after all, James DeKoven left no such monumental work behind him as to entitle him, on that ground, to the warm place he continues to hold in the affections of the Church. There have been greater foundations than was Racine College at its strongest, whose founders and benefactors are almost unknown; and at Racine, grand though were the foundations, the work ended in abject failure only a few short years after its master builder had passed to his rest. The dream of "a Church university for the West and Northwest" vanished into nothingness. Now, happily, the grammar school has been revived and is once again doing an excellent though far humbler work; but the college, the university idea which was so dear to DeKoven's heart, has not yet even given indications of a future rise from its ashes.

But though DeKoven was ever associated with Racine, it was not Racine that made the name of DeKoven great. It was rather DeKoven that exalted the fame of Racine. DeKoven is remembered, not for what he achieved, for as we look back over his life, we see that the immediate end of nearly all DeKoven's work was in failure. He is remembered for what he was. His life was one whose holiness, never obstrusive, yet made itself felt. The causes which he championed were causes which were too unworldly to appeal to the world. His eucharistic doctrine, for instance, was a doctrine unintelligible except to such as possessed a faith like his. Reviled while he lived, his enemies after his death, seeing him in the truer view of a farther perspective, frankly declared they could not understand what he meant. "What is this that He saith? We cannot tell what He saith."

It is unfortunate that the private materials were never placed in competent hands for a worthy biography of Dr. DeKoven to be written. Mr. Morehouse traced his life in his *Some American Churchmen*, and Mr. Pope, in this little sketch, has, with the addition of many interesting and happy anecdotes, again told the outlines of the same life. The private papers, however, without which no real biography could be written, were never available, and it is not likely we shall ever have a more complete story of his life than is briefly told in these two volumes.

Mr. Pope would have done better to have chosen a less ambitious title than *The Life of James DeKoven* for

his little work; for the first feeling is one of disappointment that we have here so little, when the title gave indication of so much more. He has given us a very readable, sketchy narrative, going little into detail, conveying little idea of the reasons why DeKoven is reckoned as great. Those who knew him or who know of his past in contemporaneous history, will be pleased with the anecdotes and incidents here told; but to strangers will be given no conception of what the man was, and no key to his greatness. The whole book comprises only 102 pages. Less than four pages bring the subject from birth to his ordination to the diaconate and entrance upon work at Nashotah. The church and school at Delafield are the subjects of the next two chapters, and Racine College, of the fourth. In these we have little but anecdotes, though these are always pleasing. In less than seven pages, including only the chapter entitled Eucharistic Adoration, is Dr. DeKoven's relation to the Church at large so much as touched upon. This is not only totally inadequate, but is really misleading, for it entirely fails to exhibit the qualities of leadership, the exactness of theological precision, the intense loyalty to things Anglican as well as to things Catholic—to him the two were only one—which were the leading characteristics of James DeKoven. One searches in vain to find where there are indications of more than ordinary characteristics of any sort. There are quotations from his speeches and writings, but so wholly disconnected as to be almost meaningless, so far as shedding light upon the inmost life of the subject. With no explanation as to times and occasions, there can be no adequate understanding even of the brief extracts made.

The chapter on Episcopal Nominations is somewhat more full. With a passing reference to the incident of his nomination and defeat in Massachusetts at the beginning, and a brief statement at the end, of the memorable Illinois contest, where DeKoven was elected by the diocesan convention and rejected by the Standing Committees, the bulk of the chapter is taken up with the account of the bitter contest in connection with the Wisconsin election, when DeKoven was rejected by the laity after being elected by the clergy. This contest is one of the dark spots in American Church history. The malignity, the falsehoods, the personal abuse, which were showered upon the head of one of the holiest characters of modern days, are happily unparalleled in American annals. Yet, in order to understand the story aright, one must have learned how great was the fame of DeKoven through the whole country, how intense was the personal loyalty of his followers, and yet how utterly free from partisanship was DeKoven himself. He might indeed have been elected Bishop, but for this lack of partisanship, in refusing to deny seats and votes to several missions not technically entitled to them, and whose deputations were popularly supposed to be under the control of the opposition to himself. If the Wisconsin contest of 1874 nad been only a local squabble between rival candidates for the episcopate, it could have no interest for the Church at large beyond creating a disgust for a diocese in which such scenes were possible. But it was far more than that. It was a battle in Wisconsin, in which the whole American Church took part. The contestants were not merely the local advocates—though there were mighty men in Wisconsin in those days, ranged on both sides—but the press of the East, and pamphleteers from all sections, were factors in the real contest. Wisconsin was fighting out the issue whether or not Catholic antiquity was obsolete in the American Church. The immediate result of the first contest seemed to show that it was, for DeKoven was defeated and the convention adjourned. But—and

here is the constantly recurring fact in DeKoven's life, which was the same in each of its crises—out of the personal defeat of the hour grew ultimate victory. The triumph of the personal opposition to DeKoven proved to be only the triumph in the end, of all those principles which DeKoven held dear. Bishop Nicholson (quoted by Mr. Pope), said eighteen years later:

"Once James DeKoven was thought in the judgment of a certain council of this diocese, not fit to be a Bishop in the Church of God. Perhaps no more painful wound was ever inflicted upon a great and wonderful and almost majestic soul. All the more remarkable was that action, when since that day, three men, all of lesser light and smaller influence, but all following in the same theological lines of DeKoven, have been elected and have been accounted fit! One of them speaks to you this moment, feeling himself to be so infinitely beneath the standard of that great master in Israel—one who feels himself as not fit even to unloose the latchet of DeKoven's shoes! Yet—it seems almost a marvel—you now call him fit, and welcome him to your midst as your leader and Bishop! Surely, the less longs to be blessed of the greater!" (pp. 60, 61.)

And it was this ultimate triumph, with DeKoven's certainty that the victory would come, that make him seem almost an inspired prophet. Where are now the advocates of the hostile Ritual legislation which DeKoven fought in 1871 and 1874? Where are those who glory in the legal name, almost unanimously vindicated in 1877, but only tolerated today? Where are those who would compel a Bishop to be a stranger in his own diocese, with no local habitation in which to set his *cathedra?* Yet all and each of these forces, severally and together, triumphed over the man DeKoven once, and succumbed to the power of his teaching later.

"Remember," said Dr. Durlin at DeKoven's funeral, "we did not know him, never should have known him, excepting for his defeat, and defeat, and defeat" (p. 83).

But if Mr. Pope is inadequate in his treatment of the *Life,* he is happy in the reminiscences which he has collected. The letter to the wax doll which the little girl had named for him, is pathetically true to DeKoven's style:

"You could not be made of better stuff for a minister. You will look sweet; this will please the young: you cannot talk too much; this will please the old. You can wink at things you will have to do. You will eat little, you will need but small pay. When you are bruised, you can be put on a shelf without a word, and a doll, new, fresh, and with red cheeks, will take your place" (pp. 27, 28).

As a book of reminiscences this is a very happy addition to our too scanty literature pertaining to James DeKoven, and all who revere his memory will desire to possess a copy.

---

## THE SOUTH BEFORE THE WAR.

*White and Black under the Old Regime.* By Victoria V. Clayton, widow of the late Henry D. Clayton, Major General C. S. A., Judge of the Circuit Court of Alabama, President of the University of Alabama. With introduction by Frederic Cook Morehouse, Editor of THE CHURCH ECLECTIC, Author of *Some American Churchmen,* etc. Milwaukee: The Young Churchman Co. Price $1.00 net.

It is quite true that the story of the South has been told before. Yet they of the South are perhaps better able to write the story now, and we of the North better able to read it, than either of us were two years ago. There is a new perspective now, which differs somewhat from the old perspective. In the new perspective we are no longer enemies, nor even allies. We are one people.

The Spanish War did this for us:

It made the first new epoch in American History that had been made since the event at Appomatox. When the Southern child, hearing the familiar "before the war," asks "which war?" a whole cycle will have been passed in effect. We are all of us ready, unless we are hopeless monomaniacs, to forget that we were ever anything else than one American people.

But this does not mean that we are to, or ever could, unwrite history. An era of good feeling does not mean a refusal to study. It means an effort to learn the point of view of the other. War is largely a clash between two points of view. Either or neither may be right or wrong; but it is seldom that either side really understands the point of view of the other, until the bitterness be wiped away.

We ought, then, now to be ready to begin to study each other. We might consider it even a duty. And to do it we must study each the home life of the other.

Mrs. Clayton has portrayed, in her simple annals, what was the daily life in the South, before, during, and after, the Civil War. She shows us that life as she saw it. She does not pretend that it had no other phase. She shows us the institution of Slavery as an extension of the family. She does not intimate that it was never abused. Herein is the value of this book, and of others like it. If the authors claimed the South they had seen was all the South, the books would be worthless, because untrue. Until each could tell her story without attempting to generalize from insufficient data, our literature on the subject was unhappily incomplete.

The South of *White and Black* is the South of the people who practised the Christian religion in their daily lives, and who inculcated it in those with whom they came in contact. To such, slavery was a great responsibility. They realized that they were responsible before God for the welfare, temporal and eternal, of the servants of the family. They found slavery, and they no more argued it as a moral issue, than we argue the justice of our basis of taxation before paying our taxes. The book is replete with incidents of the life of the blacks, and of the care for them which was exercised by conscientious masters. This no more proves slavery to be morally right or economically good, than the creation of a garden from a desert in Utah proves polygamy to be right. But it shows a phase of the subject—a point of view—which must be intelligently grasped by the people of the North if they would understand Southern problems, whether of today or of yesterday.

Mrs. Clayton has successfully avoided all that could engender bitterness, and her book should be widely read; in the South, as an example of a good spirit; in the North as a key to phases of life with which we ought to familiarize ourselves.

To Churchmen, it is pleasing to have in the book a full page portrait of Bishop Stephen Elliott, of Georgia, of whose school at Montpelier, near Macon, Mrs. Clayton was a graduate; and also smaller likenesses of Bishop Cobbs and Bishop Wilmer, both of whom were frequently her guests, and always her friends.

## PAPERS FOR MEN.

*With God in the World.* By Charles H. Brent. New York: Longmans, Green & Co.

A series of connected papers on subjects concerned with the spiritual life are included in this little volume, which is itself in typography very attractive. The style throughout is manly and straightforward, vigorous, and pithy, just the kind of talk that thoughtful men who have determined to lead a careful, well-rounded Christian life will gladly listen to or read. They originally appeared in *S. Andrew's Cross.*

The subjects treated of are the

usual ones which every guide to the spiritual life must deal with, but there is a certain freshness in the manner of discussing them, and a way of calling old things by new names, that give additional force to the message by the departure from the commonplace and familiar. Thus, prayer is spoken of as the universal art. Friendship with God is the title under which vocation, temptation, and communion are considered, and Friendship *in* God takes the place of the phrase from the Catechism, "Duty towards my neighbor."

The writer is very happy in his quotations, now from familiar devotional writers, now from patristic sources, and at other times from contemporaneous literature. The book is certainly deserving of wide circulation and of sober consideration by earnest people.

## SOME CHRISTMAS GIFT BOOKS.

Among various Christmas books which have come to the Editor's desk we notice first Dr. Amory H. Bradford's *The Holy Family: A Christmas Meditation.* Dr. Bradford takes Murillo's familiar delineation of the Holy Family as the groundwork of his theme, and from it evolves a devotional meditation quite apt to the season of the Nativity. The style occasionally reminds one that the author's point of view is not that of the Church, but never so markedly as largely to detract from the Churchman's enjoyment of the reading. The illustrations are photogravure copies of Murillo's painting, and the cover, with the central design of Annunciation lilies, is especially to be commended. [New York: Fords, Howard & Hulbert.]

Mrs. Vincent's *The Madonna in Legend and History* (by Elizabeth C. Vincent; with an introduction by the Rt. Rev. Boyd Vincent, D.D., Bishop Coadjutor of Southern Ohio), is a devotional paraphrase of the story of the Blessed Virgin as told in legend. The style is devoutly simple. There is little of controversy and many will have pleasure in Mrs. Vincent's quiet treatment of her theme. We note an occasional blur, as when the marriage of the Virgin is placed before the Annunciation, when, no doubt, it is the Betrothal that is intended. But for such a subject the little book is singularly free from occasion for criticism, and is to be warmly commended. The illustrations, like the text, trace the growth of the Church's reverential love for the mother of Our Lord into the Latin cultus of later centuries. The author is happy in avoiding opposing and dangerous extremes in her language. [New York: Thomas Whittaker.]

*The Vision of the Madonna,* by Grace L. Slocum, is an epic poem, somewhat fanciful, in which the Blessed Virgin sees in vision the wonderful things which are to come to pass in her divine Son, culminating in the Resurrection; and leading to a metrical version of the *Magnificat* as the finale. Interspersed through the narrative are short, original hymns, which are perhaps the best portion of the work, and are of a high order of excellence. The cover is of parchment paper, forming an attractive booklet. [New York: Thomas Whittaker, 50 cts.]

These three already mentioned are distinctly connected with the Christmas festival. The next is hardly less so.

*Christ in Art;* by Joseph Lewis French, is a sketch of the development of attempts to portray the striking scenes in the life of Our Lord, or to represent His face, from the dawn of Christian art down to our own day. Not one of the notable pictures of Christ nor one of the

painters who have given us series of pictures of His life is passed over, from the very early names, such as Cimabue and Giotto, down to Holman Hunt and Bouguereau of our own day. The great pictures in all the European galleries, as well as those in this country, and frescoes and mural paintings on both sides of the water, are catalogued in the book and the whole is so carefully indexed that it would make an admirable satchel guide for one who was travelling abroad. There are thirty-three reproductions of works of art, photogravures and half-tones, and of course they add greatly to the value and interest of the volume. The selection of masterpieces for illustration is good, including all the different schools of art, and excluding some of the most familiar examples with which most people are already acquainted.

The book itself is evidently prepared by one who does not believe in the Deity of our Lord. The *Life* by Renan is the history which is followed, so that when the writer comes to the Resurrection and Ascension, the remarks take on a suggestion that these facts are myths, which will be very unpleasant for those who hold the Faith to read. The descriptive part of the book is therefore disappointing, for we feel that it is only "art for art's sake," and that true reverence for the Person who is the subject is lacking. It is amusing to read of Dean Farrar as a "dissenting churchman." [Boston: L. C. Page & Co.]

---

A series of *Nuggets* includes four small volumes entitled respectively *Don't Worry Nuggets*, *Patriotic Nuggets*, *Educational Nuggets*, and *Philosophic Nuggets*. The first comprises extracts from Epictetus, Emerson, George Eliot, and Browning, intended as bearing out the suggestive title. The *Patriotic* volume is drawn from the writings or sayings of Franklin, Washington, Jefferson, Webster, Lincoln, and Beecher. The differences in style between these several authors will strike one especially and appear in marked contrast. *Educational Nuggets* is made up from Plato, Aristotle, Rousseau, Johann Friederich Herbart, Herbert Spencer, William T. Harris, U. S. Commissioner of Education, Nicholas Murray Butler (Professor at Columbia), President Eliot, of Harvard. This volume, being less derived from the classics, is no less pleasing than the others, and many of the extracts from the current writers seem fully entitled to a place with Plato and Aristotle. The *Philosophic* series is made up from Carlyle, Ruskin, Amiel, and Charles Kingsley, and though rightly called Philosophic, is yet far from abstruse or technical. [New York: Fords, Howard & Hulbert. 40 cts. each.]

---

*The National Music of America and Its Sources*, by Louis C. Elson, comes as one of the "Music Lovers' Series," which can be only praised. The present volume is handsomely made, interestingly told, and elegantly bound in white cloth, stamped in gold. [Boston: L. C. Page & Co.]

---

## VARIOUS FICTION.

*Black Rock.* By Ralph Connor. Chicago: F. H. Revell Co.

The author tells us in the preface that this story of lumbermen and lumber camps in Canada is true, and Prof. George Adam Smith, who writes a brief introduction, assures us that the picture drawn is that of an eye-witness. Taken as a reliable description of that side of life the book is useful. There is a religious problem presented and partly worked out in the course of the story, which shows that the book is written with a purpose. We admire the earnestness of the Christianity displayed, but the fundamental religious conceptions of the writer are so differ-

ent from those taught by the Church that it is impossible for us to go with him in practical applications to ordinary life.

---

*The Hungarian Exiles.* By Benjamin Cowell. Illustrated. Milwaukee: The Young Churchman Co. Price $1.00 net.

This is a story of the eleventh century, the chief characters being Bela and Andrew, both afterward Kings of Hungary, and of the two sons of the former, during their exile in Poland. The story seems true to the history of that wild period, and will be found excellent and entertaining for boys.

Other volumes lately received, principally for children, which have an "interesting" appearance, but which are received too late for reading before Christmas, are:

---

*Little Peterkin Vandike.* By Charles S. Pratt. Boston: L. C. Page & Co.

A child's story, of a novel character, the boy whose name gives the title to the book being of the precocious order but with enough of ordinary boy about him to prevent him from dying young. The climax of the story is his "poetry-party." The book is amusing and clever, with reminders of the style and characteristics of Lewis Carroll.

---

*Deficient Saints.* By Marshall Saunders. Boston: L. C. Page & Co.

A story of a seaport town in Maine, with a plot, a mystery, some love passages, a quaint character for a heroine, and a delightful pet pony for contrast to some of the less intelligent human characters. The book is interesting without being entitled to a very high place as literature.

---

*The Making of Zimri Bunker.* By William J. Long. Boston: L. C. Page & Co.

A tale of Nantucket in the early days, with some interesting episodes connected with the War of the Revolution.

---

*The Adventures of a Siberian Cub.* Translated from the Russian by Leon Golschmann, Officer of the Paris Academy. Boston: L. C. Page & Co.

---

*The Wild Ruthvens.* A Home Story. By Curtis Yorke. Boston: L. C. Page & Co.

---

*King Pippin.* A Book for Children. By Mrs. Gerard Ford. Boston: L. C. Page & Co.

---

*The Herd Boy and His Hermit.* By Charlotte M. Yonge. New York: Thomas Whittaker. Price $1.25.

---

*Master Martin.* By Emma Marshall. Philadelphia: Geo. W. Jacobs & Co. Price 50 cts.

---

*A Sweet Little Maid.* By Amy E. Blanchard. Philadelphia: Geo. W. Jacobs & Co. Price $1.00.

---

## RECEIVED.

*Concerning the Kingdom of God.* By Hugh Miller Thompson, Bishop of Mississippi. New edition. New York: Thomas Whittaker. Price 12 cts.

---

*Annual Reports of S. Mark's Parish, Philadelphia.* Jubilee Year.

---

## AMONG AUTHORS, PUBLISHERS AND MAGAZINES.

It is again announced, and probably finally and authoritatively, that Mr. Purcell's *Life of Cardinal Newman,* which was almost ready for the press when the author died, has been suppressed. Such is the tribute of Rome to her own children.

---

Mr. D. B. Updike has in preparation *A Letter Book and Abstract of Out Services, written during the Years 1743-1751,* by the Rev. James MacSparran, D.D., sometime Rector of S. Paul's Church, Narragansett, R. I. Dr. MacSparran was a prominent figure in the eighteenth century religious history of New England. The original of this diary, for such is the scope of the book, was discovered among the personal effects of the late

President Caswell, of Brown University. There is said to be in it much of historical and of geneological value.

---

JOHN DONNE, Dean of S. Paul's, from 1573 to 1631, is the subject of an exhaustive biography in two volumes, by Edmund Gosse. Doubtless much of historic interest pertaining to the Church in the time of Elizabeth and the earlier Stuarts, will be unearthed in this work.

---

AN extended biography of the late Edward Bickersteth, Bishop of South Tokyo, will shortly be published by Messrs. Sampson Low, Marston & Co.

---

MESSRS. Eyre & Spottiswoode have lately published a volume containing a popular, illustrated archæological account of Egypt, entitled *Pyramids and Progress*. The author is John Ward, F.S.A., and there is an introduction by Professor Sayce.

---

A NEW venture in quarterlies is *The Journal of Theological Studies*, to be issued in London by the Macmillans, under the editorship of Mr. C. H. Turner, of Magdalen, Oxford.

---

# Summaries.

## HOME.

BISHOP POTTER has arrived at Yokohama, Japan, on his way to the Philippines.

---

A NEW hard wood floor has lately been placed in All Saints' Cathedral, Milwaukee.

---

THE consecration of the Rev. W. L. Gravatt as Bishop Coadjutor of West Virginia, occurred on November 10th.

---

WE learn with regret that the Rev. Dr. J. W. Shackelford has met with a painful accident from which he will for some time be incapacitated.

---

THE annual meeting of the Central Council of the Girls' Friendly Society was held in Brooklyn, N. Y., from October 31st to November 2d. The meditations of the Quiet Day were given by the Rev. Charles H. Brent, of Boston.

---

THE speakers at the banquet to be given by the Church Club, of the Diocese of Rhode Island, on the first Wednesday in Advent, will be the Rt. Rev. the Bishop Coadjutor of the diocese, and the Rev. Father Osborne, S. S. J. E.

---

THE death is announced of the Rev. Stephen C. Roberts, D.D., rector of the parish at Chestertown, Md., in the Diocese of Easton, and a member of the Standing Committee of that diocese. He was 68 years of age.

---

IT is a pleasure to learn that the Rev. S. C. Partridge has signified his intention to accept his election to the Missionary See of Kyoto, in Japan, if he shall be confirmed by the Bishops and the Standing Committees.

---

THE Rt. Rev. the Bishop of Georgia, has advised his clergy to strenuously oppose the attempt to make Georgia a Prohibition state, on the ground that such a measure would be grossly tyrannical.

---

THE two secretaries-elect of the Board of Missions, Dr. Lloyd and Mr. John W. Wood, have both accepted and will enter upon their work in December. The missionary organization is therefore complete.

THE Congregations of the Companions of the Holy Saviour held a retreat for the clergy in general, at S. Saviour's House, Philadelphia, November 14-17. It was well attended and proved successful in every way. The Rev. N. D. Van Syckel gave the meditations. Another retreat will be held in the spring, shortly after Easter.

---

THE Rt. Rev. Henry Adams Neely, D.D., Bishop of the Diocese of Maine, died on October 31st, aged 69 years. He was consecrated in January, 1867, and was the second Bishop of Maine. He was chairman of the House of Bishops for six years. Bishop Neely was a man widely beloved, who administered his diocese well, in the face of difficulties almost insurmountable, and was at the same time possessed of large influence in the Church at large. None of the Bishops stood more highly in the public esteem, as was shown in his election as chairman of the House of Bishops when that office was first created. His place will be difficult indeed to fill.

---

IN the Church of the Advent, Nashville, Tenn., on All Saints' Day, evensong was solemnly sung by the vested choir, and there was a solemn procession. This was the first such service in the history of the parish. The censer, which was then used for the first time, had been presented some time before by several parishioners as a memorial to Bishop Quintard, a former rector of the parish, and was blessed just before the service by the officiant, the Rev. E. J. Batty. Mr. Batty is an English priest resident in the city, who has been in charge of the services for the past five months, and will continue them, by direction of the Bishop of the diocese, until the vacancy now existing in the rectorship is filled. This parish, which has always been characterized by its strong Churchmanship, is a struggling one, and any old "ornaments of the Church or of the ministers thereof" discarded by more well-to-do parishes would be most acceptable, colored vestments and copes being especially desired at present.

---

THE continued ill-health of the Rt. Rev. Dr. McLaren, Bishop of Chicago, which has been a matter of grave concern to his many friends, has led the Bishop to summon a diocesan convention, to meet on January 9th, for the purpose of electing a Bishop Coadjutor. Shortly after this announcement, at a meeting on the evening of November 15th, the Chicago Church Club decided to undertake to raise a fund of $250,000 as an endowment of the Diocese.

---

THE octave of All Saints' this year was devoted at S. Mark's Church, Philadelphia, to the celebration of the jubilee of S. Mark's Parish, the corner stone of the church having been laid on S. Mark's Day, 1848, and the church opened for divine service just before All Saints' Day, 1849.

In the Octave four especial days were observed: All Saints' Day, at which Schubert's Mass in B flat was sung, and Dr. Dix, who had been assistant at S. Mark's in 1853-1854, and who was ordained to the priesthood within its walls, was the preacher. We have the pleasure of printing Dr. Dix's sermon in this issue.

All Souls' Day, when Mozart's Requiem was magnificently rendered, Mr. David Bispham, the famous baritone, who had once been a member of the choir, coming to sing the solos. The preacher was the Rev. Dr. Fiske, of Providence, assistant at S. Mark's from 1880 to 1883. Dr. Fiske's sermon shall be printed in our January number.

On the Sunday in the octave the preachers were the Rev. Dr. Robins and the Rev. Dr. Newlin, both at one time assistants. The Octave Day was the fourth special day, when Gounod's *Messe des Orpheonistes* was sung, and the Rt. Rev. the Bishop of

Milwaukee preached. Bishop Nicholson had been rector from 1879 to 1891.

In the Jubilee Year book the statistics of the parish from its commencement are given, divided into periods of seven years each, each showing the steady growth of the parish. During the last seven years, which just covers the rectorship of the present incumbent, the Rev. Dr. Mortimer, the income has increased $105,000, or on an average of $15,000 a year more than in the previous septennate. One mission chapel and parish house (S. Mary's) for colored work, costing $37,000, has been built, and another mission revived, until from some thirty communicants the mission now numbers 400. A clergy house has been built, a cloister to the church, and a school house for the mission purchased. There are no less than sixty guilds and societies in the parish and its missions, most of them the result of the mission work of the past seven years. The present number of communicants is 1,503, and the number confirmed in the last septennate is 646, as compared with 382 in the previous similar period. Dr. Mortimer and S. Mark's deserve the congratulations of the whole Church on this happy anniversary, and it is a pleasure to us to assure them of our own.

## FOREIGN.

At his recent diocesan Conference, the Archbishop of York advocated the celibacy of the Clergy, not necessarily by perpetual vows, but until their income was adequate for the grave responsibilities of matrimony.

On All Saints' Day, the Very Rev. Thomas Bunbury, D.D., Dean of Limerick, was consecrated Bishop of the united Dioceses of Limerick, Ardfert, and Aghadoe, in the Cathedral Church of S. Mary, Limerick. The Archbishop of Dublin was the consecrator, assisted by the Bishops of Cork and Killaloe. The service was choral.

An Altar screen and reredos has been erected and dedicated in Bristol Cathedral, as a memorial of Bishop Ellicott's thirty-four years connection with the diocese, up to the time of its separation from Gloucester. The general idea of the central portion of the reredos illustrates "the glorious company of the Apostles," Saints, and Martyrs. There are many figures of Saints and famous Churchmen from the fifth century.

Inasmuch as the joint synod of the united Dioceses of Cashel, Emly, Waterford, and Lismore, failed to reach, as is generally the case in Ireland, an election of a Bishop by a constitutional majority, the election goes to the bench of Bishops. For the first time since disestablishment in Ireland, the Bishops will elect without having had names sent up to them from the Diocese most interested, under a constitutional provision never heretofore acted upon.

The London *Church Times* asserts that the Pope has received with every mark of favor the editor of *La Croix*. This paper is one of the leading Church papers in France and is endorsed by the French hierarchy. It is strongly anti-Semitic and anti-Dreyfus. It applauded the attempted assassination of M. Labori, Dreyfus' counsel. English Romanists are trying to apologize for the conduct of the Vatican and their French brethren, but the attempt is a poor one.

The Rev. Fr. Congreve, S.S.J.E., writing from Capetown, describes the

new Church of S. Philip which is being erected there, and which, with the exception of the two westernmost bays, is completed and ready for dedication. The style of architecture is described as basilican, with a campanile ninety feet high rising at the southwest corner. The general effect, he says, is that of a building in Italy or the south of France, and thus seems thoroughly at home in the Cape Peninsula with its bright sunshine and neighboring mountains. The work of the Evangelist Fathers is almost entirely amongst the native Kaffir population.

---

It will be remembered that as a memento of his visit to England, Archbishop Antonius was presented with a most beautiful set of altar vessels subscribed for by many prominent Churchmen. The Archbishop, on receiving them, expressed his belief that these Eucharistic vessels were—

"a visible expression of the holy yearnings of the Anglican Church for the reunion of Christendom and for the restoration of unanimity in faith possessed by the Primitive Church."

As the Archbishop now occupies the Metropolitan Throne at St. Petersburg, says the *Anglican Church Magazine*, and will have an influential voice in the Holy Synod, and in the General Council of the Eastern Churches if it be, as is suggested, convened, his kindly feelings towards the Anglican Church will be, it is hoped, a powerful factor in drawing the Churches more closely together.

---

Owing to the outbreak of war in South Africa the work of the Church in the Transvaal and Orange Free State has been brought to a standstill. Practically all British subjects—and these, except the native Kaffirs, are the Church people in those states—have left for the Queen's dominions. The clergy, however, says the correspondent of the *Church Times*, are remaining at their posts "in great distress." The Anglican Sisters in Pretoria have offered their services in nursing the Boer wounded. The greatest calamity, however, is the sudden death of Bishop Hicks, of Bloemfontein, in the Free State, at the very outbreak of the trouble. Hitherto the relations of the Anglican Church with the government and people have been of the most friendly nature. Now all is strained and the situation full of anxiety. We must pray for our brethren over there that they may be sustained by the grace of the good God during the critical period of hostilities.

---

An altar-cross and a pair of vases has (says the *Times*) been presented to Westminster Abbey by Lord Rosebery, in memory of the wedding of his daughter, Lady Margaret Primrose, which took place there last April. The cross, which was placed upon the high altar by the dean on the Saturday before the meeting of the Church Congress, is the work of Messrs. Barkentin and Krall. It is wholly of silver, and the entire surface is gilt, including the medallions, as otherwise these would suffer by cleaning, or if not cleaned would turn black. The cross has been designed, in accordance with many ancient precedents, in such a way as to be distinctly appropriate to the church, and in a secondary degree allusive to the occasion which the gift of it commemorates. The base of the cross and the two accompanying vases follow the style of the large candlesticks which the Abbey already possessed, but which have hitherto been used only on festal occasions. The cross has five medallions or plaques, containing figures in relief. The scheme which has been adopted is as follows: At the intersection of the arms of the cross is a seated figure of Christ as King. At the top of the upright is S. Peter, standing;

the position at the top of the cross, though perhaps superior to that on either of the arms, being of course distinctly secondary to that in the center. At the bottom of the upright is S. Edward the Confessor, kneeling. On the spectator's left, at the extremity of the arm, is S. Margaret of Scotland, Queen, kneeling, with her Book of the Gospels in her hand; on the spectator's right, the Lady Margaret, mother of King Henry VII., kneeling. It will be remembered that among the most beautiful monuments of the Abbey is the tomb of the Lady Margaret, a benefactress of the Abbey, but perhaps best known as the foundress of two of the Cambridge colleges and of a professorship at each of the Universities. The present design is taken in part from a contemporary portrait of her in stained glass in one of the windows of Christ's College Chapel. From another of these windows comes the representation of S. Edward holding his ring. An inscription has been placed on the back of the base as follows:

A. M. D. G. NVPTIAS. FILIAE. MARGARETAE. XII. KAL. MAI. A. S. MDCCCXCIX. IN. HAC. ECCLESIA. CELEBRATIS. GRATO. ANIMO. COMMEMORAT. ARCHIBALDVS. COMES. DE ROSEBERY.

---

It is officially announced that the Rt. Rev. Dr. Ryle, Bishop of Liverpool, will shortly resign his see. Bishop Ryle has long been known as the leader of the most pronounced Low Church element in the English Church. He owed his nomination to the newly formed diocese, to the late Lord Beaconsfield, who made it simply for political purposes, to secure the Protestant vote at the then impending general election. Not even his friends pretend that Dr. Ryle's episcopate has been in any sense a gain to the diocese over which he presided. With very few exceptions the churches of Liverpool are practically deserted. Over and over again the Bishop in his Conference addresses has deplored the lack of spiritual vitality and Church extension. What is the reason? The *Liverpool Mercury*, a secular journal of no distinct Church tendency, thus makes answer in a recent editorial:

"It is necessary to state very plainly," it says, "that Dr. Ryle's tenure of the see has been, from first to last, a melancholy failure." "Thou hast a name that thou livest, and thou art dead." "The Bishopric has been no help, but rather a hindrance, for it has tended to foster the ugliest elements of our religious character."

"He has not been a power in himself, or a source of inspiration to others. . . . Bishop Ryle's career must, in short, be taken as an emphatic warning against the appointment of a successor whose chief merit is his ability to pronounce the Shibboleth of the extreme Protestant party."

---

Most unfortunately, it looks as if the ritual agitation in England was going to develop into a *real* "crisis" and that through the threatened determination of some of the Bishops to enforce obedience to the Archbishops' opinion on the ceremonial use of incense. Out of about fifty churches in the Diocese of London where incense was offered, the incumbents of about forty-six had signified their intention of complying with the direction of the Bishop to discontinue the use in the interests of peace. A small minority preferred their own interpretation of canonical obedience and declined to accede to the wishes of their diocesan or the Archbishops. It is against these that the Bishop of London threatens the extremest penalties that he can inflict—suspension, and, if necessary, deprivation. The chief offender and the one against whom proceedings will probably be first directed, is the well-known Vicar of S. Peter's, London Docks. It is also reported that the Archbishop of York has spoken most harshly of those who refuse to obey and has given it to be under-

stood that they must be suppressed. All this is exceedingly unfortunate, for such action will precipitate a crisis which will be far-reaching in its effects. Those who know the temper of the Catholic party in England, know full well that these men will fight every inch of the ground, and that the majority, who for the laudable motive of showing deference to episcopal authority, although convinced it was wrongly exercised in the promulgation of the recent "opinion" as a "judicial finding," will reconsider their "obedience" given "under protest" and "without prejudice to future action," and at once on the commencement of coercive measures against their brethren will very likely restore the use of incense in their churches. Thus the Bishop of London will have fifty recalcitrants on his hands instead of three or four, and the task of depriving these will be a formidable one, for it will eventuate in the necessity of calling in the secular arm. Of course, if the English Episcopate is absolutely sure of its ground and is absolutely certain in its mind that the conclusion reached by the Archbishops *is* the law of the Church of England to-day and "none other," then the Bishops are justified in enforcing obedience; though to many of us their action would seem most unwise at the present juncture. The unfairness, in that really serious divergences from the faith and order of the Church are practised by others without rebuke, is very evident. It is much to be hoped that the conflict may be averted and that all this trouble will soon be providentially overruled for the good of the Church.


## THE CHURCH ECLECTIC.

TERMS: Published monthly, at $3.00 per annum. $5.00 pays for two years. Special rates to the Clergy and Candidates for Holy Orders, $2.00 per annum, in advance.

☞ All business, whether editorial, advertising, or regarding subscriptions, should be addressed to the Publishers,

THE YOUNG CHURCHMAN CO.,

MILWAUKEE, WIS.

The Rev. Gibson William Harris.

RECTOR OF S. ANN'S CHURCH, MORRISANIA, NEW YORK CITY.

# THE CHURCH ECLECTIC.

VOL. XXVII. JANUARY, 1900. No. 10

## GEORGE JOHN ROMANES.

By the Rev. Gibson William Harris.

[The following paper was read at a meeting of the Churchmen Association of New York. The Association limited the length. The writer, in search of information, went to Oxford, where, at Cowley House, he met Father Waggett, that friend whom Romanes called "Carissime." Father Waggett loaned him several volumes of notes on the life of Romanes, with permission to use them as desired. The notes were freely used, and the writer wishes herewith to express his peculiar indebtedness to Father Waggett.—The Author.]

GEORGE JOHN ROMANES was born at Kingston, Canada, May 20th, 1848. His father was the Rev. George Romanes, D.D., Professor of Greek in the University at Kingston. In the year of Romanes' birth his father fell heir to a fortune, resigned his professorship, and spent the rest of his life in England or in travel.

Romanes was permitted to follow his own religious inclination. He left the Presbyterian faith of his father for that of the Church of England.

He went up to Cambridge with the expectation of studying for orders. While there he became deeply interested in Science. The books of Darwin fascinated him. The study of science caused him to question his faith. With a view, possibly, of settling his convictions, he wrote an essay on *Prayer* for the Burney prize. This essay won the prize, gave the author great distinction, manifested his brilliant talents, but gave no evidence of his religious perplexity. It was thoroughly orthodox.

Shortly after gaining this prize, Romanes determined to devote himself entirely to scientific research. He was fitted for such work. Father Waggett says of him:

"Romanes was a true man of science, thoroughly at home in its world, better acquainted, probably, than any man now living, with the whole range of biology, and in special regions of it a hard and successful worker. He had the true scientific temper, insatiable in the appetite for facts, eager to put all statements to proof, resourceful in devising fresh lines of enquiry."

In the year 1874 an article by Romanes, published in *Nature,* attracted the attention of Mr. Darwin, who wrote him a letter and later asked him to call.

Mrs. Romanes says:

"From that time began an unbroken friendship, marked on one side by absolute worship, reverence and affection, on the other by an almost paternal kindness and a wonderful interest in the younger man's work and in his career. That first meeting was a real epoch in Mr. Romanes' life. Mr. Darwin met him, as he often used to tell with outstretched hands, a bright smile, and a 'How glad I am that you are so young!'

"Perhaps no hero-worship was ever more unselfish, more utterly loyal or more fully returned. As time went on and intimacy increased and [illegible] found that the great master was to [illegible] personal character as for his work, and [illegible] who never, in the darkest days of utter scepticism, parted with the love for goodness, for beauty of character, this was an overwhelming joy."

We cannot in the time allotted to us trace in detail Mr. Romanes' mental changes. We will simply mark them by epochs as his published works suggest.

The book which gives evidence of his change from orthodoxy is entitled *A Candid Examination of Theism.* It was published under the pseudonym of Physicus, that the book might stand on its merits, that its substance might be neither augmented nor decreased by the name of the author. He wrote the book in 1875, but did not publish it till 1878, holding it three years to see if there would be any change in his views.

In the chapter in which he sums up the arguments of the book, Mr. Romanes says:

"We first disposed of the conspicuously absurd supposition that the origin of things, or the mystery of existence (i. e., the fact that any thing exists at all), admits of being explained by the theory of Theism in any further degree than by the theory of Atheism."

He then gives an answer to the arguments, "Our heart requires a God," "Our theistic aspirations point to God," "The general consent of mankind," and "All known minds are caused by a known mind."

But the real difficulty of Mr. Romanes was with the argument from design, used by Paley, Bell, Chalmers, etc., which says, "There must be a God, because such and such an organic structure

must have been due to such and such an intellectual process." As Father Waggett says—

"When a scientific man and ardent Christian like Romanes encountered the arguments of which Paley was a great exponent (i. e., the argument from design), he fastened upon them as constituting the very centre of Christian evidence, naturally seeking the strength of his religion in the principal sphere of his own mental activities."

Romanes at this stage could not see why any organic structure, either as to present or ultimate causation, must be referred to an intelligent designer. His view of evolution and natural selection led him to believe that any given organic structure existed as it was because it could exist in no other way. Moreover, he felt that the general laws of which organic life is regarded as the necessary product had resulted by a process like that of Natural Selection, from the persistence of force and matter.

"Things were as they were because otherwise they could not be at all. Given something it must turn out to be this something which we call the Universe. This that we see is what is of necessity, and the appearance of design is deceptive. The results under which we live are not the fruit of choice, but the inevitable effect of the persistence of force. No problem remains except the mystery of Being—the fact that *something* is; and Romanes, asking himself 'why something is,' replies, 'Why not?' "

This reduces him to a state of pure materialism. Persistence of force accounted for all things, even conscience.

"Evolution and Natural Selection were accepted as substitutes for Intelligent Guidance; our higher qualities were traced to a purely natural origin in modified descent from unintelligent creatures; and the mental mysteries of individual experiences physiologically explained."

This conclusion cost pain. Romanes' own words best explain his feelings:

"It is with the utmost sorrow that I find myself compelled to accept the conclusions here worked out; and nothing would have induced me to publish them save the strength of my conviction that it is the duty of every member of society to give his fellows the benefit of his labors for whatever they may be worth. . . . And forasmuch as I am far from being able to agree with those who affirm that the twilight doctrine of the 'new faith' is a desirable substitute for the waning splendor of 'the old,' I am not ashamed to confess that with this virtual negation of God, the universe to me has lost its soul of loveliness. . . . . When at times I think, as think at times I must, of the appalling con-

trast between the hallowed glory of that creed which once was mine, and the lonely mystery of existence as now I find it—at such times I shall ever feel it impossible to avoid the sharpest pang of which my nature is susceptible."

The next published book gives an evidence of change in Mr. Romanes' views. It is that delightful volume entitled *Mind, Motion and Monism,* the Rede lecture, delivered at Cambridge in 1885. We can see from those sad remarks with which Romanes closes his *Candid Examination of Theism* that although his scientific research led him to deny, yet his soul was athirst for God. He embraces Monism with avidity, for it gives an explanation of the antithesis between mind and matter. In this book Mr. Romanes argues that Materialism is not logical because it makes mind the product of mechanism. On the other hand, Spiritualism is not logical because it makes matter the product of mind. According to Monism, mind is but the other side of what we call matter. The separate existence of Spirit is denied. Material is one side; God is the other. Between the two there is nothing, nor are they fundamentally distinct. Monism idealizes science, and makes a possible provision for free will and responsibility in a world governed by mechanical laws.

As Father Waggett says:

"Monism brought Romanes to this point, that, as a matter of speculation he maintains that mind is possibly the basis of nature. If the conclusion is true, it is a necessity of thought. It leaves no room for faith, allows no hope of further light. All that remains is the larger reading of our knowledge, a better re-arrangement of our assets. And the Mind which he leaves us as a possibility is unlike our own—we cannot attribute to it goodness; it is indifferent to our sufferings, our errors and sins; at the best it is a general basis of which our world is the necessary and terrible outgrowth."

In the essay which Canon Gore published with *Thoughts on Religion,* Mr. Romanes comes to the conclusion that between religion and science, properly speaking, there can be no conflict. He says:

"Science is essentially a department of thought having exclusive reference to the Proximate, more particularly it is a department of thought having for its object the explanation of Natural Phenomena by the discovery of natural (or proximate) causes. Religion, on the other hand, is a department of thought

having for its object a self-conscious and intelligent Being, which it regards as a personal God, and the fountain head of all causation. From these definitions, then, it clearly follows that in their present form Science and Religion really have no point of logical contact. Only if Science could transcend the conditions of space and time, of phenomenal relativity, and of all human limitations, only then could Science be in a position to touch the supernatural theory of Religion. But obviously if Science could do this it would cease to be Science. On the other hand, Religion, as such, is not concerned with the phenomenal sphere; her theory of ontology cannot have any reference to the How of phenomenal causation. Hence it is evident that, as in their purest or most ideal forms they move in different mental planes, Science and Religion cannot exhibit interference."

Romanes began in his *Candid Examination of Theism* with the conviction that Science was in direct antithesis to Religion. Here, considering both from the standpoint of pure reason, he sees no conflict between the two. He had reached that position which he himself calls pure agnosticism. Says Father Waggett:

"There was to his mind no presumption against religion, and no assignable support for it. But for further proof in favor of religion he was ever eager. 'If there is any thing,' he used to say, 'which can be urged on behalf of Christianity, now is the time for its production.' "

This brings us to that state of mental preparation in which he wrote his *Thoughts on Religion.* He intended to write a book entitled *A Candid Examination of Religion,* which should be an answer to his *Candid Examination of Theism,* but his last illness prevented. His purpose in this book is to prove: (a) That if there be a personal God, no reason can be assigned why He should not be immanent in Nature, or why all causation should not be the immediate expression of His will. (b) That every available reason points to the inference that He probably is so. (c) That if He is so, and if His will is self-consistent, all natural causation must needs appear to us "mechanical." Therefore, (d) That it is no argument against the Divine origin of a thing to prove it due to natural causation. We regret that he could not finish the book. The notes that are printed show how valuable the whole would be.

Though Romanes was not permitted to give us this intellectual treat, the faith which he was studying from the standpoint of pure reason became to him a reality.

In the years from 1892-94, when he was bearing his last illness, his friends saw his growth in faith. Let Father Waggett, who was with him much, tell the story. He makes clear to us his methods of thought in these last days.

"Instead of being occupied with the thing to be seen he began to speak of the way to see. The faith with its claim to unquestioning obedience seemed to Romanes to be morally suitable to our state, if, as free people, we are really here on probation. If God is indeed purging His floor, this and this alone must be His winnowing fan. He found that faith contained the two elements of dependence and responsibility. On the one side there was needed the gift from above which the New Testament calls a new birth. On the other side, no man could excuse himself from effort by pleading his lack of the gift, since there are rules for its acquisition, for its preservation by the single heart, for its increase and fulfilment by willing obedience. Faith he found to be a dormant faculty which must be fostered into activity. While study thus determined the character of faith, and humility did faith's work without knowing it, certain explanatory thoughts grew to clearness by which in his own life the divine initiation was discovered.

"Walking one day with me in 1893, shortly before his first paralytic stroke, he explained that, if God is dealing personally and freely with the world, the appearance to us, who are within the action which we observe, inevitably seems a necessary result, a mechanical system. Whatever cannot carry this appearance will not fall within our natural ken. Miracles will also be reducible to some law in the widest sense. So far as we can analyze them, they are cases of law. Similarly, if God is dealing personally with an individual, His hand necessarily appears to be acting only in the way of law and nature. If a man, for instance, suffered blindness, it would not be any the less God's dealing with him because the medical explanation of the calamity was complete. The physiological account did not at all compete with the providential one. S. Paul's case may have been natural; but it would not be for that reason the less an intervention and a revelation. . . . . Romanes desired, not to lower the case of S. Paul, but to raise his own—not to bring that conversion within the limits of an opinion which made no demand on faith, but to admit the light of faith into his own sad experience; to have leave to recognize in his personal loss of light and strength the guiding hand of God. He grew impatient for that action which must be taken by any one who would gain certainty. The initiative of God is carried as far as possible without making faith superfluous. It remains that the man must set his eyes to look in order that he may see. It is this that saves faith from being superstition. 'What action,' asked Romanes, 'can I take? I can make no sacrifice as those

men who have life to risk. What can I venture who am myself at the end of life? He was eager to live for the poor in some quiet place, or to write for agnostics, showing the baselessness of *a priori* objection to revelation, and the limited place of mere argument in the acquisition of truth. Last of all this he thought little, and the question often returned,—'What is open for me to do?' It was impossible to [illegible] his personal courage and growing humility were [illegible] his entrance on truth. Equally useless was it to prom[illegible] the disapproval of his intellectual allies—that coldness which to many of us is so terribly daunting, was his appointed [illegible] He would be left [illegible] and forgotten. He was so sure of his science, so alert in his logic, so untiringly interested in the old problems, that he could laugh at the suspicion of obscurantism. To the last he was pursuing with all his old care the professional work of his life. It was, therefore, from no regard of what others might say that he asked, 'Am I at liberty to pray—to communicate?' That question he answered without [illegible] when he knelt at the altar at Oystabelle and in Christ Church.

"One other point we will mention, a point which was near his heart and held a definite place in his thoughts. God must be an object not only of knowledge transcending expression, but of our lowliest homage. Must a man, and can he, school his tongue concerning the Unknown, and bow down his inmost soul in utter subjection, in profound and trustful hope, before that which is as yet not wholly certain to him? It must be so. God, being God, can be known on no other conditions. The mental expectation is necessarily allowed; it is, after all, in no way different from the feeling with which early travelers set out for countries of whose existence they were not certain. Only by venturing something are new empires reserved for conquerors; only in this way is the knowledge of God withdrawn from being the prize of mere book-learning. The anticipation of reverence is as necessary as the anticipation of mind. God cannot, if we are to be ennobled by seeing Him, be discovered by every curious gazer. He must present Himself to worshippers, for the secret of the Lord is still with them that fear Him. In all the trials and delays which Romanes experienced, he won precious lessons for those who, through similar difficulties, pursue his track. Day by day he grew in humility, praying in lowliness of spirit, 'Lord, I believe; help Thou mine unbelief,' founding on reverential dependence his unresting search for God."

We have traced in brief outline Romanes' journey from traditional orthodoxy to Materialism, and from Materialism to a living faith.

He tells us that his difficulty was an intellectual one and due

to two well-nigh fatal oversights which he made in his *Candid Examination of Theism.*

"The first," says he, "was undue confidence in merely syllogistic conclusions, even when derived from sound premises, in regions of such high abstraction. The second was, in not being sufficiently careful in examining the foundation of my criticism, that is, the validity of its premises.

"As regards the first point, never was any one more arrogant in his claims for pure reason than I was—more arrogant in spirit, though not in letter, this being due to contact with science; without ever considering how opposed to reason itself is the unexpressed assumption of my earlier argument as to God Himself, as if His existence were a merely physical problem to be solved by man's reason alone, without reference to his other and higher faculties. The second point is of still more importance, because so seldom, if ever, recognized. At the time of writing the *Candid Examination* I perceived clearly how the whole question of Theism from the side of reason turned on the question as to the nature of causation. My theory of natural causation obeyed the Law of Parsimony, resolving all into Being as such; but on the other hand it erred in not considering whether 'higher causes' are not 'necessary' to account for spiritual facts—i. e., whether the ultimate Being must not be at least as high as the intellectual and spiritual nature of man, i. e., higher than anything merely physical or mechanical. The supposition that it must does not violate the Law of Parsimony.

"Pure agnostics ought to investigate the religious consciousness of Christians as a phenomenon which may possibly be what Christians themselves believe it to be, i. e., of Divine origin, and this may be done without entering into any question as to the objective validity of Christian dogmas. The metaphysics of Christianity may be false in fact, and yet the spirit of Christianity may be true in substance—i. e., it may be the highest 'good gift from above' as yet given to man."

Romanes tells us that the change in his convictions was due in part to further investigation in the realm of pure reason, and in part to the growing experiences of life. Among these experiences we could mention the intimate acquaintance with Darwin, whose writings had been his chief battery against the faith, but whose really great character had strongly encouraged patience and caution and reverence. Again, he had married. A Christian wife, and children for whose welfare he was responsible, opened to him a new world of love, and love is of God. Again, the partial blindness and the physical suffering of his last two years interpreted for him the mystery of pain in

nature. When he suffered, himself, he ceased to ask, "How can God permit suffering?"

These and other causes so changed him who once was forced to say when he virtually denied God, "The world has lost for me its soul of loveliness," that he could lift up his head and say, "I have gone through the deep waters, and they are wadable."

They led him who once said, "There is a direct antithesis between Science and Religion," after twenty years of scientific research had deepened his convictions in the truth of evolution and natural selection, in lowly faith to kneel at the altar and receive the Body and Blood of his Lord.

After his Easter Communion in 1894, but a month before he died, he wrote a poem which shows at once the clearness of his mind in these last days, and the beauty of his faith.

With no more fitting words can we close this paper than with his "Nunc Dimittis"—

"Amen, now lettest Thou Thy servant, Lord,
Depart in peace, according to Thy word.
Although mine eyes may not have clearly seen
Thy great salvation, surely there have been
Enough of sorrow and enough of sight
To show the way from darkness into light;
And Thou hast brought me, through a wilderness of pain,
To love the sorest paths, if soonest they attain.

"Enough of sorrow for the heart to cry,
'Not for myself, nor for my kind, am I;'
Enough of sight for Reason to disclose,
'The more I learn, the less my knowledge grows.'
Ah, not as citizens of this our sphere,
But aliens militant we sojourn here,
Invested by the hosts of Evil and of Wrong,
Till Thou shalt come again with all Thine Angel throng.

"As Thou hast found me ready to Thy call,
Which ordered me to watch the outer wall,
And, quitting joys and hopes that once were mine,
To pace with patient steps this narrow line,
Oh, may it be that, coming soon or late,
Thou shalt find Thy soldier at the gate,
Who then may follow Thee till sight needs not to prove,
And faith shall be dissolved in knowledge of Thy love."

## ALL SOULS' DAY SERMON.

PREACHED DURING THE JUBILEE COMMEMORATION AT S. MARK'S CHURCH, PHILADELPHIA.

By the Rev. George McClellan Fiske, D.D.,
Rector of S. Stephen's Church, Providence, R. I.

"I heard a voice from Heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

*Rev. XIV:13.*

TO Anglo-Catholic Christians—Christians of the Church of the English Bible and of the Book of Common Prayer—these inspired words have come to form a kind of Creed concerning the Faithful Departed. For centuries now, these words have been recited above our Dead wherever the English tongue has been spoken. As such, they are ancestrally dear to us. They are part of our inheritance in the Kingdom of Heaven. We have inherited them not only as part of Holy Scripture, but as part of the accepted, living language in which, comforted of God, mourners comfort one another, and in which our Mother the Church comforts her sorrowing children. They fall upon our ears as indeed a voice from Heaven. The Dead in the Lord are Blessed! What a truth this is! Mighty, and full of joy and consolation! So true, so sure, and so certain that the Holy Ghost confirms and strengthens the word with a special assurance and explanation of His own: "Even so;" "Yea;" "that they may rest from their labors, and their works do follow them."

We are surveying the events of fifty years of one of the noblest parochial histories in the American Church. The worship and the worshippers, the work and the workers, of that half century, pass in review before us. The congregation and parishioners of to-day do not by any means comprise the parish. They are but the foreground, the surface; a fragment of the parish. We must view the parish in its entirety. And so viewing it, the largest, strongest, holiest part of the parish, is unseen, and so far as our mortal senses go, to us is silent, taking no room in this festivity, having no voice in the doings of this jubilee. It is in taking account of this vast congregation of the Unseen—I will not call them the Absent, I hesitate to call them the Departed—that I conceive our commemoration most really to consist. The more keen and vivid our consciousness of things and persons not seen, the more

clearly do we prove our title to be Christians. It is a great privilege to be permitted to stand here, at such a time, on such a day, to speak of these hidden parishioners of S. Mark's. Poor is the parish, weak both in numbers and in grace, which has no goodly store of souls in Paradise.

Sadly lacking in spiritual sight and appreciation is the parish which thinks not of nor reckons up its Dead. They are its choicest possessions. What is, after all, your preëminent glory, your joy and crown? It is not this edifice, most beautiful, even at this day, of all American parish churches. It is not the eloquence and learning of your Rector. It is not the social consideration of the people, who frequent these courts. It is not the grandeur and the melody of the services in which Jesus Christ is praised among you. But it is *this:* the souls, which this parish, this church, and their teaching and training, have made ready to depart this life in God's Faith and Fear. Therefore, I say, the most important thoughts of this parochial harvest-tide must be thoughts about the Dead. They stand for the work of the parish. They are the justification of its existence. They are the fruits of fifty years. They are the real, abiding results of these years. On them our thoughts are worthily bestowed. Towards them our eyes are fitly turned. On them our hearts do rightly dwell. We may recall the Past, and re-people, in imagination, this nave and these aisles with forms and faces of days gone by, and our reminiscences will be interesting and pathetic. We ought to entertain them. We may dream of and prophesy the Future. But even so, we do not touch the real, actual accomplishment of fifty years, until we commune with the workers and worshippers who are passed within the veil. And so—

"In our day of thanksgiving one psalm let us offer,
For the Saints who before us have found their reward;
When the cords of our love broke asunder, we sorrowed,
But now we rejoice that they rest in the LORD.

"In the morning of life, and at noon, and at even,
He called them away from our worship below;
But not till His Love, at the Font and the Altar,
Had girt them with grace for the way they should go.

"These stones that have echoed their praises are holy,
And dear is the ground where their feet have once trod;
Yet here they confessed they were strangers and pilgrims,
And still they were seeking the City of GOD.

"Sing praise, then, for all who have sought and here found Him,
Whose journey is ended, whose perils are past;
They believed in the Light; and its Glory is round them,
Where the clouds of earth's sorrows are lifted at last."

These—the voice from Heaven declares—are "Blessed." A distinct state and place are theirs, which shall never be taken away from them. From within these walls and up from this Altar a great throng, many of whose dear and revered faces I behold with the mind's eye now, have gained that blessedness, a record both written and spoken; written, an imperishable record, emblazoned before men and angels, by a Heavenly decree, which altereth not; spoken, by God the Holy Ghost, who spake in time past by the prophets, and who speaks in these last days by His One, Holy, Catholic, and Apostolic Church.

Here, then, is the most precious treasure, accumulated by S. Mark's Parish in fifty years; the treasure of those souls whose names, once written in Heaven, still stand inscribed there, with the possibility of their being tarnished or erased forever gone. This is what you have to magnify as your highest parochial glory and pride—your Blessed Dead.

Consider some features of that Blessedness.

I. They rest from their labors. We must scrutinize those words. There is nothing in them to countenance the idea of lethargy or inactivity. They imply no trance or dreamless sleep. They do speak of cessation—but from what? Not from the exercise of those powers, which constitute man soul and spirit. Not from consciousness, not from reason, not from thought. But they rest. They cease from[1] *labors.* That word, in one form or another, frequently appears in Holy Scripture, and it embodies a certain, definite meaning. It names a task, fatiguing, perplexing, overtaxing. It names weariness, and toil, and trouble. These are the kinds of labors, whose ceasing is a benediction to the dead in Christ, freed forever from drudgery, from anxiety, from annoyance, from vexation, and from grief. The burden, the rack, and the strain of mortal experience, are removed. They hear not the voice of the oppressor. The wicked cease from troubling. The servant is free from his master. The weary be at rest. Rest from their labors is release from all the bondages and exactions, and tyrannies of Time and Sense and Evil. The burden of the flesh is one of these despotisms. Old age, disease, physical pain,

[1] κόπων, *vid.* various uses of κόπος and κοπιάω in N. T.

weigh men down, who yet must do the work of life. Their living becomes a lingering imprisonment, a tiresome treadmill. Worry gnaws at the very vitals, kills men by inches, drags them down to desperation, extinguishes hope, banishes sleep, and wears out the strongest frame. Sorrow crushes; and yet men must live, and endure, bleeding and inconsolable, a living death.

And, worst of all, we must be teased, and taunted, and stung by Temptation. We feel the yoke of Sin. What an intense truth in these words, "grieved and wearied with the burden of our sins." "The remembrance of them is grievous unto us, the burden of them is *intolerable.*" Death in Christ is only another name for deliverance from these labors. The liberty of the Departed is the conspicuous feature of their state. In Christ they have been made free. Their troubles, toils, and weariness have had an end.

II. "Their *works* do follow them." Another word is used. We have not here two English words for one Greek word. The words are two in both languages.[2] *Works* is a different word from *labors.* Their *labors* and their *works* are placed in contrast. What they suffered is past and gone for good and forever. What they did in Christ remains. And what they *did* in Christ was what they were. Christ was their life. Their works, their acts of Faith and Hope and Love, the spirit in which they wrought in daily life, in social and public spheres, survive. They follow—follow[3] *with* them, as the literal reading is. Their works enter into the fabric of their new existence. Their *labors* formed a process, harsh and painful, through which they passed, out of which they have emerged, because they were and are "in the Lord." Their *works* continue—are a part of their identity among the Blessed; are an element of their beatitude, and contribute to their own place and name among those who are held in everlasting remembrance. Their *labors* cease. Their *works*—the patience and courage in which they bore; the self-sacrifice and devotion to God and men, which marked their career on earth below; their *works,* are permanent and indestructible. They are part of their immortality. Their works are the inheritance of their successors, and their own inheritance among the Saints. Here, on earth, we feel and possess and enjoy, in a certain sense, their *works.*

Our festivity would have little substance, little significance,

[2] ἔργα.
[3] μετ αὐτῶν.

were it not for the *works* of this concourse of the Blessed, of whom I have the supreme honor to speak. This solemn, stately Church is the abode of the Living God Incarnate. It is no monument of emptiness, of cold formality, and barren comeliness. Whatever beauty it may wear to mortal eye is nought beside the Beauty of the King, who deigns to make this House His Presence-chamber. "In this place is One greater than the temple." And graciously gathered into the life and light and love of that Presence are the *works* of those who builded, and of those who have tarried beneath the shadow of the building. The true adornments of this imposing, consecrated pile, are Christ and His members. The very stones cry out Salvation and the gates sing Praise. Because the Lord is here, they that are Christ's lend voice and soul by their works, which follow with them, and are theirs and ours to-day.

And why such persistency to the works of men? Because these works are done in Christ. They were the outflow of His Life. They were done in His Grace. Their merit is His. Such works can never die, because they proceed from Christ. They are part of Christ. And their penetrating perfume pervades the whole house of the whole Family in Heaven and Earth. It is only when a good man dies that we fully perceive the value of his deeds and the beauty of his character. Only then that we begin to appreciate what he did and what he was. He is *in* Christ. He must die in Christ, and then the savour of his works will spread and follow with him, "here and beyond."

Herein is intimated one feature of the present life of the Faithful Departed. Their works follow *with* them. That is, not only in this world are their works still powerful, but also in the world of disembodied souls. Their influence is a strong and living one, because their works go along with them there. What is their blessedness now of resting from their labors and being followed by their works but the blessedness of all those traits scattered throughout the inspired description of good men? [1]The blessedness that has steadily rejected the counsel of the ungodly, and the way of sinners, and the seat of the scornful; the blessedness of those that put their trust in the Eternal Son of God; the blessedness of him whose unrighteousness is forgiven and whose sin is covered; the blessedness of the man unto whom the Lord imputeth no sin, and in whose spirit there is no guile; the blessedness of the man that hath set his hope in the Lord, and turned not unto the

[1]Pss. i, ii, xxxii, xl, xli, lxv, lxxxiv, lxxxix, cvi, cxii, cxix, cxliv.

proud and so such as go about with lies; the blessedness of him that considereth the poor and needy; the blessedness of the man whom God chooseth and receiveth, and who shall dwell in His court and be satisfied with the pleasures of God's House, even of His Holy Temple; the blessedness of those who dwell in God's House and will be alway praising Him; the blessedness of the man whose strength is in God, and in whose heart are God's ways; the blessedness of the people that can rejoice in the Lord, and who shall walk in the light of His Countenance; the blessedness of those who alway keep judgment and do righteousness; the blessedness of the man that feareth the Lord, and hath great delight in His Commandments; the blessedness of those that are undefiled in the way and walk in the law of the Lord; the blessedness of those who keep His Testimonies and seek Him with their whole heart; the blessedness of those who have the Lord for their God; the blessedness of the poor in spirit; of them that mourn, of the meek, of those that hunger and thirst after righteousness; of the merciful, of the pure in heart, of the peacemakers, and of the patient. These are the works, which have followed with those who wrought them, and this is the manifold blessedness in which they are blessed now. The blessedness, which we are now admiring, and which, near as it is to us, we seem to gaze at as from afar, is the gathering up, the combination, and the sum of all those separate elements of blessedness which we have just recounted. What truthfulness and reality there are in those qualities, as the Word of God delineates them. They are not in the least exaggerated or unintelligible to us. We recognize them at once. We have seen and heard and felt those types and features of friends and lovers of God. They are not merely Bible words, or the bygone spiritual fashions of Bible times. They are faithful portraits belonging to our own day and generation, the faces and hearts and minds of those we have known and loved, and lost awhile. Such are the workers and such are their works, of Trust, and Mercy, and Penitence, and Piety, and Holy Fear, and all the others. These qualities they carried with them, when they were parted bodily from us. And yet these *works* they left with us. The very abiding of these *works* with us, is one evidence that the so-called Dead still live, and of the kind of life they lead. For these are the things we most and best remember; the Faith, and Loving-kindness, the Unworldliness, the Spiritual-mindedness, the Purity, the Height of Motive, the Holi-

[5]S. Matt. v.

ness, which, it now is remembered, awed and sobered us, when their possessors went in and out among us, and these are the things, which, as we recall them, make our tears start now. These were their identity, and these are the traits which make us long for—

> "The touch of a vanished hand,
> And the sound of a voice that is still."

In the deeper enjoyment and more vigorous exercise of these works of blessedness, the Unseen at this moment are. There and here, their works follow with them, because they are Christ's. They are *in* the Lord. They are parts, as it were, of two worlds. We are members one of another, because we are members of Christ. Their works we share, and they share ours, and herein is the Communion, the Fellowship of Saints. In those still in the flesh are working yet the same abhorrence and avoidance of evil, the same appetite for God, the same hallowed confidence, the same heavenly purpose and desire, which form the present and ever-growing blessedness of the Departed. And the cry of the Faithful here brings answer, from the One God of both and all, to bless His Faithful there. The goodness of the Dead in Christ, which, in the thinking of it, stirs our hearts and lifts them up to God, is kindred, in nature and in power, to the goodness struggling for expression and mastery in the hearts of mortal men, and this impeded, struggling goodness here on earth has consequences and effects, which the Souls Expectant share, and on which they feed and grow. Our life in Christ, feeble and hindered as it is, is, all the same, a force available to help those beyond our senses' reach. Else, what means that saying, that they without us shall not be made perfect? The consecrated spirit, whether in the body or out of it, lends to its fellow. It cannot be otherwise. To be *in* Christ means life. Death in the Lord is only another name for a larger and intenser life.

Christ's life is *one*. And they in whom it dwells must send to and fro, in mutual love, the currents of that life. The blessedness, which you are working, in the following and life of Christ, has everything to do with that assured and sealed blessedness of those who die in the Lord. The more we give ourselves to the working of such works, the more we increase the happiness and bliss of those whose labors are done, but whose works follow with them.

Therefore, when we pray for the Departed, as we do each time we celebrate the Holy Eucharist, we do no arbitrary, aimless act,

not knowing what we do. We only do what the whole theory and structure of our relationship to Christ, and the character of His service, logically and consistently lead us almost involuntarily to do. It is well-nigh a necessity of our believing. We cannot help but pray for those, our fellow-workers together with God, whose works with ours are mingled. Prayer for the Departed is not the wail of a hopeless grief, of a darkened and distracted soul. It is the breath of Hope and sense of life and conscious nearness to the invisible. It is the language of the members of Christ. The Dead, so-called, cannot say to the Living, so-called, "We have no need of you." Nor can the Living say to the Dead, "We have no need of you." Living and Dead, are living members of One Body. They are members one of another. They are mutually dependent. They are knit together. They affect each other. They need each other. And their need of one another is answered as their spirits meet in prayer, each for the other. That Prayer is a real unifying act between souls, we cannot doubt. How was S. Paul, though yet in the body, nevertheless in spirit with his friends and children in the Lord, save by the power of Prayer? How constantly he dwells upon his unfailing prayer for those from whom he was parted. If one can be with others in the spirit now, even while in the flesh, what is to prevent his being with them all the more nearly and really after he has passed into the more abundant possession of the spirit life? Prayer is a literal force to draw and tie souls together. Would we approach closely to the Dead, we must pray for them. In the increased fulness of their own life, they cannot but pray for us. They have left what was hard and afflicting behind them. "They rest from their labors." They have retained Faith, Life, Love, and Aspiration. "Their works follow with them." With such a truth concerning them made known to us, we cannot think that the Departed do not plead in all the loyal love and earnestness of their present state of being, for us, their companions and sharers of their joy. It must be that they do, because of the simple fact of what they are. That they rest from their *labors,* while their *works* follow with them, means an exaltation and deepening of their life.

How instinct with glad significance is the account of the human soul of Jesus Christ our Head, who harrowed Hell and opened Paradise; that though put to death in the flesh, He was quickened by the Spirit—made alive in His soul, most probably it means. What a strange and overwhelming light that

throws upon the blessedness of the dead who die in the Lord. In the sight of men, they seemed to die. They are no more seen, and the places which once knew them know them now no more. But in the Gospel light we behold them living. They might say to us, "As dying and behold we live." Death in Christ evidently confers more life. Intellect, reason, imagination, affections, and will, are strengthened and developed. It is as if we were told that what we now call Life were hardly more than death, compared with the life in which the soul lives now. Of the Resurrection of the Body it is written, "In Christ shall all be made alive." But even now, that seems true, in a certain preliminary sense, of the Church Expectant. They are quickened in the spirit. In Christ they are made alive. This experience of Christ the Head pours floods of light upon His Faithful members. They are alive, so vividly, that theirs is a veritable Birth and Resurrection.

Talk of genius, talent, vision, anything and everything, *all* things, which name the lofty reach, the piercing glance, the penetrating, lightning energies of mind—put them altogether, and then you have not begun to express the scope and quality of the life of the Dead in Christ. Dead in the flesh, but made alive in soul—this is the Christian account of Death in Christ. Oh, what an awakening that must be! The traveller has emerged from the mists of Time. The vanishing vapor of this life is something of the past. The shadows of the world have fled away. He has left behind him forever the thorn-jungle of cares and riches and pleasures. He has come out of the road into the country. He is, to all intents and purposes, within the borders of Fatherland. Oh, the joy, the freedom, the exultation! All labors o'er, all danger passed. The snare is broken. The soul is delivered from death, the eyes from tears, the feet from falling. The one and only appeal to that soul is God. In His light, that soul sees light. For Him it longs, towards Him it moves, undistracted, unimpeded, transformed, as the Divine and Living Purifier and Refiner may ordain, into His Likeness. As we think of all the goodness we have seen and known and felt in those, who, as we phrase it, are gone; as we think of the tender, the true, the sympathetic, the kind, the devout, the loving, and the holy, let us remember that those, who were so alive here unto God through Jesus Christ, are there made alive again in soul. And if their life, which we knew and felt, was so real and dear, and comforting and inspiring, to us, what must their life be now? Must it not indeed pass our knowl-

edge and understanding? And if some, whom we love, went from us, with much, as it seemed, of earthliness about them, with defilements, contracted in the midst of this miserable and naughty world, through the lusts of the flesh or the wiles of Satan, yet we take refuge and find consolation in the knowledge that they are made alive in soul now, and their stains are purged and done away by the Blood of that Immaculate Lamb which was slain to take away the sins of the world.

Thanks be to God, that He hath given us so far to discern that growing blessedness of the Dead, who die in the Lord.

In the ending of the *labors* of their probation, and in the continuance with them of their *works,* we are informed of the felicity of their present state, and at the same time of its progressive character. Their *works* follow with them. The significance of this is explained to us, when we are elsewhere told, that our Lord Jesus Christ shall confirm us unto the end that we may be blameless in the Day of our Lord Jesus Christ, and that He, which hath *begun* a good work in us, will perform it until the day of Jesus Christ. He, who was manifested that He might destroy the works of the devil, and rebuild the ruined temple of human nature, and make us the sons of God and heirs of eternal life, He is performing His good work in quick and dead. His work goes on. It is but *begun* here. It is continued there in the disembodied souls. Therefore, they are made alive, and therefore their works follow with them. We need not speculate, because we are not told more. We are told enough to fortify our love, to stimulate our hope, to call out our prayers for our Dead. They are learners and scholars in the school of life, nearest the Presence of God. His loving correction is making them great. Yet no torment shall touch them, because they are in His Hand. They are gaining, growing, shining, ever more and more unto the Perfect Day. And it is a blessed thought, that even our poor prayers can add something to their joy, and help them to grow and gain the faster. Those of whom we especially think and for whom we especially pray this day are the dead within fifty years. Fifty years is a short time to be dead. These Dead in Christ, these Blessed Dead of our remembrance, are young and new in that new life. Since they left us—*all* have advanced, some more, some less, than others. All might have been farther on, it may be, toward the Beatific Vision, all might, perhaps, have been more nearly ready to be presented pure and spotless before God, if to them had been devoted more of our affection, more

of our prayers, more of our Eucharists. Let us love them more; and prayer is the best token of love we can offer. They are *in* the Lord. *In* the Lord we are bidden to rejoice alway. And the voice of joy, He says, is prayer. "In *every* thing"—in mourning and yearning for our dearest Dead—"by prayer and supplication with thanksgiving let your requests be made known unto God." And then, Peace.

"'Tis the Feast of the Holy Dead—of the Saints 'departed in faith and fear;'
Dearest, most beautiful feast, methinks, of all that hallow the 'Christian Year.'

"Vain were the Dear Lord's Incarnation—ay, and His Paschal triumph vain,
If, through His love, unto those that love Him, death were not life and earth's loss Heaven's gain.

"Something more than the falling leaflet surely floats on the quiet air;
Something more than its gentle rustling surely is whispering everywhere.

"O, ye Dead, whose faces and voices our hearts are breaking to see, to hear—
Should the mist be lifted that lies between us, would our eyes, enraptured, behold you near?

"Ye who in other days beside us kept the feast that we keep to-day,
How is it with you now, Beloved; how have ye fared since ye went away?

"We have sung the same sweet alleluias; we have laid our flowers on mounds old and new;
We have knelt for the Holy Eucharist; and all with a tear and a prayer for you.

"But Oh! for a look, a touch, a whisper—something to quicken not love but faith,
And in dark days of doubting and faltering give us new courage for Life, for Death!

"Or are ye far away, Beloved—our strifes unheard and our loves forgot?
We know not, we know not; we only know that ye cannot be where the Christ is not;

"The Christ of the Holy Book, of the Creeds—no reflex of Buddha or Socrates:
But the God-incarnate, the Dear Lord Jesus we learned to love at our mothers' knees.

"To Him—in a world of changes and chances, of wisdom grown foolish, of faith grown dim—
We cling; and we know that our lost Beloved are in Life, and in Light, and at rest, with Him.
Alleluia! Alleluia! Alleluia!"

# A CONSIDERATION OF DR. BRIGGS' "GENERAL INTRODUCTION."—III.

By the Rev. C. W. E. Body, D.D., D.CL., Professor of Old Testament Literature and Interpretation at the General Theological Seminary.

*General Introduction to the Study of the Holy Scripture:* the principles, methods, history, and results of its several departments and of the whole. By Charles Augustus Briggs, D.D. New York, 1899.

As an interesting episode in Dr. Briggs' controversy with the General Assembly may be noted his criticism of the Assembly's pronouncement that the "inerrancy" of Holy Scripture was confined to the original Autographs. This is somewhat severely criticised on the ground that the original autographs are hopelessly lost, and even were they accessible, they would not be Canonical in the sense of being the writings which the Church had actually received[1]. This argument is, of course, liable to some deductions. In the case of the New Testament, Textual Criticism claims to be ever nearing more closely the original autographs. Dr. Briggs himself seems to look with some favor upon Blass' hypothesis of a double recension of S. Luke's writings (represented substantially by still existing texts) made by the Evangelist for the needs of the Churches of Rome and Antioch respectively. Recent discovery is enabling us to test portions of our critical Text by third century copies, and the general outcome is apparently to substantiate our previous results. Thus, from the combined efforts of Archæology and Criticism, the apostolic "autographs" seem growing steadily nearer to us.

Moreover, when the Church in any age received as Canonical the existing Text she regarded it as the representative of the original, not as a substitute for it. There was no conflict between the formal action of the Synod of Laodicea in attesting the Canonicity of the Books, and the contemporary authorization given by Pope Damasus to the critical labors of S. Jerome for the purification of the existing Latin texts. Be all this, however, as it may, it is certainly re-assuring to note Dr. Briggs' regard for the Canonical text. Such investigations as are attempted in several parts of his book in regard to the critical reconstruction of the actual (Aramaic?) Logia of Our Lord assume a very different aspect ac-

[1] p. 617 ft.

cording as the authority of our Canonical Gospels is or is not throughout recognized.

The same holds good of the efforts of Old Testament Criticism for the recovery of "original" documents underlying the Canonical texts. As *ex hypothesi* we possess only fragments of these assumed originals in a more or less "redacted" condition, the precariousness of deductions as to the religious development of Israel based upon their mutual comparison is sufficiently obvious. It would be an inestimable gain to have the distinction sharply and clearly recognized between the differing degrees of scientific probability which may rightly be claimed for critical conclusions, and the Canonical authority which belongs to the books as they have been actually handed down in the Church.

Would that we could be rid once for all of the notion that critical speculation has a claim to the title of 'the truth' before which all claims of Canonical authority must go for nothing. The critical scholasticism of the present day, like the dogmatic and metaphysical scholasticism of the Middle Ages, doubtless contains much of value; but the attempt to claim for it an authority equal or superior to that of the universally received treasure of the Church's deposit, will prove as spiritually disastrous now as it was then. The four Canonical Gospels give us an inspired portraiture of Our Lord as it was under Apostolic direction adapted to representative types of human need. For Christians the authority of these Gospels must always be final. Even if the original Logia of Our Lord could be perfectly recovered, they would no more take the place of the Canonical Gospels than the Gospels themselves supersede the Epistles. Our Blessed Lord's actual teaching in the days of His earthly ministry was, as He expressly teaches us, incomplete (S. John xvii 12). There were many elements of necessary instruction which could not thus be given. The same Apostolic work which under the promised guidance of the Holy Spirit gave us the Epistles has preserved the words of the Lord in such form as was best suited to the apprehension of their full and developed meaning. To attempt to pass behind their teaching to a more original form of Our Lord's words may be scientifically interesting, but to attribute to such reconstruction religious authority superior to that of the Canonical texts, would be a retrograde, not a forward step. The value of Dr. Briggs' book seems to be seriously diminished by the uncertain and doubtful way, to say the least, in which this all important matter is handled. Thus, by

mutual comparison of the Gospels we arrive at the conclusion that S. Peter's recognition of the Lord is—

"incredible at so early a date as John gives it. It is more appropriate at the date when Matthew gives it."[2]

Or again—

"The words of Jesus, according to Matthew, bear on their face the traces of later conceptions."[3]

Our author's treatment of the authority of Old Testament texts which appear on critical grounds to be of later date than the rest of the context in which they are embodied is equally unsatisfactory. Thus on the one hand we read that:

"The authority of the Bible does not depend upon the integrity of particular writings. If the editing and interpolation were done under the influence of the Divine Spirit, this carries with it the same authority as the original document."[4]

On the other, we are told that:

"When all the work of editors has been removed from the discussion, the original stands out in its historical environment, with graphic realism and illuminating authority."[5]

So again the chief work of Historical Criticism is—

"to eliminate more carefully the myth and legend, and to determine the historical elements involved therein."[6]

This is illustrated by the case of the Chronicler whose development of historical material—

"we may trace back to the Book of Kings, *and then* strip off the accretions of the Deuteronomic writers and find the original Judaic or Ephraimitic story."[7]

Generally, wherever through imperfect knowledge or the necessities of teaching needful lessons, the sacred writers—

"did not hesitate to indulge themselves in historical fiction, it is only by the use of the Higher Criticism, assisted by historical criticism, that they can be eliminated."[8]

It is surely pertinent to ask how are we to know in what cases the editing, etc., was "done under the influence of the Divine Spirit" since in such cases the process of elimination, on Dr. Briggs' own showing, becomes worse than labor lost. Catholic Christians must claim the right to decide this question (as already

[2] p. 515.
[3] p. 516.
[4] p. 367.
[5] p. 291.
[6] p. 511.
[7] p. 573, italics ours.
[8] p. 516.

acknowledged by Dr. Briggs) in accordance with the combined testimony of internal witness and Canonical reception. This testimony is already clear and decisive. Hence, such efforts to go behind our Canonical sources, belong to the realm purely of literary or historical science, sharing all the necessary uncertainty of such investigations under the peculiar circumstances of the case, and have no direct religious significance. It seems far better to adhere to the sensible position of Mr. Ottley, already cited, and confess that the knowledge of such details "is not of vital importance."[9] The vital and paramount importance of the Bible to the Church (which is its Divinely appointed guardian) and to the vast majority of clergy and people, lies in its character of a Divine treasure, an indispensable storehouse of spiritual strength and light for the battle with sin. The precise settlement of scientific matters connected with its earthly history is of very secondary moment. Such matters the Church should and must be content to leave to scientific experts, but it does emphatically and rightfully claim that under such circumstances the criticism which carries with it the authorization of a Ministerial commission should fully recognize the limits which its secondary position imposes upon it, and should be at pains to submit its more or less tentative results to the test of conformity to that main conception of the nature and office of Scripture, which is of the essence of Catholic and Christian faith. The Church will not and ought not to tolerate any "elimination" of Canonical Scripture on grounds of literary or historical criticism. Such criticism is, in its nature, incapable of penetrating into that which forms the essential test and glory of Scripture, its office in connection with the Self Revelation of God to men. It is as unreasonable to press such a demand in the name of scientific criticism as it would be to ask Christians to revise their central conceptions of God and humanity, in deference to conclusions of physical or biological science. All lovers of truth owe a debt of gratitude to Prof. Ward of Cambridge for the clear way in which in his recently published Gifford Lectures on *Naturalism and Agnosticism,* he has refuted the claim of the Natural sciences, or rather of some of their self appointed representatives, to control philosophy and theism by deductions from physical or biological results. It will not be easy for representatives of literary or historical criticism to support for themselves a claim which is thus

[9]See Part II of this Review.

denied to the sciences which can produce constant experimental verification. *Suum cuique* is a lesson which Theology may now at least claim to have fairly learnt. It seems in order for her diligent instructors to display some more generous appreciation of it themselves.

We look in vain in Dr. Briggs' pages for any adequate recognition of the limitation of the functions of Criticism. On the contrary, there seems an unfortunate lack of balance and restraint in his treatment of the matter, which is constantly obtruding itself in a provoking manner. The use made of the terms "legend" and "myth," will illustrate this point. Would that Ewald's protest against the use of the former term in regard to the Biblical narratives had been given more weight by his successors.

Nor apart from terminology does the substantial treatment of passages criticised under these heads seem at all convincing. In the light, for example, of recent investigations of Blass, one is hardly prepared to accept the view that the narrative of the "woman taken in adultery," "while it may be a true story, is probably a legend";[10] or, with Ramsay in hand, that "the story of the census of Quirinius as given in Luke 22 is open to serious doubt."[11] The passage of Plummer cited in support of this latter assertion hardly conveys the same impression to most minds as this statement of Dr. Briggs. Ramsay's new evidence on the point, in his work, *Was Christ Born in Bethlehem?* whilst by no means final, certainly tends to confirm the evangelist's account in further important respects. The general accuracy of the narrative has been strongly confirmed, although every difficulty is not yet removed.

One is inclined somewhat to question the utility of strong expressions of opinion in regard to very disputable points which frequently occur in the book, particularly when that opinion is asserted without any possibility of indicating the complexity of the arguments *pro* and *con*. Take, for example, the following: "The book of Daniel is a compilation in two parts."[12] "The gospel of John is also partly a compilation, using an earlier Gospel of John in the Hebrew language," etc.[12] What a world of disputable questions does each of these assertions call up! The first has the vast majority of critical opinion against it. As to the second, in the absence of the accustomed prefix to the name of the Apostle, it is

[10] p. 527.
[11] p. 530.
[12] p. 327.

not possible even to determine to what John Dr. Briggs is inclined to assign the authorship of the present Gospel. The discussion of this question occupies considerably more than 100 closely reasoned pages of Zahn's *Einleitung* (the most recent book on the subject), who arrives at the opposite conclusion of the unity of the Gospel, and maintains its Apostolic authorship; and some 40 pages in Harnack's *Chronologie,* who favors the divided authorship theory. It is difficult to see what good purpose is served by mere assertion on a question of this kind, which is certainly liable to mislead the ordinary reader into the supposition that the matter is quite plain and settled. Occasionally it may possibly be permissible in a lecture room to venture a personal opinion, where there is not opportunity to discuss a difficult matter fully. Here the students have their own opportunities from personal knowledge, of testing the accuracy of a Professor's judgment, and can form their own accordingly. In a printed volume, where an author is known to a wide circle of readers merely by his general reputation, there seems no justification for such a course; at least a Synopsis of the arguments *pro* and *con* is required to give to the assertion any real value.

Similar remarks apply in a number of instances; e. g., to the statement that human sacrifice was long customary among the Hebrews,[13] for which the grounds urged appear altogether insufficient, and which conflicts with the fact that no such sacrifices have yet been traced in the parent Semitic stock of original Assyrian and Babylonian religion. The revolting practice seems to have been peculiar to the degraded Canaanite and Phœnician worship, against commingling with whose abominations the earliest legislation of "the Book of the Covenant" is just as emphatic as "the Deuteronomic code." The supreme trial of Abraham which the Professor interprets as "stating His (God's) rightful claim upon the beloved son," is almost universally recognized as having shown in the strongest possible way that all such sacrifices were forever abhorrent to the God of Israel.[14] The prohibitions in the Deuteronomic code treat them as signal abominations of the surrounding nations (both in XII, 31 and XVIII, 10), and are in form quite inapplicable to that which had been from remote time the practice of the chosen people themselves.

Take again the statement that "the Hebrews did not in their ethical development reach the understanding of the sin of lying

[13] p. 642.

[14] Thus, for example, Holzinger in Marti's *Kurzer Hand-Commentar* Genesis p. 185

until after the return from the exile, and then largely under the influence of Persian ethics.[15] This is in no way established by showing that to the Hebrew the obligation to speak the truth rested mainly upon a corporate basis.

The same is equally true of the Christian Apostle (cf. Eph. iv. 25). A narrative like that of Gen. xii. 10ff. surely disproves the whole position. On the Professor's hypothesis one is at a loss to explain how it comes about that no trace of this imperfect moral conception is manifested in the Bible itself, which we are told "is an honest book in all its parts,"[16] and again—

"No one has ever succeeded in pointing to a single Biblical narrative in which there was the intent to deceive, or in which there is the slightest evidence of a forgery."[17]

Perhaps the most regrettable instance of this mixture of positive statement with insufficient discussion, is to be found in Dr. Briggs' treatment of the Pentecostal signs.

"The speaking in many languages unknown before," we are told, "is not only psychologically and physically incredible, but it has little historic support in the later and unsupported interpretation of the ancient documents by the author of our Acts."[18]

The first point taken as to psychological and physical incredibility seems quite unworthy of our author. How can we tell what is psychologically incredible, when *ex hypothesi,* we are dealing with a state of consciousness absolutely unique, as to the possibilities of which we can, from our normal consciousness, form no conception? One might object to the resurrection of Lazarus on the ground that it was physiologically incredible, with as much or as little reason. This contention seems nothing but pure rationalism. Nor is the second argument urged, more convincing. The fact that this special sign is not mentioned in the speech of S. Peter is of little weight. For (1) v. 13 shows that the charge of drunkenness was made only by a portion of the auditors, rather in contemptuous sarcasm than in earnest, endeavoring thereby to blunt the force of the whole manifestation. With men of such temper and aim, S. Peter was not likely, in the light of his Lord's express example and injunctions, to enter upon the elaborate defence which Dr. McGiffert (quoted by our author) seems to think necessary. On the contrary, the Apostle brushes away the sneer with an answer sufficient

---

[15] p. 309.
[16] p. 11.
[17] p. 520.
[18] p. 518.

to prove its unreality for all who were in a condition to receive any spiritual message, and addresses himself without further ado to the meaning of the stupendous manifestation in the development of the Kingdom of God already outlined in prophetic teaching. That which gave the point to the scoffers was clearly not the speaking with diverse languages, but the ecstatic condition of those upon whom the Spirit came. To this point therefore the Apostle confines himself. In so doing, he is true to the manifold examples of the silence or reticence of the Lord, and to the injunction not "to give that which is holy to dogs," which his Lord's habitual method had stamped so firmly on his mind.

It is interesting to notice the same superficial resemblance between drunkenness and the subsequent manifestations of the Spirit (in which the special sign of speaking with "other" tongues had no place), brought out by S. Paul in Eph. v. 18, 19. This seems sufficiently to establish the point at which the sarcasm was directed. Moreover, it seems clear, from the narrative, that the emotions of the auditors were as mixed as the complection of the crowd. Not merely the hearing in their own tongues, but the substance and uniqueness of what they heard τὰ μεγαλεῖα τοῦ θεοῦ together with the preparatory sign of the sound of the mighty rushing wind, had called forth their awe and amazement. It is easy to exaggerate the impression produced by the speaking with other tongues if looked at by itself and isolated from the rest of the signs. In fact, it seems to follow from the omission not only of the "other tongues," but also of the preceding signs of the wind and the "likeness of fiery tongues" in all the succeeding manifestations (even in that of X. 46, in which we should expect them, if anywhere, to recur), that all these signs were of a unique and symbolic character, corresponding to the first manifestation of the Spirit's presence, and illustrating for all time the laws and purpose of that presence. The gifts of 1 Corinthians, or the other places of the Acts, differ not simply in the absence of the third sign, but in the absence of all the three signs. There is therefore nothing in this absence to sever the third sign from the other two, or to justify the assumption of Dr. Briggs that the narrative relating it belongs to a stage of interpretation two degrees removed from the "original Hebraistic source" which contained the account of the other two. The consciousness of the Church enlightened by the same Spirit has in no uncertain way been led to interpret aright the meaning of the signs. The purifying power of the wind, the illuminating enkindling of

the inner man denoted by the second sign, and the universal gifts of worship and adoration overleaping all the separating barriers of man's sinful development and binding the whole race around the throne of God, represented by the third sign, have become common places of Christian thought. It would be as reasonable to insist that the normal manifestations of the Apostolic age must reproduce these unique signs of manifestation, as to require that the signs of the Divine Presence which marked the journey through the desert should be the exact continuance of the special signs of Sinai.

Nor is the statement of the "writer of the Acts" so unsupported as the Professor assumes. On the contrary, it has unusually strong and convincing support. It has first the support of New Testament criticism, both Higher and Lower. From the latter we find that the passage in question formed a part of each of the Lucan recensions postulated by Blass, and cannot, therefore, be of later origin than those recensions; whilst the almost unanimous verdict of the former is pushing steadily back the date of the composition of the Acts, according to Harnack to between A. D. 78 and 93, according to Zahn to A. D. 75, according to Blass to about A. D. 65. It is clear how much less room these dates leave for the various "stages" theory than was possible twenty-five years ago, when the author of *Supernatural Religion* could characterize the Acts as "an anonymous work of whose existence there is no distinct evidence till more than a century after the events narratated,"[19] or again that "there is no certain trace even of its existence till towards the end of the second century."[20] Verily, *"tempora mutantur."* As Harnack so nobly confesses, this period of Tübingen scepticism was "an episode in which Science has learnt much and after which it must forget much."[21] It is difficult to believe that the memory of that first great outpouring of the Spirit would so easily have been obscured within forty to fifty years after the event, as to lead to the insertion in the narrative of an episode which had no support in any of the *then existing manifestations,* an insertion for which no satisfactory hypothetical origin has yet been made out.

The successive "stages" hypothesis then requires a far longer time for the development of the several "stages," than the maxi-

[19] *Supernatural Religion,* vol. III. p. 30.
[20] *Ibid.* p. 29.
[21] Harnack, *Chronologie*: Vorrede p. VIII. The whole preface is most noteworthy.

mum of fifty years which New Testament Higher Criticism will allow, and to make this hypothesis even probable, this interval should lie outside the lifetime of the original actors; a point which Criticism absolutely negatives. Even taking Harnack's dates, the Acts must have been written for Roman and Antiochene Christians a decade of years before the death of S. John. With the constant intercourse between Rome and Ephesus, it is almost inconceivable that this document would not have reached Ephesus during this period, and so passed under the notice of the Apostle himself. At any rate, no long period could have elapsed before such a document would have come into the hands of Asiatic Christians who had been in close intercourse with S. John, and who would therefore be in a position to correct any such glaring distortion of the original fact.

Granted, then, that the episode in question was in the original text of the Acts, and that the Acts was given to the world at the date mentioned above; the supposition of an error of this substantial character seems fraught with insuperable difficulties. Harnack's attempt to evade the force of the argument by instancing the changes in thought in the first half of the sixteenth century in Germany[22] fails to do justice to the overwhelming impression made upon the first disciples by the stupendous character of the events themselves, a point of primary importance which completely destroys the assumed analogy. Further, the vision of the great multitude (in Revelation vii. 9) of all nations and kindreds and peoples and tongues, singing in harmony the triumph song of the Lamb, is the heavenly counterpart of the third great sign of Pentecost, and may not improbably have had a real connection with it in the Apostle's mind.

Add to all this the express testimony of Irenæus, the disciple of Polycarp, who was himself a disciple of S. John, who uses this passage in controversy with the Gnostics in a way which not merely establishes its authority at that time, but by the use made of it carries back that authority to an early part of the second century. For first the passage is quoted to prove the baselessness of the Gnostic figment of "an upper Christ" who descended upon the man Jesus. This it does by showing that the same Spirit who descended upon our Lord at His baptism, also came down in this manifest way upon the Apostles at Pentecost. Nothing in the argument required or suggested any reference to the gift of "other" tongues. The men-

[22] *Ibid.* Vorrede p. XI.

tion of this gift is introduced by Irenæus simply because it was a part of the significant signs of the reality of the gift of the Spirit. Now this Gnostic controversy had been raging at least from the early decades of the century. The fact obvious from the context that neither Irenæus nor his Gnostic opponents, who were no mean scholars in such matters, knew of any precedent stage of varying tradition in regard to this particular sign, is of great weight.

Further, the interpretation of the sign which Irenæus gives, "Spiritu ad unitatem redigente distantes tribus, et primitias omnium gentium offerente Patri,"[23] is introduced so simply, without any explanation or argument, that it seems almost certainly to have been the current interpretation of the sign in the Church at the time. That such an interpretation does not lie on the surface of the narrative in the Acts, is obvious. It represents probably a recognized and authoritative tradition handed down from the first; at the least, it presupposes that the narrative had been before the Church, and the subject of devout study, for a long period of time. Harnack's attempt to minimize the authority of Irenæus[24] is not very successful, and the considerations already adduced give to his witness in this instance additional force. It is noteworthy that in later times this interpretation of Irenæus seems to have been largely overlooked, and the conflicting attempts to found explanations on the facts of the original account which we find in the fourth century would naturally arise from the dying out of the Apostolic or older tradition.

The language of our Proper Preface, it should be noticed, does not *compel* the inference that the gift of "other tongues" was used for the normal preaching of the Gospel. It seems to be the careful reproduction of S. Jerome's statement in his letter *ad Hedibiam,* and was doubtless inserted on that authority.[25]

---

[23] *Adv. Hoer.* III. 18. 1. The whole passage is worthy of study.

[24] Ibid. pp. 320. ff.

[25] The following passages seem to have been the original on which the statements of our Proper Preface are based:

"Ut induerentur virtute ex alto, qua Christi evangelium cunctis gentibus praedicarent—et praedicaturi multis gentibus, acciperent genera linguarum." S. Jerome in this letter argues from I. Corinthians XIV, 18, compared with Romans XV, 16, that S. Paul's eminence in the gift of tongues was a provision for the discharge of his mission to the Gentiles, and from Acts XIV, 11 ff. that the people of Lycaonia thought Paul and Barnabas gods because they heard them speak in their own language. The latter contention seems, however, inconsistent with v. 11. Clearly S. Jerome is not stating the tradition of the Church, but arguing independently from Holy Scripture. S. Chrysostom interprets similarly, but acknowledges that such gifts were in his day long passed. So also S. Cyril. Jer. The great Latin fathers like S. Augustine, S. Leo, and S. Gregory the Great, dwell rather on the mean-

This particular instance has been treated at length on account of its importance. It is, however, only a crucial example of the author's habit of making startling assertions upon little or no adequate basis of proof. If a matter of such importance cannot be adequately discussed in a volume like the present, it should not find place in such an *Introduction* at all.

In concluding this review, it may be said that it has seemed worth while to enter into a detailed examination of this work, not merely on account of events which have given the book a temporary notoriety, but still more because of the devout spirit which everywhere underlies it, and of the possibilities of good service to the cause of Christ and His Church which Dr. Briggs could certainly render, if he would place himself fully and intelligently in line with the standpoint and methods of the Church. It is impossible to read such a passage as the following, selected from many, without realizing this strongly:

"The sacred books of other religions are as torches of varying size and brilliancy, lighting up the darkness of the night; but the Holy Scriptures of the Old and New Testaments are like the sun, dawning in the earliest writings of the Old Testament, rising in prophetic word and priestly thora, in lyric psalm, and in sentence of wisdom, until the zenith is reached in the Gospel of Jesus Christ, the Saviour of the world. Take them, therefore, as the guide of your religion, your salvation, your life."[26]

The ignoring of Anglican authorities, the misunderstanding of Anglican positions, which mark the book as a whole, are prime

---

ing of the signs, in the same way as Irenaeus; *cf.* S. Gregory, *Hom.* XXX. 1. "Hodie namque Spiritus sanctus repertino sonitu super discipulos venit mentesque carnalium in sui amorem permutavit, et foris apparentibus linguis igneis, intus facta sunt corda flammantia, quia dum Deum in ignis visione suscipiunt, per amorem suaviter arserunt." Ibid 5. "Audistis etenim quia Spiritus sanctus super discipulos in igneis linguis apparuit, omnium linguarum scientiam dedit. Quid scilicet hoc miraclo designans, nisi quod sancta Ecclesia eodem Spirito repleto, omnium gentium erat voce locutura?" This was the normal teaching. S. Gregory Nanz. (*Oratio* XLI. 15) discusses the theory that the miracle lay rather in the hearing of the multitudes than in the speaking of the disciples, and pronounces against it. This shows the influence of speculation, as the living tradition in some parts of the Church grew faint. The view of the use of the tongues in preaching generally is not really established from S. Mark XVI. 18. Apart from the critical question as to the word "new," the expression is not equivalent necessarily to the "other tongues" of the Acts, but may mean the tongues which were peculiar to the new dispensation; so Swete *in loco*. Nor is the reference in Irenæus V. 6 (quoted by Eusebius) free from ambiguity of the same kind. In harmony with his explanation of the original gifts and the general teaching of the Church, it seems better to take the "manifold tongues" which he says were to be heard in his day, of the diversity of the tongues described in 1 Corinthians XIV.

[26]p. 612.

causes of its unfortunate laxity of form and substance. It may be hoped that in the Communion and Ministry of his choice, Dr. Briggs will quickly learn to better appreciate the spirit of the Anglican Communion as a faithful witness to the position of the Primitive and Undivided Church, and as furnishing a firm standing ground of Catholic faith from which the difficult problems of Biblical criticism can best be approached. The combined qualities of reverent self-restraint and firm conviction, of patient humility in scholarship with unflinching maintenance of Catholic faith, which form the best characteristics of Anglican theology, are the best and safest qualifications for the Biblical critic in a work which is so largely tentative and provisional, while it is continually dealing in its human aspects with that sacred deposit of Divine Revelation which the Church holds in trust for the salvation of the world.

[THE END.]

---

## MARGINAL READINGS—GREEK TEXT.

### Eph. v. 30—Rev. xxii. 14.

By the Rev. Edward P. Gray.

A MOST important omission of a clause, affecting the deeper teaching of S. Paul in his Epistle to the Ephesians, is sanctioned by our Joint Commission, on the strength of its total omission by the Revised Version without note or comment. The Commission says, *"Some authorities omit* of his flesh and of his bones, RV." This statement requires the most careful consideration. The authorities testify as follows:

Omit ἐκ τῆς σαρκὸς αὐτοῦ καὶ ἐκ τῶν ὀστέων αὐτοῦ: Coptic vs. (II), Methodius (III-IV), ℵ B, Ethiopic (IV), A, Euthalius (V); 67 2d hand (XI), 17 (XVI).

Insert: Old Latin, Syriac, Irenæus (II), Vulgate, Chrysostom, Titus-Bos., Ambrosiaster, Victorinus, Jerome (IV), D, Armenian, Theodoret (V), P, Syriac-ph (VI), L, Damascene (VIII), F K (IX), G (X), cursives, nearly all.

Thus it will be seen that the earlier and contemporary witnesses are strongly against ℵ and B, even the Old Latin and codex L, their usual allies, are here on the other side. The testimony of the Old Syriac and Irenæus is very important, and the continuous testimony from the fourth century onward is overwhelming

and decisive, comprising all the Uncials but three, and all the cursives but a very few.

The cause of the omission evidently was, as Alford suggests, that some early scribe, in copying, glanced from σώματος αὐτοῦ to ὀστέων αὐτοῦ, two or three lines ahead, and so unintentionally omitted the words between. Then the difficulty of the expression might contribute to its omission by other copyists. Tischendorf, and Westcott and Hort suggest that the words were a gloss interpolated from Gen. ii. 23: Τοῦτο νῦν ὀστοῦν ἐκ τῶν ὀστέων μου και σὰρξ ἐκ τῆς σαρκός μου· But it will be seen that the form of the expression and the order of the words are different; such a change as a mere copyist would scarcely venture to make. But S. Paul, as a masterful writer, condenses the expression, and reverses the order, adapting it as a forcible argument to his immediate theme, the sacred unity of the marriage bond, which itself is a type of the union between Christ and His Church. Westcott and Hort stigmatize this reading as "Western and Syrian," which classes in their scheme comprise the great bulk of all documents except a small group which they dignify as "neutral;" as if they only erred on neither side. Thus their theory makes quick and easy work of the great mass of testimonies and evidence, and virtually makes two manuscripts, or even the one immaculate Vatican, to dominate the text of the New Testament. But we have abundantly seen their liability to error, as well as all other manuscripts.

The omission of this important clause should by no means be sanctioned by the Church. But the translation needs a slight amendment, to express the sense more clearly. The English version may be taken to mean, "we are members of His body, (even) of His flesh and of His bones;" as if the words "flesh" and "bones" were simple genitives, like the word "body," governed by "members." But ἐξ with the genitive is stronger, denoting origin, and requires in English some form of the verb "to be" before it, thus: "we are members of His body, (being) OF His flesh and OF His bones." So in Genesis, the meaning would be more clearly expressed by "bone out of my bones, and flesh out of my flesh."

The note here should accordingly be: "(being) of his flesh (*for* of his flesh)."

EVEN the Revelation of S. John has not escaped the one-sided judgment of modern critics, within four verses of the solemn warnings against "adding to or taking from" the words of this book

(xxii. 18-9). On xxii. 14 the Joint Commission have this note: "wash their robes RV (*for* do his commandments)." "RV" takes no notice whatever of the Received reading, though it often does of far more doubtful readings.

There are only six Uncials that contain the Apocalypse or parts of it, ℵ A C P Br and 𝔍 and 122 cursives. The Vatican B breaks off at Heb. ix. 15; C. and P are defective here; Br is another Vatican manuscript of the eighth century, containing the Revelation only, and is used to take the place of the great codex B in this book. 𝔍 is a more recent discovery, and I have not seen a collation of it. The Old Latin version has but one representative, "m," which seems to be defective here; beside the liberal quotations in Primasius. The Old Syriac version omits this book entirely. No Lectionary seems to have included the Revelation. The book was evidently not so much read privately or publicly as the Gospels or the Epistles. The first have six times as many manuscripts, and S. Paul nearly three times as many. Notwithstanding these deficiencies, the testimonies we have are of sufficient abundance and variety to establish the text on a sound basis.

The authorities on xxii. 14 stand thus:

οἱ πλύνοντες τὰς στολὰς αὐτῶν: ℵ Athanasius, Vulgate (IV), A, Ethiopic, Armenian-us-mg (V), Primasius, Haymo, Fulgentius (VI), 7 (XI), 38 (XIII). (Cp. vii. 14.)

Add *in sanguine Agni* (=vii. 14): Vulgate-cl, Lipsienses-4-5, Armenian-mg.

οἱ ποιοῦντες τὰς ἐντολὰς αὐτοῦ: Coptic, Tertullian (II), Cyprian (III), Tichonius *"servant"* (IV), Andreas, Armenian (V), Arethas (VI), Br (VIII), and all the rest of the cursives, more than a hundred (X-XVI).

ἐμοῦ (αὐτοῦ): Andreas-p, Arethas.

On examination of the external testimony for οἱ πλύνοντες *etc.*, we perceive that ℵ has the important support of Athanasius and the vulgate (IV), and of the Alexandrine codex A (V); but that it falls off after the sixth century, when the book had been more studied, and the commentaries of Andreas and Arethas had been circulated. On the other hand, οἱ ποιοῦντες *etc.*, has the earlier testimonies of the second and third centuries, and the scholarly support of Andreas, Archbishop of Cæsarea in Cappadocia, and of Arethas, in the same See, who would be likely to possess themselves of the best manuscripts. Besides this, we have the almost

unanimous testimony of the many cursives, which we have hitherto found in these investigations to be mostly on the side of the genuine text. The balance of the external testimony is fairly decisive in favor of the Received text, reaching as it does from the second to the sixteenth century, and coming from widely extended regions, in manuscripts, versions, and fathers.

The internal evidence is of a remarkable character, and strongly confirms the external. The question to be considered is, which reading will best account for all the variations? It is to be noted that the reading οἱ πλύνοντες *etc.*, is almost exactly of the same length as οἱ ποιοῦντες *etc.*, and substantially identical as far as it goes with the clause in vii. 14, leaving off the finishing words "in the blood of the Lamb." The reading οἱ ποιοῦντες τὰς ἐντολὰς αὐτοῦ could not have been a scribe's substitute or correction, because of its peculiarity. The common expression in the Revelation, the Gospel, and the First Epistle of S. John is τηρεῖν τὰς ἐντολὰς, "TO KEEP the commandments;" but in one place only besides this, ποιεῖν, "TO DO them," 1 Jo. v. 2, according to the corrected text. A scribe would not have gone so far to adopt an unusual expression, when τηρεῖν is used twice elsewhere in this book (xii. 17, xiv. 12), and eight times in S. John's other writings. Οἱ ποιοῦντες τὰς ἐντολὰς αὐτοῦ thus bear the mark of S. John's own hand.

On the other hand, οἱ πλύνοντες τὰς στολὰς, from S. John's point of view, is a truncated expression, which, without qualification, would naturally mean 'wash with water;' but S. John, in his undoubted words, speaks of washing or cleansing "in the blood of the Lamb" (i. 5, vii. 14). And some scribes supplied the apparent omission, as shown by some copies of the Latin and Armenian versions. But some scribe of the fourth century, or earlier, adapted the words of vii. 14, by changing the verb into a participle, thus making a clause closely resembling in length and external appearance the words of the text. This may have been written in the margin as a gloss or parallel, or have been interlined; from whence it was taken into the text as a correction. The close resemblance may thus be seen, in two manuscript lines of thirteen letters each, almost exactly:

| | |
|---|---|
| ΟΙΠΟΙΟΥΝΤΕΣΤΑ | ΣΕΝΤΟΛΑΣΑΥΤΟΥ |
| ΟΙΠΛΥΝΟΝΤΕΣΤΑ | ΣΣΤΟΛΑΣΑΥΤΩΝ |

The similarity would tend to promote its adoption.

This reading would also obviate a difficulty that was felt in

the apparently abrupt change of the speaker, as indicated by the pronouns, after the manner of the Hebrew prophets. In the tenth and eleventh verses, the angel clearly addresses S. John as far as the words "he that is holy, let him be made holy still," and then immediately, as from Jesus Himself, in the first person, follows, "Behold, I come quickly, . . . . I, the Alpha and the Omega, the beginning and the end" (12-3); then, again, the discourse returns to the third person, "Blessed are they that do His commandments" (vs 14). To meet this last difficulty some copies of Andreas and those of Arethas read ἐμοῦ, "My commandments;" an evident gloss, testifying indirectly, but strongly, to the more difficult reading. So, also, for the same reason, the other reading, "they that wash their robes," once introduced, would find favor as a smoother reading. But it is an axiom in criticism that an easy reading is not liable to be changed for one that introduces an obvious difficulty, but the reverse.

The doctrine of this message of our glorified Lord by the hand of His angel (vs 16) is identical with His personal teaching upon earth, in His parting discourse to His Apostles (Jo. xiv-xvi), emphatically repeated many times, to this effect: "He that hath My COMMANDMENTS, and KEEPETH THEM, he it is that loveth Me; and he that loveth Me shall be loved of My Father, and I Myself will love him, and will manifest Myself to him" (xiv. 21); "Ye are My friends, if ye DO whatsoever I command you" (xv. 14).

Thus the Received reading is in perfect keeping with our Lord's personal teaching, as heard by S. John, and fully accounts for all the variations, which the alternate reading cannot account for; and so the preponderating external testimony is most strongly confirmed.

Bishop Wordsworth retains the Received text as genuine, and ably maintains it.

The faultiness of ℵ may be illustrated in this very verse, which proceeds thus: ἵνα ἔσται ἡ ἐξουσία αὐτῶν ὡς δὲ ἡ ἐξουσία ἐπὶ τὸ ξύλον τῆς ζωῆς; where it seems impossible to construe the interpolated words. They may be the beginning of some comment, but the original scribe would not deface his fine manuscript by an erasure. This is characteristic of the whole codex. One of the numerous correctors (seventh?) marked them for omission.

The various reading silently adopted by the Revisers, as if the Received reading were of no account, ought not, on the strength

of the evidence, both external and internal, for the Received text, to be sanctioned by the Church; which is bound to be "a witness and keeper (*conservatrix*) of Holy Writ" in its purity, that no word be added to or taken from it (Rev. xxii. 18-9).

---

## MISSION WORK IN SINGBHUM, INDIA.

OF all the forces, which are acting and reacting upon humanity in the present and shaping its course for the future, there is none so potent as that which is exerted in and by the Church of Christ.

In the face of every kind of opposition, the Church of Christ has grown into the most wonderful organization the world has ever seen. She has stood the test of nearly nineteen centuries, and at the end of it all quite the foremost nations of the world are Christian, and these are powerful and influential in proportion as they hold fast closely to the teaching of Christ.

It cannot fail to strike every Englishman, and indeed every one else who is acquainted with English life and history, how large a share our Christianity has had in the development of our national life and character.

Go where you will, north or south, east or west, and in every village, town, or city, almost the only buildings worth looking at are the churches and cathedrals. Here and there a mansion or a castle bears its witness to a past; but there is not a single village in the whole country but has its church, and in thousands of towns and villages they are the only beautiful buildings and the only places which reflect the past life of the people.

Go into any small village church, and you see arches and windows or carved work in roof, screen, or seats, which speak plainly of the Christian life and effort of this or that century. With what pride does the parish priest show to those interested in such things all the various points worth looking at in the fabric of God's house, over which he is guardian. And here, as I lie out in the green fields on this last day of beautiful May, 30 miles from London, I have a characteristic English scene before me. I am lying on the sloping bank of a corn-field; a railway passes along at its end. The small town of Bishop Stortford lies on the rising ground beyond. Rows of red and white brick houses with slate or tiled roofs, a few detached houses, and some brewery buildings are to be seen, relieved of some part of their ugliness

by trees; and from just beyond these, and rising right out of the surrounding trees, is the tower and graceful spire of the parish church. The red and white bricks, the slate, the tiles, and the brewery ventilators bear witness to the modern life of the town; and the frequently passing trains manifest the throb and high pressure of the life we are living; but there calm, strong, and graceful in tower and spire, lifted far above it all and pointing heavenward, is the church of our forefathers. It alone bears witness to many generations past and gone, and it does so beautifully. It alone seems one in character with God's fair earth around it, and it redeems the slate, the brick, and the brewery. And, if we glory in our past and treasure every Roman brick, Saxon stone, or Norman arch, let us learn to look with more interest on the very makings of such like things to-day in the far distant parts of our vast Empire. If there be a glory to those who wrought in olden days, let us remember that our own time, too, is making history, and let us see that it is worth the making. Christianity has brought a blessing to this land; let us then throw ourselves with energy and wisdom into extending the life and joy, which our Christianity has brought us and still brings to us, so that those nations, who during all the centuries in which we have had the light of life have been walking in darkness and without hope, may also be sharers with us in that peace which passes all understanding, and in that life which is never ending.

Come with me to Singbhum, a district of the Chota Nagpur Division in Bengal. Let us see how the Church of Christ is bringing her spiritual power and influence to bear upon the tribes and races there. Chaibasa, the chief town, curiously enough has, like Bishop Stortford referred to, about seven thousand inhabitants, and, as we approach the town from the nearest railway station, we see, too, as the prominent thing the spire of the Lutheran Mission Church. We pass on through the principal street, with its heat and dust and dirt, to the other side of the town, and we see the well-built and well-kept Anglican Church of All Saints. Near it and in the same compound is a large school. Both church and school are quite the nicest looking buildings in the town, and, as many natives in India have an eye to the picturesque and beautiful, our Mission church and school have both frequently received praise. We hardly realize how much we owe to our surroundings but of this I am sure that, if I personally have any sense of or appreciation for the beautiful, after nature herself it is due to

having lived so many years within the precincts of Lincoln Cathedral, one of the most beautiful creations of the mind of man. God has made His world full of beauty, and we must drink in beauty, and produce beautiful things for others in order to raise the mind and heart of man to higher and nobler ideals. This is, I think, one of the most striking things our Mission work is doing in Chota Nagpur. We are essentially fulfilling Isaiah's prophecy, "Every valley shall be exalted." The aborigines are the valleys of India; the Brahmans, with their ingrained pride, inherited from centuries of past proud living as the highest caste among some one hundred and fifty millions of Hindus, are the mountains which are to be brought low. The bowing down is, indeed, being worked out by the raising up of these disinherited races. Our Christianity at once gives a higher conception of life to those who enter into its influence. The bringing of every child into a beautiful church, the careful naming, the sponsors required to accompany the child and its parents, the officiating minister (usually at the commencement of a Mission an European), the public prayers to Almighty God on behalf of the child, the dedication of it to a holy life with a promise and a hope that it will never end, etc., all tend to make the Christian child's life start on a higher level than that of a non-Christian: and, when to these outward things there is added the new life, the renewed spirit, the union with the life of redeemed humanity having Christ as its head, we feel indeed that it would be strange if it did not raise the sons of earth into a higher life even here. The higher value placed on life is doubtless fed throughout its course by many things, such as prayer, praise, the reading of God's Word, the observance of one day weekly dedicated to God, and above all by the realized relation of those who can kneel down and pray to God as a loving Father.

This higher value of life shows itself in a remarkable way in the matter of education. If, for instance, we were to take the different castes of Chaibasa, and find out the various percentages of school attendance, it would be found that the Christians are very much more careful to send their children to school than any body of non-Christians. The percentage of Christian children going to school would be found much greater, and their average attendance also much better than that of any other race. Not only have our Christian Missions in Chota Nagpur this fruit to show, but in everything a change is seen among our people, and generally speaking that change is one for the better. Clothing is better and

cleaner, larger houses which admit more light and air are built, food is taken more rationally, many vices are given up, and the Christian quarters in a village are often a marked contrast to the non-Christian ones. Nor, indeed, is this by any means all. Instead of the ignorant superstition which drives the non-Christians around us, and from whom most of our converts come, to try to propitiate the sun or the various local evil spirits by the shedding of animal blood for almost every illness, our converts are taught to seek the proper remedy in the shape of medicines, good food and nursing, combined with prayer to the great Father of all mankind.

We may go still further into every part of life, and everywhere we shall find cause to believe that in the years to come the struggle for existence is likely to go against the non-Christian and for the Christian. Take, for example, the matter of marriage; always a test question, if not *the* test question in judging between race and race. The Christian is taught to be moral and he is made to realize that God requires him to keep himself pure; he is also taught that mere children should not marry, and indeed none are allowed to marry till they come to years of some discretion and to some ripeness of bodily constitution. A Christian family will, therefore, as a rule be found a healthier and stronger one than a non-Christian family. Of course, there are exceptions, and we often get the failures and excommunicates of other races and religions to start our work with. But all these things will count for nothing and be of no permanent value, unless it can be shown that there is a higher moral standard of life fostered and maintained by our Christian Missions.

We are all familiar with the stock remark of the ordinary young officer, who has never seen the work of a single mission and yet who un-English-like thinks it the right thing to say that all Native Christians are a bad lot and very much worse than the heathen, etc. The other day I heard of one of these, who, when taken to task in a very friendly but manly way by the Bishop-designate of Lahore, had to confess that the only Native Christian servant he had ever come across was a good servant. To save himself, however, he remarked—"but he was quite an exception, you know." There is not a missionary in India, I should say, who could not give very clear proof of the elevating power of the Christian life among the converts around him.

All who have lived in India know with what terror cholera

or plague is regarded. In the epidemics, which are continually recurring in different parts of India, it is not at all strange to see a regular stampede from an infested part, and this may be wise, but, when it comes to pass that Native Christians are left to tend their sick or bury their dead and they do it, there is something to be said for the one as against the other. There is not only a higher conception of the value of life, but there is a higher conception of duty and of the brotherhood of men amongst our converts than they had before they were converted. The following is a fact which goes to prove very clearly what Christianity is doing for the natives in the Singbhum District. There are 600,000 people of various races, of whom 1,500 are Christians of our Anglican Mission, about 4,000 Lutherans, and there are some Roman Catholics. Government helps on its administration here, as elsewhere, by appointing various native Honorary Magistrates. The procedure is for the Civil Servant in charge of the district to select and nominate either directly to the Lieutenant-Governor of Bengal or indirectly through his Commissioner; the Lieutenant-Governor then appoints. For the whole of Singbhum there are six of these, and three of them belong to our Anglican Mission. It will thus be seen that Government finds as many suitable men for such an honorable post among our 1,500 Native Christians as it does among 600,000 non-Christians. It was only four or five years ago that the Civil Servant in charge of the district asked me if I could allow the Rev. Abraham Bodra, a Native Pastor working in Singbhum, to undertake the duties of an Honorary Magistrate, as, if so, he would have great pleasure in getting him also appointed. This was, however, not to be thought of, as he was living nineteen miles away, and would have been taken away from his pastoral work about four days every week. It, however, goes to show in yet stronger light the position of our Christian Church in Singbhum. Much more might be said on these matters were it necessary, but I think enough has been said.

The next most important point in our Mission work I consider to be the unification of life which is being effected. A part of the great work Christ gave His Church to do was to gather all His scattered sheep into union under Himself, the one great Shepherd. Selfishness and separation are the marks of the non-Christian, but Christ came and taught love between man and man, and so in our Mission Churches you will see men of different races sitting and kneeling side by side, you will see them as well as the

women gathered round the altar, partaking of the one Body and drinking out of the same chalice the precious Blood of the Lord. Here is the very highest possible form of union when properly joined in, for it is both bodily and spiritual, it is directed to God, and it receives His grace and blessing. It is the memorial and the inspirer of love both of God and of man.

This unifying influence is also seen in regard to language. We must needs select one or two languages at most, in which to conduct our Services for our converts in any one district. That we are driven to do this by the paucity of workers is perhaps a good thing. The more languages we learn and hold Services in, the longer is unity in a measure hindered; and it is indeed wonderful how much has been effected by the Church Services and the Mission Schools. Just as it is necessary for us to confine our own attention to as few languages as possible, so is it necessary for us to limit their number in our Schools. This brings boys and girls of different races into union one with another in a way otherwise impossible. We have, for instance, in our chief Mission School in Chaibasa, Hindoos, Mohammedans, Hos, Uraons, Gonds, Uriyas, Santals, and Christians who have come from almost all those races. The result is that as we teach only one native language, Hindi, all these different races are brought into communication one with another, and into the possibility of an eventual union; and, in the case of those who are already Christians, former separation becomes a living union. Were not Christianity the Divine religion it is, this uniting of the different races of India into one corporate body would be a menace to British supremacy. There is, indeed, no doubt about its being a menace to any supremacy, British or other, which does not carry with it the greater good of the people at large. I am myself so conscious of the benefit to India from our impartial rule, that I see no reason to fear that the awakened sense of power, which will come to an united India, will produce anything but devotion to a nation, which has done so much to foster justice and equity amongst all. Were it possible to unite the peoples of India without Christianizing them, then England's hold on India would come to an end; but so ingrained is the system of caste pride and separation that nothing less than the Divine life of the Christian Church can bring the dry and scattered bones into union and symmetry, and clothe them with flesh, and fill them with life. The unity, which is caused by the Christian Church, is one which makes for

righteousness and peace, and we see it working out the Redeemer's good-will to mankind.

Whatever view men may take concerning religion, unless they also take the view of the senseless idiot who stalks the earth and thinks it was all made for himself or his nation, they must acknowledge that the raising and unifying of mankind are fruits of the highest value. With regard to the raising of our Chota Nagpur peoples, among many testimonies I might quote from both Europeans and Natives, I shall take the very last I have heard. I do not take it because I think it is perfectly correct, but I take it as the expression of a Governor of more than 70,000,000 of people, and therefore of one who has risen through sheer merit and knowledge of India and its peoples and of the way to deal with them to the highest post but one in the country. Sir John Woodburn said in the most public manner at the S. Andrew's dinner in Calcutta last December:

"And while I was speaking of Chota Nagpur, I was thinking of the surprise that arrived there, even to so old an Indian as myself. We are accustomed to hear of, to speak of, the savage tribes in those hills as almost irreclaimable from the naked barbarism of their nomad life. What did I find? In the schools of the Missionaries there are scores of Kol boys rapidly attaining University standards in education. It was to me a revelation that the savage intellect which we are all apt to regard as dwarf and dull and inept, is as acute and quick to acquire as that of the sons of generations of culture. It seems incredible, but it is the fact, that these Kol lads are walking straight into the lists of competition on equal terms with the high-bred youth of Bengal. This is a circumstance so strange to me, so striking, so full of significance for the future, that I could not refrain from telling you of this last surprise of this wonderful land we live in."

After getting this testimony from a Civil Servant of the very greatest experience and of the very highest position under the Viceroy of all India, the so-called critic of Missionary reports who considers them too glowing may in future think twice before he writes; and the young "Sub" or the globe-trotter kindly remember that, wherever such testimony is known, and there are many equally experienced Lieutenant-Governors who do repeatedly testify to the value of Christian Missions, their own ignorant *dicta* on the subject will but witness to what they themselves are. And in this connection let me relate a circumstance, which goes to show how little trouble English people, living in one of the very places which excited Sir John Woodburn's remarks, give themselves to

see the work being done by the Missions. Some fourteen years ago the Metropolitan of India came up to Chota Nagpur for the special purpose of ordaining four deacons from these "savage tribes" to the priesthood. There was a congregation of about one thousand persons, many of whom had come in ten, twenty, thirty, and forty miles for the Service and for Confirmation; there were 496 communicants at the Holy Communion and the sacred elements were distributed by the Metropolitan and seven European and Native priests, and yet there was not a single European outside the Mission who thought this service of sufficient interest to come to it.

If time allowed me I should quote at length the all too glowing words of Sir John Woodburn, but I wish to pass on to just one more point before closing this meagre account of one or two sides of our work. The point I wish to refer to is the work we have to do in creating, or developing a conscience, and a consciousness of sin in the people. There are very few indications of a sense of sin amongst the aborigines of Chota Nagpur. They have a merry and light hearted disposition, and hence have a very lively sense of trouble or misery of any kind; but, as they have no religious books inculcating certain things as of divine order, and as they look upon the sun as their creator from whom they have no revelation, it is hardly to be expected that they will have a lively sense of sin. This expectation is realized. How, then, is this lack of consciousness of sin to be reconciled with the fact that their religion is intensely one of the shedding of blood as a propitiation? It is explained by the fact that whatever may in the very first instance have induced the shedding of blood as a propitiation, and however much this may have been offered up to their Creator, the sacrifices as now offered and the shedding of blood as now poured out are largely on account of sickness, and mainly directed to the propitiation of evil spirits. Sacrifices are directed to the Creator as well as to them, but even with respect to Him, as they know Him, the idea underlying the sacrifice is one to propitiate on behalf of temporal blessings, and not because of offense; and, so far as I have hitherto been able to make out, the only offense which can be said to approach in any sense to a confession of something wrong in the offerer is his not having offered a sufficiently good sacrifice for obtaining his desired object.

It is difficult for English people, living as we must do, so differently from these aborigines, to enter so really into their life

as to say anything quite definitely upon the above point, but certainly there is a lack which we are called upon to supply or develop, and we are doing it; and in doing so we are raising them spiritually.

The work is an intensely interesting one, and there is nothing which can compare with it in interest in England in very many ways; but it is almost heart-breaking to go about England and see our Christianity split up into so many sects, to see churches and chapels in the same little village or street, and to know that there are many millions around one in India who have never heard of Christ, and who will in all likelihood pass away without hearing of Him and His love for them.

I am the only Missionary of our Church in our official district of Chota Nagpur of 4,500 square miles and containing 600,000 people. There is no form of English Christianity in the whole of this district, nor is there any Missionary of our Church, S.P.G. or C.M.S., nearer than Calcutta, 150 miles to the east, or Jubbulpore, some 500 miles to the west, or again 500 miles to the south. My nearest neighbour of English Christianity of any description is the S.P.G. Missionary at Murhu, 55 miles away.

I am thankful to say that two native priests, the Rev. Daud Singh and the Rev. Abraham Bodra, are most worthy co-workers in this part of our Blessed Lord's Vineyard. Our Schools both for boys and girls are well-manned with Christian teachers, the best carpenter in the whole town is a Christian and is the instructor of the boys in our small Industrial School. I am most thankful to be able to say that the S.P.G. have recently made me a grant for a new girls' school, for educational purposes, and for the small salaries of a band of native evangelists.

The work is most hopeful, but more workers and more financial help are much needed to carry it on effectively.

A. Logsdail, S.P.G., in *Indian Church Quarterly Review.*
*Chaibasa, Chota Nagpur, Bengal.*

---

## ON THE CHOICE OF HYMNS.

THE opening of a new Christian year brings with it many opportunities of improvement, and we desire to call attention to one which is very likely to be passed by as trivial or unnecessary, viz., an improvement in the selection of the hymns to be sung during public worship week by week. Many circum-

stances contribute to make the choice of hymns unsatisfactory. Sometimes there is a lack of the liturgical spirit on the part of the cleric or organist to whom falls the lot of drawing up the weekly or monthly list. At other times an obviously suitable hymn is omitted because the choir does not know the tune, and there is not time to learn it before the following Sunday (a small amount of prevision would obviate this difficulty). And again personal prejudice, whether in favor of, or adverse to a particular hymn or tune, plays a larger part than we are apt to imagine in the selection of hymns.

The following suggestions on this important subject may therefore be not inopportune:

THE USE OF THE OFFICE HYMNS.

1. Whenever it is possible, let the correct Office Hymns be sung, to their proper melodies if practicable; if not, to some solid chorale or tune, such as the "Old Hundredth," or "Wareham." It is seemly that if the liberty of using a hymn not prescribed in the Book of Common Prayer be enjoyed, such a hymn, when introduced in the course of Matins or Evensong, should, as far as possible, be consonant with the teaching of the day or season, and should be couched in words not unfit to be intermingled with the sober language of the Prayer Book. Probably one reason why this principle is so generally disregarded is this: that until comparatively recently it was not easy to discover which *were* the proper Office Hymns, and even now that lists of them are available there is still widespread ignorance on the subject.

Another reason for the neglect of the Office Hymns is probably due to fear lest they become monotonous if repeated constantly during a long ecclesiastical season. We venture to assert that a strict adherence to the ancient rules on this point will have an exactly opposite result. As choirs and congregations become more familiar with them (especially if sung to their proper melodies), they will assuredly grow in popular favor.

But supposing for any reason the correct Office Hymn be not used, care should be taken to choose as a substitute a hymn which embodies the characteristics of the Office Hymn. These characteristics we take to be three in number: (1) The general tone is either dogmatic or descriptive; (2) prayers contained in it are offered in the first person plural, as is fitting in public worship; (3) it ends with a doxology. All these three points are exempli-

fied in Hymn 311 A. and M., "The Heavenly Word proceeding forth."

HYMNS AT OTHER PARTS OF THE SERVICE.

2. Leaving the question of Office Hymns, a greater liberty may rightly be enjoyed in the choice of hymns to be sung before or after the sermon, during the collection, etc. But even here there is plenty of room for improvement. In many churches some half-dozen favorite hymns are repeated *ad nauseam,* and, when this is the case, the style of hymn which is thus favored is generally that least suitable for use in common worship. Sometimes also the selection seems to be a mere hap-hazard one without any connection with the services, or even the sermons of the day. We have seen such hymns as "Art Thou Weary?" or "Nearer My God to Thee," form the entire provision of metrical psalmody on Passion Sunday!

It seems fitting that the preacher should be allowed to choose the hymn either to precede or to follow his discourse, and a courteous granting of this privilege to the unbeneficed clergy when they occupy the pulpit would be more valued than many rectors imagine.

Occasionally the use of a hymn especially designed for a particular season, at some other time than that for which it is intended, may arrest attention and have a salutary effect. As instances we recall hearing, "The Sower Went Forth Sowing," on Sexagesima Sunday, when the Gospel contains the Parable of the Sower, or the Ember Day Hymn, "Christ is Gone Up," on the Feast of S. Matthias.

There are occasions also when the use of part of a hymn is advisable—*e. g.,* on the Second Sunday after the Epiphany when the Gospel contains the narrative of the first miracle, the wedding hymn, "How welcome was the call," is very suitable as far as the end of the fourth verse, and can be curtailed there without any sense of incompleteness.

Of late years several pamphlets have been issued suggesting hymns for use daily throughout the year. But in our opinion the attempt has failed chiefly because it has been overdone. Sometimes a hymn has been selected apparently because a Divine attribute mentioned in the Collect forms the theme of the hymn, whereas it is not even the main ground on which the petition of the Collect is based. As an example, we find "O God, our help in ages past," suggested for the Twenty-third Sunday after

Trinity, simply because the words "O God, our refuge and strength" occur in the Collect! Again, the suggestion of hymns suitable to the subject of the daily lessons is carried to excess. S. Luke xxiii. occurs as the second morning lesson on May 5th, 6th, which must always fall within Eastertide or Ascensiontide, the latter date being also the black letter festival of S. John before the Latin Gate. Though the chapter in question contains a narrative of the Crucifixion and its attendant circumstances, yet who would wish on that account to sing such hymns as "When I survey the wondrous Cross," on one of the Sundays after Easter?

Allusion has already been made to the part played by personal prejudice in the choice of hymns. This should be carefully guarded against. A parish priest should in this matter remember that he is not choosing for himself, and that some hymns which do not appeal to him may be very helpful to many of his parishioners, and *vice versa*. Of course, where the objection is based on some defect in the theology or poetic form of the hymn, or to the frivolous music to which the words are wedded, it is sound, and should be maintained; but when it is simply the result of personal bias, it should be fought against for the sake of others.

### THE USE OF "INDIVIDUALISTIC" HYMNS.

3. Another question which arises is whether it is advisable to use subjective hymns written in the singular number in public worship. We are inclined to think that they should not be altogether excluded, but that they should be used sparingly, and with discrimination. It would surely be a great loss *never* to hear in church such hymns as "Jesus, Lover of my soul," or "Through all the changing scenes of life." At the same time, individualism should never be allowed to obscure the fact that the service is the corporate act of priest and people *as a whole;* if we join in "Common Prayer," we should also unite in "common praise."

Closely connected with this point is the use of hymns in which a sickly sentimentality is exhibited, or an undue familiarity in the use of the Human Name of our Divine Redeemer. In our opinion it is unadvisable to use such verses as are to be found in the third part of Hymn 178, A. and M., "O Jesu, Thou the Beauty art of angel-worlds above."

The same thing applies to words obviously unsuited to the majority of worshippers present. If we remember rightly, it was Charles Kingsley who called attention to the inappropriateness of choosing such a hymn as—

"For thee, O dear, dear country,
Mine eyes their vigils keep;
For very love, beholding,
Thy happy name they weep"—

to be sung in a public school or college chapel.

It is more open to question whether words expressing a high standard of Christian living should be excluded from public worship in a large and mixed congregation. In the Prayer Book the whole Church is invited to join in a petition sent heavenward by those "to whom Thou hast given an hearty desire to pray;" but that is couched in the plural number, and is not quite the same thing as the assertion, "O Love, I give myself to Thee, Thine ever, only Thine to be."

At any rate, with care and due consideration on the part of a true pastor of souls, we think that the above suggestions may tend to the ensuring of more reality in Psalmody than is frequently to be met with nowadays.

HYMNS AT HOLY COMMUNION.

4. So far nothing has been said which specially concerns hymns sung at the Holy Eucharist. In churches where hymns are used as "introits" and where a "sequence" is not sung, it is obvious that those connected with the teaching of Collect, Epistle, or Gospel, may form an appropriate introduction to the service. When a hymn is used as a "sequence," it is equally obvious that, unless the proper sequence be found in the hymn-book in use, a hymn on the Gospel (*e. g.*, "The Heavenly Child in stature grows," on the First Sunday after the Epiphany) should be employed to serve in that place. At the offertory, if the sentences in the Prayer Book be not sung, hymns of a rather joyful character will naturally be chosen. What, for instance, could be more appropriate than "Hail to the Lord's Anointed" on the Epiphany, or the next Sunday after that festival?

We would utter a word of caution against using such words as, "Draw nigh and take the Body of the Lord" at a *late* choral Celebration, lest they should encourage slothful or unprepared communicants to receive when not fasting.

It may possibly be a useful suggestion to some clergy to point out the appropriateness of Hymn 461, A. and M., "For ever would we gaze on Thee," for use during the ablutions.

CONCLUSION.

5. At the best we have but considered in barest outline a very important subject. If the above suggestions should prove

helpful to clergy and choir-masters, and eventually tend to the glory of God and the edification of His people, our object in writing will have been accomplished.

A table of Office Hymns to be found in *Hymns Ancient and Modern* is subjoined. The reason why the list is confined to those therein contained is, that it is so far more widely used than any other hymnal. It is much to be wished that an authorized translation of these hymns should be issued, with liberty to use others as supplementary to them at the discretion of the clergy.

## OFFICE HYMNS

CONTAINED IN "HYMNS ANCIENT AND MODERN."

| SEASON. | 1ST. EVENSONG. | MATINS. | 2D EVENSONG |
|---|---|---|---|
| Advent | 45 | 46, (47) | 45, 54 |
| Christmas day and vacant days till Epiphany | (55) (only on Dec. 24.) | 57, (483) | 483, 63 |
| S. Stephen | — | 442 | 442 |
| S. John, E | — | 430 | — |
| Holy Innocents | — | 68 | 68 |
| Circumcision | 433 | 57, 483. | 483, 63 |
| Epiphany and during Octave | 75 | No hymn on Jan. 6. during Octave. 75,486. | 75, 63 |
| Sundays from Oct. of Epiph. till 1 S. in Lent | — | — | (38) |
| 1 S. in Lent till 3 S. in Lent, daily | 85 | 87 | 85, 95 |
| 3 S. in Lent till Passion Sunday, daily | 88 | (90) | 88, 95 |
| Passion S. till Wed. in Holy Week, inclusive* | 96 | 97 (i.), (ii.) | 96 |
| Low Sun. till Ascension Day, daily | (125) | 126 | 128, 141 |
| Ascensiontide | 144 | 144, (145) | 144 (150) |
| Whitsuntide | (151), (152) | (152) (153) 157 | (153) |
| Trinity Sunday | 509 | 509, 158 | 509 |
| Sundays till Advent | 14 | — | — |
| Feast of B. V. M | — | 449 | — |
| Apostles and Evangelists | — | 430 | — |
| But in Eastertide | — | 126 (ii.) (iii.) | — |
| One Martyr | 442 | 442 | 442 |
| Confessors | 452 | 452 | 452 |
| Virgins | 455 | 455 | 455 |
| Invention and Exaltation of the Cross | 96 (vv. 3—end.) | 97 (i) (97) (ii) vv. 3—end) | 97 (ii. vv. 3—end). |
| Holy Name | — | 177 (178) (ii.) | — |
| S. Michael and All Angels | 422 | 422 | 422 |
| All Saints | 619 | 619 | 619 |

Hymns in brackets (152) cannot be sung to their proper melodies, except (55), which may be by adaptation.

*No hymns till Low Sunday.

Some of the above are set to their proper melodies in Hymns A. and M. *The Plainsong Melodies of Hymns Ancient and Modern,* by the Rev. W. H. Frere (London: J. Martin & Co., 1s. net), contains Plainsong melodies for those Latin hymns which are not set to them in Hymns A. and M.

"*Plainsong Hymn Melodies and Sequences for the whole year* from the Sarum Service-books, and other ancient English sources, together with Sequences for the principal seasons and festivals," printed for the Plainsong and Mediæval Music Society, may be had of Dr. C. J. Vincent, Berners street. Price 2s. or 2s. 6d. net.

One of these two excellent books is indispensable to those who desire to render the Office Hymns intelligibly to their proper melodies.—*Church Times.*

---

## A COLONIAL VIEW OF THE ENGLISH CHURCH CRISIS.

By A. Theodore Wirgman, D.D., D.C.L.,
Canon of Grahamstown, and Vice-Provost of S. Mary's Collegiate Church, Port Elizabeth, S. Africa.

LUCRETIUS once said with philosophic selfishness,

*Suave mari magno turbantibus aequora ventis*
*Eterra magnum alterius spectare laborem ..*
*Suave etiam belli certamina magna tueri*
*Per campos instructa tua sine parte pericli.*

But it is not in this spirit that I venture to say a few words upon your *soi-disant* "Church Crisis" in England, from the point of view of a Colonial Churchman.

We Colonists owe too much to the Mother Church for sending us the wise master builders who founded and planted the Colonial Churches to view your struggles with indifference. You sent us Apostolic Bishops, such as Short of Adelaide, Tyrell of Newcastle, Field of Newfoundland, Selwyn of New Zealand, and our own great Metropolitan, Robert Gray. You gave us of your best. These men are fitly numbered amongst the greatest prelates the English Church has known since the Reformation. They won for us the freedom from State control and the liberties of ecclesiastical self-government which you are now striving for in England. When the Colonial Bishopries Fund was started in 1842 the Erastian tradition clung so closely to your wisest and best men in England that the Colonial Bishops were appointed by Royal Letters Patent, which were supposed to carry with them into the wide free-

dom of colonial and missionary life all the disabilities of the Established Church of England, without any of its privileges.

In 1842 Bishop Selwyn, at his consecration, protested against the Erastian terms of his Letters Patent, and insisted on the Crown lawyers altering them before he sailed for New Zealand. Other Colonial Bishops found themselves similarly hampered. The Colonial Church had to exist in an unestablished condition so far as money was concerned. With the exception of a few chaplaincy grants, which were subsequently withdrawn, we were thrown on the Voluntary system. And yet we were forbidden to organize ourselves. The Crown lawyers tried to hinder our synods, and our first tentative efforts at self-government were frowned at by the authorities in Church and State.

But two strong men loosed our fetters by decisive and fearless action. Bishop Selwyn set up the Church of the Province of New Zealand, with its provincial and diocesan synods, and its carefully drawn canons and constitution. Bishop Gray did the same for the South African Church, after the storm and stress of the Colenso trial. In South Africa we had to bear the brunt of the whole conflict with the Privy Council and Erastianism. Dr. Colenso was tried for heresy on our Blessed Lord's Person and work, and was finally deposed and excommunicated by Bishop Gray, who judged him as metropolitan with the majority of the South African Bishops sitting with him as a provincial tribunal. The Bishops in England were aghast at his boldness. He threw himself upon the Catholic precedents of the third century, and tried his erring suffragan as heretical Bishops were tried in the primitive Church. He went further, and in 1869 he consecrated Bishop Macrorie in Capetown Cathedral as the lawful successor of Dr. Colenso in the Diocese of Natal.

And now came the storm. Colenso appealed to the Privy Council to sustain him in the immoral position of retaining the income of his See, an income, be it remembered, derived from funds subscribed by good people in England, who, at all events, believed that their money would be used to teach the fundamental truths of the Catholic Faith which Colenso had denied. Colenso was sent back to Natal by the lawyers with full power over the Church buildings, Church property, and episcopal income of the poor and struggling diocese. That faithful confessor, Dean Green, was turned out of house and home and out of his cathedral as well. The faithful remnant had to build a new cathedral and

new churches with scanty means, and the schism raised by Colenso is by no means dead yet. It has been my personal privilege recently to visit Natal, and preach at the consecration of the new choir and side chapel of S. Saviour's Cathedral, on the thirtieth anniversary of its first opening. The aged Dean, after fifty-two years' arduous labor in Natal, was still able to take part in full vigor in all the offices of that memorable Ascension Day of 1899. One could see the sad traces of the schism still manifest. The Privy Council who sent Colenso back to sow heresy in Natal some forty years ago has taught us a terrible object lesson of the evils of Erastianism. But the Church has lived through it all.

Why have I digressed thus far? Simply for this reason: If I were asked to prove that the English Church is not the creation of Acts of Parliament, and not what Sir W. Harcourt says she is —if I were asked briefly to prove her Divine claims, I should have one short answer. My answer would be—Natal. Let Churchmen in England take courage and heart of grace from the grand victory of faith won by our weak and harassed Church in South Africa. We stood on first principles through evil report and good report. The Erastian lawyers did their worst. We lost property in Natal that is now worth little short of £100,000. And the Church lives and moves in its divinely ordered freedom notwithstanding the loss.

The first point a Colonial Churchman must make in writing to his fellow Catholics in England is, "Don't be afraid of disestablishment." If the Church in Natal can live under the crushing blow it has received, the Church of England will live and flourish, even if disendowment, in its worst form, comes with disestablishment. Look across S. George's Channel. The finances of the Irish Church are an object lesson. The capital of the disestablished Church now amounts to upward of eight millions, and this, too, in a poor country, and with clergy of a type little calculated to stimulate Catholic zeal and enthusiasm. No Irish clergyman at the present time is so ill-paid as hundreds of the clergy of the wealthy Established Church of England.

But there are other considerations besides financial ones. Many English Catholics are afraid of the *free Synodical action* of a disestablished Church. You are like people shivering at the brink of a pool, afraid to take a bold plunge into unknown waters.

A colonial Churchman will tell you that there is nothing to fear. Forty years of freedom have taught us that the self-govern-

ment of the Church is of Divine ordering, and that in no other way can the corporate life of Catholic Faith and worship be maintained. And some of us think, with good reason, that much of the mischief of this so-called "crisis" has sprung from individualism run riot. Catholics in England were content if their own parish or mission church was Catholic. They did not try to Catholicize the larger units, the diocese, or the province. So long as their own little paddock was Catholic they did not trouble their heads about the larger areas. And now the crisis is doing worlds of good in driving Catholics in England to corporate and concerted action.

But your parochial individualism has made you narrow in your sympathies. You are naturally somewhat engrossed in your own local troubles, and you do not think of us. I do not mean just now to reflect upon the apathy of Catholics in England with regard to colonial and missionary work generally. You have your own object lesson under your noses on that point in the lamentable contrast between the C.M.S. and the S.P.G. But I do mean just this—do you realize that any mistakes in leadership which you make, any compromises that you may be led to accept, will affect *us*—the Churchmen of America and Greater Britain? Your action just now will affect the whole Anglican Communion from China to California, from Capetown to Cairo, from Sydney to Perth, from Klondyke to Newfoundland. If you permit a settlement to suit your own local controversies, which will touch the common Catholic heritage of the Anglican Communion as a whole, I cannot foresee the consequences.

You may weaken the strong ties of allegiance which now bind together all Catholics who are in communion with the See of Canterbury, and you may accentuate centrifugal forces which already exist, until you cause the disruption of the Anglican Communion. I do not remember to have seen a single allusion during the whole of this present controversy to the fact that you Catholics in England are bound to think of the possible effects of your action upon Catholics in America and the colonies. Colonial Churchmen look to you to be "Imperialists" rather than "little Englanders" in dealing with these questions.

Humanly speaking, you English Catholics hold the destinies of the future of Catholic life and worship throughout the Anglican Communion in your hands. If you give way the loss will fall more heavily upon us than upon you. There are Catholic usages and practices that are so generally accepted amongst us that they

have passed outside the range of controversy. These very matters have always been keenly controverted and debated in England. If you give way upon them, we shall have controversy rekindled amongst us, and possibly lose the ground we have already won.

But you may say, "How about your free provincial organization and your self-government? Will not that save you?" My answer is brief. We should not succumb to Erastian dictation from without, but to moral pressure from within. Our laity are always eager to keep close to the Mother Church. Colonial-born laymen who have never been to England are keener on this point than fresh emigrants. To take a case in point. If incense and reservation for the sick are abolished in England, the English decisions would not legally bind us till our provincial synod had embodied them in a new canon. But such pressure might be brought to bear upon our provincial synod that we should be forced into a new canon, in obedience to the cry, "We *must* keep in line with the Mother Church." Therefore your moral responsibility just now is a very heavy one.

It is hard for us colonial Churchmen to be tied to the chariot wheels of English controversies which have taken their rise from the special circumstances of the Tudor settlement of religion. It is hard for our native Christians to understand why their worship should be altered because of certain Anglo-Saxon religious controversies which began 300 years or more ago.

The Lambeth Conference of 1888 saw this grievance, and said plainly that native Churches should be freed from the imposition of the controversial parts of the Thirty-nine Articles. The same argument applies to the Churches of Greater Britain as a whole.

But we cannot help ourselves at present.

May I conclude with trusting that the wider view will prevail in the settlement of your controversies? May I hope that the settlement of disputed points in England, will not be made with a view to England alone and its insular Church, but with a view to the daughter Churches, which, with the revered Mother Church, may constitute the possible future centre of a reunited Christendom?—*Church Review.*

## LIBERIA AND HER ABORIGINAL POPULATION.

LIBERIA has successfully reached and passed over her fifty-second year of National career; and she has been recognized and respected as a member of the family of nations. There is much in this that should be a source of encouragement to us, for the future, and that should awaken in the breast of every true Liberian a spirit of true patriotism and a stronger desire for national achievements. The five decades which this ship of state has been sailing on the sea of national life—encountering many tempestuous storms and billows of political difficulties, may be regarded as an experimental period, in her wonderful and unique history; whereby, she has been testing the real manhood of the negro, and demonstrating to the civilized world his ability for self-government in his congenial clime and father-land.

The sense in which the term self-government is here used, is not to be construed in strict keeping with the modern idea of civilized nations, whose aspirations are chiefly directed towards the accumulation of wealth, striving after fame, power, and supremacy. But Liberia's chief object is to establish a permanent home on this Western coast of Africa, for the dispersed and oppressed negro, from the most grinding oppression of other nations and races, and to labor by civilized and Christian methods for the regeneration and enlightenment of a benighted father-land.

The brave pioneers of the nation, who laid the foundation of this phenomenal negro state, asserted to the world that: "NO DESIRE FOR TERRITORIAL AGGRANDIZEMENT BROUGHT US TO THESE SHORES; NOR DO WE BELIEVE SO SORDID A MOTIVE ENTERED INTO THE HIGH CONSIDERATION OF THOSE WHO AIDED US IN PROVIDING THIS ASYLUM."

Therefore, as Liberia has endeavored to keep to these enunciations, we may justly and consistently concede the fact, that she has not made any progress in grasping for wealth, or in striving after fame and power, according to the mundane idea of national greatness. The aim of her policy, so far as it effects her integral aboriginal population has been to protect and keep them aloof from the wholesale corruptions and vices of so-called civilization, that is being imported so rapidly and profusely into many ports of Africa, by the unprincipled European trader in his avidity for accumulating fortune in the African trade. She has not seen fit, during her experimental period, to open to all of her coast tribes

direct and unrestricted trade with foreign traders, and by so doing, she seemingly may not have displayed great breadth of national sagacity; yet her restricted policy, which has often been criticised, may be found—upon examination and comparison with the policy pursued by other West African colonies—(all things considered) to have been judicious and far safer for ultimately carrying into effect her exalted object of incorporating (so soon as they are sufficiently advanced), her native subjects into the full rights, privileges and immunities of citizenship. We would just here question whether the colonial policies of other West African settlements is designed to accomplish in the end for their native subjects what Liberia is aiming to do for hers. Liberia's progress in this direction may be considered by some to be very slow, and admitting this to be true, it is an undeniable fact, that she is patiently, though grandly and successfully, working out a mighty problem—the result of which will undoubtedly exert a powerful influence in the regeneration of West Africa in the coming future.

The conservatory principle of her restricted policy to wholesale foreign trade, shuts out much evil and inimical influence. If the Liberian policy had been unrestricted, there is no telling to what extent the evil and unfriendly influence of a direct and injurious foreign trade would have exerted itself in derogation to the cherished object of the state; which is avowedly for the purpose of properly raising her promising aboriginal tribes from their heathen condition to a high degree of respectability, and moral and social refinement.

Look for instance at the frightful quantities of alcoholic liquors, and the evil luxury of tobacco (that has no material use in its wasted consumption, other than producing so much smoking and snuffing), which articles are the principle ones imported from Europe for the West African trade. See the pernicious and baneful effects which this liquor exerts upon the vitals and robust constitution of the native African, and the stupefying and benumbing influence it produces upon the mental powers.

The annual commercial budgets of the West African trade aggregate millions of pounds, which is used up largely in promoting a nefarious traffic—non-paying to the native producer as it only creates drunkenness, misery, and wretchedness to an alarming extent. All of which should be more shocking and revolting to the feelings of the Christian world until the necessary steps are taken to put a check to it.

We may further remark that in the traffic that goes on between the foreigner and the native there is indeed a manifest inequality in the exchange of commodities. For, while the European, with his enlightened business *tact* and commercial *scheme,* goes off in a short space of time with handsome and satisfactory profits, the native in his ignorant and heathen state of mind is often made more wretched and degraded by coming in contact with the *unprincipled* trader; he gets no fair compensation or real value for his commodity according to the enlightened idea of the world's exchange, *"value for value,"* to improve himself, his race, or his country; but just notice on the other hand, the shrewd trader makes his fortune, retires from the trade, and the revenues of his country are greatly swelled by the intercourse.

It should be sufficiently encouraging to the Christian world and especially to the friends and well-wishers of Liberia, to know that our policy in dealing with our native inhabitants is indeed a commendable exception to the rule. The efforts of missionary societies operating in Liberia and the wholesome teachings of Christianity and civilization that are imparted to thousands of native youths, who are constantly being brought in to be reared in Liberian families, and the training which so many of our native subjects have received in good service abroad, seem to be combining now for good and permanent results. This may be attributed to the fact that the purpose, aim, and policy of the government of Liberia are being more generally and thoroughly understood and put into practice by the leaders of the more advanced classes of civilized and semi-civilized natives of the country. These are quite willing to support government action and absolutely renounce all allegiance to heathen rule and custom. In this interesting section of the Republic there are opening—as have never been witnessed before—many precious opportunities which the government can seize and utilize to establish a better system and basis for promoting general peace, happiness, and prosperity among all classes of her civilized, semi-civilized and uncivilized peoples.

The subject of incorporating our aboriginal brethren as members of the Christian Church, and as citizens of the State, is one that is earnestly desired to be revived with larger interest and brought forward, uppermost, in the mind of every thoughtful Liberian who wishes to see the country take a new departure in the right direction leading to greater eminence in the coming century.

The sagacious politician and statesman, and all aspirants for governmental positions, should spend some thought on this all important question. The press of the country should likewise take up the subject and see what it can contribute towards stimulating and electrifying the public mind for renewed action in the approximating century.

Christian churches, mission institutions and halls of learning should not be backward, but lead out and seek to enkindle in the breast of every Christian and the youths under their training a warm desire for greater achievements for God, for the elevation of the race and for the honor of the country; and to do it with a united course of action and a determination of purpose to raise out of darkness into the marvellous light of the gospel the one million and five hundred thousand souls of our heathen brethren.

To this end all the facts obtainable should be sought for and collected. The distinctiveness of the tribes and their relation to each other should be carefully studied. A knowledge and idea of their dialects, customs, habits, industry, worth, vices, warlike dispositions; and their desire for churches, schools, and missions, should be ascertained; and as sufficient of these facts are obtained, they should be put to proper account and serve as a basis for sound and judicious legislation. Then, after the enactment of the necessary laws, it should speedily claim the attention of the Executive branch of the government, to originate proper systems and well-directed methods as the circumstances might require, and as it is the business of the Executive officers to do, to facilitate the free and effective administration of the spirit and intention of the laws so made and provided.

In order to strengthen our position a quotation of Acting President Jas. S. Smith, in his message to the Legislature in 1871, might not be considered stale and out of place. He says:

"By proper management and judicious expenditure of a little means we could make our aboriginal population contribute largely to the material strength, stability, and permanent prosperity of our country. We could penetrate into and open free communication with the far interior. We could build up a great nationality with the millions of Africa which the world would respect. We must by well concerted action, convince our aboriginal brethren that we have the disposition and the ability to make of them a great nation.

"They see the superior advantages of our civil and religious institutions; they admire but cannot embrace them unless we, as a people and as a government, assist them, and win their confi-

dence, command their respect, restore our prestige, and provide ways and means for assimilation and incorporation among us. Such a course requires zealous, assiduous, and persistent efforts on the part of the Government and involves the expenditure of a large amount of capital, but it will be like bread cast upon the waters, which will be seen after many days, and like seed sown in good soil, which shall yield its thirty, sixty, and a hundred fold. Any amount might be judiciously expended in this direction, whether to subsidise worthy chieftains and impose on them the duty to keep the highways open so far as that can be done to advantage, or in the protection afforded to depots of trade established on the highways to the interior, as it has already been commenced by the department of the interior, or guaranteeing such protection to trading companies, adventurers, or mission stations which are to become the nucleus of settlements after the Arthington system; or whether the money be expended in the employment of discreet commissioners, with power to settle difficulties and enforce peace and order, as well as to conciliate the natives, induce them to adopt civilized habits, instruct them in the duties of civil and domestic life, encourage the growth of cotton and other staple products of exportation, distribute seeds and offer inducements in the forms of premiums and the prospect of sale for said products, and introduce, as far as practicable, the arts and handicrafts of civilized life by manual labor, schools, etc."

We are of the opinion that the time is ripe for action in this direction; for there are thousands of the more advanced natives that are now only waiting, for some well-directed policy inducive to draw them from their heathen towns and their heathen relations and plant them in permanent civilized settlements if this should be the policy adopted and generally pursued by the government. The means that might be expended in the relocation of these people in civilized centers, or in the formation of new towns and settlements, would not be without its remunerative returns in ten-fold proportion. And when once this system is fairly started, it will spread throughout the whole extent of the Republic and will accelerate the complete overthrow of strong heathen influence and add to the permanency and material growth of the state.—*Cape Palmas (Liberia) Reporter.*

# Correspondence.

## SWEDISH ORDERS.

*To the Editor of the Church Eclectic:*

I THINK all of your readers must concede that the three papers by the Rev. Francis J. Hall, D.D., on the subject of Swedish Orders, in your magazine, were a remarkably careful piece of work. They were so convincing to many that, as an instance, one of my Swedish friends, born and educated in Sweden, but ordained in our Church, gives up the case for validity at once. But I think his surrender largely a matter of temperament. I have already put Dr. Hall in possession of practically all of my facts, and can hardly venture to write a critique. But I am not convinced of the invalidity of Swedish Orders, because I feel that too much stress has been laid upon certain isolated facts.

If Dr. Hall has the time I should like to hear further from him on the following points, viz:

1. Is it not the case that nearly all the alleged irregularities in Swedish Ordinations, of Presbyterian character, took place in foreign lands, in time of war, or in outlying missionary territory, or else were clean usurpations unsupported by the canons? And is it not the case that if all such irregularities alleged since the Reformation were counted up they would amount to a great deal less than one a year?

2. Is it not the case that irregularities occurring on the Delaware can hardly be charged to the Swedish Church as such, owing to the fact that the Delaware Mission was purely a personal mission without synodical authority or oversight?

3. Is it not the case that the occasion of the adoption of the Smalkald Articles had nothing to do with disputed theories of the ministry, but arose from fear of Syncritism, so called, and the fear of compromise with Calvinistic bodies? There is a considerable literature of this period dealing with the encroachments of crypto-Calvinism.

4. Is it not true that the Smalkald Articles were never regarded as actually binding on the conscience of the Swedish Church?

5. Can a Church lose the Apostolical Succession without betraying in some way a conscious intention to repudiate the ancient ministry?

6. Are not the statements of the Smalkald Articles about the method of ordination in a certain contingency (supposing that the Bishops would not act), as far as Sweden was concerned, purely hypothetical, and were they not before their adoption historically outlawed? And was not the enforced adoption of the Articles as a whole Book, without particular examination or debate, an indication of the subordinate position they would hold to the actual binding symbols of the Church?

7. If the adoption of these Articles changed the theory of the Episcopate so as to vitiate it, we must be able to assign a date when ordinations began to be invalid. The Bishops consecrated before the king's decree were certainly valid Bishops. Does not the fact that they continued to use the same Ordinal as was in use in 1686 involve us in difficulty when we attempt to invalidate their functions?

8. If it was ever really thought that the royal authority made the Bishop in Sweden, why was not consecration omitted?

9. Has sufficient justice been done to the fact of the burden of proof being upon the opponents of Swedish Orders?

10. How can we account for the fact that the Swedish ecclesiastics claim the Apostolical Succession? And is it not perfectly plain that even in their mistakes of interpretation of S. Jerome they make it perfectly clear that they mean to perpetuate the original Christian ministry, whatever it might have been?

11. Is it not also true that the Roman Church theoretically identifies the episcopate and the priesthood, without in our minds vitiating its orders?

12. The following were Bishops in Sweden, of regular consecration (if the Smalkald Articles are all that invalidates), in 1686: Olof Svebiluis, *Upsala;* Magnus Pontinus, *Lineöping;* Haquin Spegel, *Skara;* Carl Lithman, *Strengnäs;* Carl Carlsson, *Westeras;* Jonas Scarinus, *Wexiö;* Johan Gezelius, *Abo;* Canutus Hahn, *Lund;* Petrus Bang, *Wiborg;* Daniel Vallerius, *Gotheborg.* Is that not a formidable list to have its apostolical powers annulled by a royal decree?

Truly yours,

G. Mott Williams.

*To the Editor of the Church Eclectic:*

IN reply to the Bishop of Marquette's important letter, permit me, in the first place, to thank him for his kind and appreciative words concerning my three Articles on Swedish Orders.

Before undertaking to answer his questions, I should like to add further that I did not, in the articles referred to, assert the invalidity of Swedish Orders, but only this: that, in the writer's judgment, Swedish Orders have been proved to be,—

"so far as Anglicans are concerned, *incurably doubtful.* That is, the questions which must be answered affirmatively before the validity of these Orders can be said to be established, are questions which cannot thus be answered by any authority short of an Œcumenical Council" (see p. 314).

The question which I had in view was, Can this Church officially acknowledge the validity of Swedish Orders? They have previously had no officially recognized status in this Church, so that to justify a recognition of them now, they must be freed from the doubts which hang over them. So long as these Orders are doubtful this Church ought to avoid committing herself to them. If I became convinced, as a matter of private opinion, that Swedish Orders were valid, I should still have to resist a public recognition of them when such a recognition would involve a settlement by this Church of questions which cannot be settled with finality except by the Church Universal. In short, the burden of proof, so far as official action on the part of this Church is concerned, lies with those who would have a recognition of Swedish Orders take place. And before this burden can be shifted, questions must be answered which apparently cannot under the present circumstances be answered with authoritative finality. Therefore, non-action seems necessary.

I shall endeavor to answer the Bishop of Marquette's questions as briefly as is consistent with clearness.

1. It is true that the majority of what the Bishop terms the "alleged irregularities" (they seem to me to be proved irregularities) took place in foreign lands, and that they were "unsupported by the canons." But this would not show that they were usurpations. The whole subject of foreign ordinations lies beyond the range of Swedish canons. Such action would be *extra*-canonical, but whether it would constitute usurpation would have to be determined by the mind of the Swedish Church touching the ministry—

one of the questions at issue. Then it remains a fact that numerous Presbyterian clergy of the Augustana Synod have been admitted to ministerial functions in Sweden without any question as to the validity of their Orders. Averages *per annum* since the Reformation are misleading. The irregularities have taken place chiefly, and in their worst form, within a much shorter period.

2. The Swedish mission on the Delaware was recognized by royal authority, and the Archbishop of Upsala's authority was secured for the Presbyterian mode of Ordination practised in that mission. Jacobs shows that, in one case at least, such ordination was expressly ordered by "a commission of the Archbishop and consistory in Upsala of November 7, 1739" (pp. 96-98).

3. The occasion of the adoption of the Smalkald Articles was undoubtedly a desire to check the syncretistic movement. But the fact needs accounting for that the Swedes adopted the whole collection of Lutheran formularies in order to repudiate crypto-Calvinism. It is difficult to understand how they could have done this consistently, unless they believed the Lutheran position to be in agreement with their own. I imagine that if this Communion were to adopt all the Roman decrees of faith in order to show that she rejects Presbyterianism, it would be difficult for us to prove that her position was still non-papal.

4. Very likely the full implication of the public acknowledgment of the Book of Concord was not realized by individual Swedes. But that acknowledgment, irregular as it was as tested by non-erastian methods, did implicate the Swedish Church so long as that Church submitted to it.

5. A Church can lose the Apostolic Succession by neglecting to provide for a valid method of preserving it. Invalid ordination may be caused by doctrinal error concerning the ancient ministry, as well as by "a conscious intention to repudiate it," *when such error leads to a revolutionary change in the form, and to a subversion of the ancient threefold arrangement of the ministry as a whole.*

6. The statements of the Smalkald Articles in question undoubtedly referred to a contingency which was not realized historically in Sweden, unless the change in the form of ordination and the abolition of the Diaconate be taken to signify the institution of a new ministry. It is also true that the adoption of the Book of Concord does not appear to have been based specifically upon an anxiety to approve of the language of the Smalkald Arti-

cles touching the ministry. But no Church can adopt formularies containing revolutionary language *en bloc* without being implicated in that language, for the adoption of formularies implies a knowledge and acceptance of all the language contained in them. Moreover, if a Church adopts statements with reference to certain contingencies, the *doctrinal implication* of such statements remains even though the contingency is non-historical.

7. Dr. Pusey considered that the form of the Swedish Ordinal was invalid *in itself*. If so, the Bishop of Marquette's premise—that "the Bishops consecrated before the king's decree were certainly valid Bishops"—cannot be granted. But, waiving that difficulty, it is not necessary to ascertain the precise date at which Swedish Orders became doubtful. It is enough to say that they became doubtful at least from the time when the Swedish Church adopted, or acquiesced in the adoption of, language which makes us uncertain as to her subsequent intention in the Ordinal.

8. If the Swedes thought "that the royal authority made the Bishops," this would account for the title of the Ordinal—*Huru Biskop i embetet skall installas* (the Form for Installing a Bishop). The answer to the Bishop's question would be, therefore, that the consecration *was* omitted, and a Form for Installing substituted.

9. I cannot say whether it has or not. Undoubtedly, however, the burden of proof does lie upon "the opponents of Swedish Orders," if by that phrase is meant those who say that Swedish Orders are undoubtedly invalid. But it is to be observed that the question considered by the writer was whether this Church can rightly proclaim their validity. To make such a declaration this Church must have evidence that they are free from reasonable doubt. To refuse to say that they are valid, when they are doubtful, is to be guided by common sense, and is not equivalent to declaring them invalid.

10. We can account for the claim of the Swedish ecclesiastics that they have preserved the Apostolical Succession, in the same way that we account for a similar claim on the part of Presbyterian theologians—by taking into account their mistake as to the nature and constitution of the ministry which the Apostles established. That both the Presbyterians and the Swedes have intended "to perpetuate the original Christian ministry" may be granted, just as we may grant that Unitarians intend to perpetuate the original Christian Baptism. But more is necessary.

There must be an intention in essential particulars as well as at large. Although I may intend to perform Christian Baptism, my intention is valueless if I do not also intend to do in detail all that is essential to Baptism. If I do not intend to use the Trinitarian formula my general intention is valueless. In like manner, if a Church does not intend to ordain Bishops, Priests, and Deacons, in the historic sense of these names, its general intention to perpetuate the Christian ministry is, to say the least, of very doubtful value.

11. It seems enough, by way of answer to this question, to quote the Council of Trent; which says:

"If any one shall say, that, in the Catholic Church, there is not a hierarchy instituted by Divine ordination, consisting of Bishops, Priests, and Ministers [Deacons]; let him be anathema" (Sess. xxiii. Can. vi). Again (Can. vii), "If any one shall say that Bishops are not superior to Priests; or, that they have not the power of confirming and ordaining; or, that that power which they possess is common to them with the Priests; . . . . let him be anathema."

12. The Bishop shows by his parenthesis that he is conscious of the assumption underlying his question—*i. e.*, that Swedish Bishops whom he names were true Bishops in the ancient and Catholic sense. The form of the question is remarkable. The writer, at least, would not say that these Bishops (if they were such) had their apostolical powers "annulled by a royal decree." The royal decree could have had no effect without the acquiescence (express or tacit) of the Church; and it is this acquiescence of the Church, involving the adoption of language which seems to many to preclude a right intention in its Ordinal, that constitutes the particular difficulty referred to. Unfortunately, there are other difficulties to be met.

To conclude, I do not see that the consideration of the Bishop of Marquette's questions involves any modification of the ground taken last summer—that Swedish Orders are incurably doubtful, and that this Church cannot rightly recognize them.

Francis J. Hall.

Dec. 11, 1899.

# Miscellany.

## THE BISHOP OF GLASGOW ON THE CATHEDRAL SYSTEM.

WHEN the report of the Cathedral Committee is submitted to the Synod it will be found that the effort to provide the diocese with a Cathedral has, for a time at all events, to be postponed, as I found myself unable to accept the scheme proposed.

A Cathedral is intended to be the Bishop's church. He should be able, when he wills, to celebrate at its altar, to preach from its pulpit, to use the building for ordinations, to regulate the ritual of its services.

The Cathedral should also be the mother church of the diocese; and the Bishop should have it in his power to open when he wills the Cathedral doors for diocesan functions; to gather within its walls those who from time to time desire to take part in special devotional services; and to invite, as occasion occurs, clergymen from his own diocese or elsewhere, to take a share in the worship of the Cathedral. The proposed scheme gave no rights to the Bishop in his Cathedral beyond the rights which he possesses in all the churches of his diocese. What those rights are the second section of the eighth Canon tells us:

"It shall be competent for the Bishop, as chief pastor of the diocese, to preach the Word of God, administer the Holy Sacraments, and perform all other duties pertaining to the pastoral office, in every church within his jurisdiction, provided that eight days' notice of his intention be previously given to the rector or clergyman in charge."

For the sake of my successors, and for the sake of the diocese, I could not accept such a scheme. Before, however, I announced my final decision, I consulted with the members of the Episcopal Synod; and with one voice, as far as I remember, they advised me to go on bearing the burden of having no Cathedral Church rather than accept a scheme which, as long as it lasted, would deprive the diocese of those benefits which a Cathedral established on right lines is able to bestow. Browning's rugged lines express the counsel which I received:

> "O, if we draw a circle premature,
> Heedless of far gain,
> Greedy of quick return of profit, sure
> Bad is our bargain!"

As the plan of having a Cathedral Church for the united diocese of Glasgow and Galloway is, of course, only postponed, not

abandoned, I have thought that I might possibly spend a little time this morning with profit, if, following the teaching of Archbishop Benson and others, I tried to remind you of the origin and true ideal of a Cathedral Church.

Some of you may remember a missionary meeting which was held a few years ago in the Christian Institute, when we were addressed by Provost Godwin, who came to us from the diocese of S. John Kaffraria. He illustrated his remarks by pictures, and after he had shown us some views of the Kaffir country, he went on to say, "Now I will show you the Cathedral." We waited, full of interest, for the picture, and when, after a little time, there appeared on the sheet what seemed merely an insignificant little iron church, I am afraid that some of us greeted the Cathedral with a smile. After a moment's consideration, however, we recognized that the little iron church possessed all the essentials of a Cathedral. It was the Bishop's church; it was the hearth and home of the diocese; the mainspring of its religious life; to borrow an eloquent sentence from the Bishop of Worchester,—

"The beating heart of the diocese, from which and to which flowed all the streams of its varied throbbing life."

Indeed, from one point of view, that picture of the humble Cathedral of the diocese of S. John Kaffraria, was more instructive than a picture of a grand mediæval Cathedral would have been. It reminded us of the origin of Cathedrals; it reminded us of those primitive days when a Bishop, with a little band of missionary clergy, went forth to claim heathen lands for Christ; and wherever the Bishop placed his seat for worship, in town or village, or forest or fenland, that church became the Cathedral of his diocese.

At first all the clergy under a Bishop formed his council; they were all within easy reach, possibly they all dwelt under one roof; but when the Cathedral Church gradually lengthened her cords, and strengthened her stakes, when from time to time the Bishop sent forth clergy to distant places to plant new churches in his name, then it was found impossible to summon all these distant clergy to constant deliberations, and after a time the Bishop's council consisted only of the presbyters and deacons resident in the city where the Bishop dwelt. For a thousand years the Cathedral was in every case the Bishop's church, and the Bishop was the recognized head of the entire Cathedral establishment. How was it, we must now ask, that the old order changed, yielding place to new? How was it that, in English Cathedrals, at all events, the

connection between the Bishop and his Cathedral became less close than it formerly was, so that in some Cathedrals now this strange anomaly has come about, that a Bishop has hardly any authority in his own church, the church which contains his throne? I borrow my answer from an historian of undoubted authority, the late Regius Professor of History in the University of Oxford, Edward Freeman.

"About the end of the eleventh century," Professor Freeman says, "we find changes made in several of the secular churches of England which had the effect of making the chapters much more independent of the Bishops. This was the foundation of the separate dignities and prebends, and especially of the office which in England became universally the chief office of the chapter, that of Dean."

The Deans, I am sorry to say, usurped the privileges of the Bishop.

"The capitular body"—I am again quoting Professor Freeman—"organized as an independent corporation, and having a personal and permanent chief in its Dean, could not possibly remain in that state of close connection and friendly subordination to the Bishop in which it had stood in its earlier and less fully developed state. Add to this that the Bishops, as great barons, were constantly occupied in public affairs; they were therefore frequently absent from their dioceses, and when in them, they often preferred their rural castles and manors to a residence in the city. They therefore ceased to be constantly present and to take the same constant and living interest in their own churches as earlier Bishops had done. In some cases they seem easily to have parted with their rights, or perhaps even to have looked upon their surrender as a sort of act of munificence; and we may say that from the fixing of the constitution of the secular chapter in the eleventh and twelfth centuries, down to the great changes in the sixteenth, the tendency was to change the Bishop from the immediate and living head of the Cathedral body into a mere external visitor, called on to step in when any special abuse or special dissension needed the intervention of an arbiter."

I have thought it well to give you this explanation of the change that passed over Cathedral establishments in the words of a great historian, in order that, without hesitation, the explanation may be accepted as true. We have now to ask what was the result of the change? It was disastrous both to the Bishops and the Church. Open Mr. Wakeman's admirable *History of the Church of England,* and you will read thus:

"Nothing is more astonishing to modern minds than the absence of the sense of personal duty to their dioceses which is so conspicuous in the mediæval Bishops. Nothing certainly was more injurious to the welfare of the Church. The important duties of Confirmation and Ordination were left to suffragan or assistant Bishops; the government of the diocese fell largely to archdeacons and officials of the Bishop's court. The Bishop himself was chiefly known to his diocese as a person for whose benefit rents were raised and dues exacted. The non-residence of Bishops in their dioceses did more than anything else to create a rift between the Bishops and their clergy, and to fan into a flame the growing discontent of the people with the existing Church system."

And the change was no less baneful to the Cathedral Chapter. In old days, as we have seen, the Cathedral was the "beating heart" of the diocese. After its alienation from the Bishop, the influence of the Cathedral waned. The Chapter suffered from being separated from the Bishop just as the Bishop suffered from being separated from his Chapter.

We should be indeed unwise if we did not learn the lesson which history has taught us. The Cathedral, if it is to be a power in the diocese, should once more be closely connected with the Bishop. It is in this confident belief that our own Colonial dioceses and the dioceses of the American Church are now organizing themselves. They are going back to the primitive ideal; and our brothers in the diocese of S. John Kaffraria, were in the right when they realized that the only true essentials for a Cathedral are, not rich endowments or dignified clergy or beautiful architectural buildings, but a font and an altar and a Bishop and a cathedra.—*Scottish Guardian.*

---

## EPISCOPAL STATESMANSHIP IN ENGLAND.

THERE are few who would deny that the Bishops of the Church of England to-day are among the hardest-worked members of the community. While Churchmen in general are congratulating themselves on the marvellous ways in which the Catholic spirit has made its influence felt in every parish, and in every department of our ecclesiastical organization, and while it is recognized that the clergy (with comparatively few exceptions) are untiring in their efforts for the amelioration of the temporal, as well as the spiritual, condition of their flocks, the fact is sometimes overlooked that an entire revolution has taken place in the concep-

tion and the realization of the duties of a Bishop. It is within the memory of some of the older generation of Churchmen that the Bishop was an abstract ideal, so far as those who resided within the limits of his diocese were concerned. He lived in a magnificent palace; he held a certain number of confirmations in the principal towns; twice a year he ordained priests and deacons in the Cathedral; and occasionally he attended the House of Lords.

Such a description of one of our home Bishops, if uttered to-day, would excite a smile of contemptuous derision. There exists, among the members of the Episcopal bench, a spirit of friendly rivalry in regard to the amount of work which each can accomplish. Wherever there is a meeting organized for the purpose of promoting some scheme for the benefit of the people, the Bishop is ready and willing to attend and advocate the cause. The number of centres at which he holds confirmations is continually on the increase. Again, there are very few Sundays throughout the year (except for the brief space of his much-needed holiday) on which the Bishop does not preach once, or twice, in some church or churches within the diocese. Nor does he forget the Apostolic precept on the subject of hospitality. His object, in all he does, is to use his office and his personality in the best interests of those over whom he is placed as the "shepherd of souls."

We rejoice that it should be so. Not only does this amended attitude tend to attract people to the Church, and strengthen the loyalty of professing Church people, but it encourages and cheers the clergy. They feel that their superhuman efforts are appreciated, that they have the sympathy and support of their ecclesiastical superior, and that they can go forward with renewed courage and zeal.

There is, however, a danger lest some, at least, of our Bishops, in their desire to know and be known throughout the entire diocese, should forget the wider duties attaching to their office—viz., the shaping and developing of the Church's policy. What is urgently needed in our present-day Bishops is the true spirit of statesmanship. It is not enough that a Bishop should be a brilliant classical scholar; it is not enough that he should have been a devoted parish priest. Individually, if possible—but collectively, undoubtedly—the episcopal bench should possess the comprehensive instincts which are so essential for shaping the future relations of the various branches of Anglicanism to one another. As a nation we are united in demanding from our Government a strong Imperial

policy, which will bind together, in an unbreakable chain, the powerful units of which the British Empire is composed. As a Church we have a right to insist that our Bishops shall display the same imperialist spirit—that they shall exercise foresight in their policy, and determination in their efforts, to consolidate the different branches of the Anglican communion.

One of the greatest and most important duties devolving on our Episcopate at the present time is that of perfecting the scheme of federation, which has been evolving itself during the past quarter of a century, of the various branches of which the Anglican Church is composed. Happily, the necessary elements are at hand. The sentiments of the Church in America are affectionate and cordial towards us; the Church of Ireland and the Episcopal Church of Scotland are anxious to co-operate with us in every possible way. Throughout our Colonies, and in the numerous missionary jurisdictions which are scattered over the face of the globe, there is a loyal desire, among the millions of Christians who repudiate the errors of Rome, to look to the Archbishopric of Canterbury as the centre of Western Catholicism.

Do our Bishops grasp the far-reaching issues for the future which depend upon the statesmanlike qualities displayed now? Do they realize the importance of some well-considered scheme, to be introduced into Parliament next year, by which a reasonable measure of self-government may be secured for the Church? The opportunity is unique. Her Majesty's present advisers are well-disposed towards the Church; they represent the views of the vast majority of the nation; they would be ready to give legislative facilities to any Bill which was urged by the unanimous voice of those qualified to speak for the Church, viz., the two Convocations and the Housese of Laymen.

Will the Bishops take the lead in this matter? Will they show to the country that the confidence reposed in them is not misplaced? Or will they repeat the tactics which have so often, in past days, weakened the National Church, and procrastinate, until the chance which is ready to their hand has passed away? We have no desire to criticise, or cavil at, the Bishops; they have a difficult path to tread, and they have shown, each within his own diocese, a remarkable power of ruling by a combination of fatherly persuasion and episcopal authority: but, in their desire to set in order their own diocesan houses, they have tended to lose sight of the world-wide problems which depend on them for solution,

as well as of the administrative facilities for regulating the internal affairs of the Church at home, which are so urgently needed.

We trust that before Christmas some announcement will be made that the outcome of the autumnal meetings of the Bishops is to be a bill for amending the representation of the clergy in Convocation; for giving legislative power (subject to the Royal assent) to any measure which is agreed to by a majority of each of the two Houses of the two Convocations, as well as by the Houses of Laymen, without the necessity of going to Parliament; and for legalizing the formation of a National Synod, in which the laity might sit and vote. This, at least, would be a definite basis for the consideration of a scheme of Reform of the Church, which is essential if she is to use her powers to the full.—*Church Bells.*

## RESISTING THE HOLY GHOST.

THE Old Testament writers have a simple way of classifying men as good and bad. The good occasionally do bad things, as David did in the matter of Uriah the Hittite. The bad sometimes do good things, as when Saul in the flush of victory spared his enemies and said, "There shall not a man be put to death this day." Still the one is good, the other is bad. We write lectures on the good men of Scripture and on the bad, and we never dispute about their names or number. It is the same in the New Testament, and especially in the words of the Lord Jesus Christ. There are the wheat and the tares, the sheep and the goats. Some one has said:

"I understand what is to become of the sheep, and I understand what is to become of the goats; it is the portion of the alpacas that I do not know."

But there are no alpacas. There is no room for them. The race is exhausted when you have all the sheep on the right hand and all the goats on the left.

It is a matter of character, says the modern moralist. No doubt. But what is character? It is the result of opportunities won or wasted, of acts done or left undone. If it is said of any man or men, "Ye do alway resist the Holy Ghost," the expression reveals character, but at the same time shows us character in the making. This sentence is, in fact, the point of view of all the New Testament writers. It is the point of view of Christ Him-

self. It is the test which even the Old Testament applies in dividing its sheep from its goats. They who are bad do alway resist the Holy Ghost. That is the unfailing evidence of badness. It is also its cause.

And a man may resist the Holy Ghost—resist until he has settled down into a character of resistance—and yet be apparently religious. The Pharisees were such men. There is just one way in which the Holy Ghost urges us. It is the way of unselfishness. The Pharisees were very religious, but they were also very selfish. They devoured widows' houses, and for a pretence made long prayers. While always found where the Holy Ghost is most expected to be, they had, nevertheless, so persistently resisted the Holy Ghost that in many cases they were bad. And now, let the occasion arise of a supreme act of resistance and they will not fail to resist. One day they left their homes in the morning. It was a day like other days. They went as at other times to inquire of the Lord. But the occasion arose. They blasphemed the Holy Ghost and committed the Unpardonable Sin.

Jesus had cast out devils. The Holy Ghost was the agent. Only by the Holy Spirit can the unholy spirits be driven forth. The Pharisees knew that. But the act was done by One who exposed their selfishness. It was itself an exposure of their selfishness. To admit that it was of the Holy Ghost was to confess their own hypocrisy. So they denied that it was of the Holy Ghost. They said it was an unclean spirit's work. In saying so they committed the Unpardonable Sin.

It was a single act. But many acts went before it, acts numerous enough to make character. It was the character that committed the Unpardonable Sin. The single act came as the revelation of character.

> Once to every man and nation comes the moment to decide,
> In the strife of truth with falsehood, for the good or evil side;
> Some great cause, God's new Messiah, offering each the bloom or blight,
> Parts the goats upon the left hand, and the sheep upon the right,
> And the choice goes by forever 'twixt that darkness and that light.

Even so. It is the moment that seems to do it. It is the moment that receives the judgment. But the decision is not due to the moment. "Ye do alway resist the Holy Ghost"—the decision is due to that.—*Expository Times* (Edinburgh).

## POISONED AT MASS.

THE comments of *The Lancet* on the death of the Rev. A. K. H. Boyd by mistaking a carbolic acid lotion for a sedative draught, have just had tragic illustration at Stazzano, near Serravalle, Scrivia, in the Alta Italia. Don Giambattista Verri, a parish priest from the province of Pavia, was residing in the Seminario Leo XIII. at Stazzano, and the other morning was celebrating Mass in the chapel of the seminary in the presence of a congregation of "Seminaristi" and others of the faithful. He was assisted by his nephew, who, just before the elevation of the Host, poured into the chalice what he believed to be wine. At the moment prescribed by ritual Don Verri raised the chalice to his lips to drink the *vino transustanziato* (transubstantiated wine), and having swallowed it, he turned to his nephew, who was kneeling beside him, and said, in an undertone, "What have you given me? Petroleum?" Then he lost self-control and fell down before the altar. He was carried forthwith to the sacristy, where every effort was made to bring him round, but in vain. A few minutes afterwards he breathed his last *in mezzo ad atroci spasimi* (amid horrible convulsions). Inquiry elicited the fact that in the cupboard of the sacristy where the wine and wafers were kept for the celebration of the Mass there had for some time been placed a phial containing a very powerful acid, which was used for cleaning the brass chandeliers. This phial had been sent by the *lampista* (lamp-man) of the town, who had not forgotten to attach to it the label duly marked with the death's head and the word "poison." Don Verri's nephew, in haste or in a fit of negligence, had taken the corrosive liquid for wine and served it accordingly, with its terrible results. The frequency of such mistakes in Italy (and in her great towns no less than in her country districts) will never be lessened until scientific instruction gives power to distinguish the lethal liquid from the innocuous, and with that power its appropriate concomitant—the habit of caution. Even then as *The Lancet* observed in the case of poor "A. K. H. B.," "care, constant care, is the only talisman which will prevent such accidents." —*The Lancet.*

## THE BACK PEW.

THE disposition of the back pew is almost always a problem in our churches. Where the pews are let, shall it be openly leased, or assigned to the sexton of the parish; and where the pews are free, shall it be allowed to become a boys' pew only, or instead, held in reserve for the use of staid adults? In either of the above cases, the second alternative seems to be preferable, and for one patent reason. As the back pew, when unappropriated, and therefore uncontrolled, is sometimes a conspicuous "whispering gallery" (which habit at church Bishop Huntington's article, quoted from *The Common Things of Divine Service,* in our February, 1898, *Diocese of Albany,* convincingly inveighs against), its assignment to the sexton, or its occupancy by adults, will tend to check, and ultimately eradicate, the evil. Give the sexton the authority of the English verger (rod-carrier); and that authority over his often invaded pew, exercised with discretion after due warning, must in time bring to pass quiet conduct and perfect order there. But in free churches a still better plan is practicable. Let two or three faithful communicants agree to sit in that pew by turns during the month (it *may* be self-sacrifice—it *will* be Christian charity and devotion on the part of these two or three); and then let the ushers seat strangers, whether they be "young men and maidens," or "old men and children," in the *centre* pews—not in the front pews, where they are beyond the influence and inspiration of the regular worshippers. Such environment will soon tell upon those who are new to it, and the "back pew" will be permanently reformed.—*Diocese of Albany.*

---

## A UNITARIAN VIEW OF THE RITUAL CONTROVERSY.

IT is refreshing, when so many silly things are being said inside the Church in regard to the present ritual controversy in England, to hear from without the Church some words of calm judgment and common sense. At the recent annual conference of Unitarians in England one of the speakers expressed his opinion in the following manner:

"To condemn Ritualism in general as 'Mummery,' 'Antics,' 'Child's Play,' and so forth, is to condemn the Bible with its prescription of a minute and elaborate ritual—ritual at which

Jesus and His Disciples assisted; it is to condemn the religion of antiquity as not only inadequate but foolish; it is to condemn our human nature, which everywhere seeks to express its emotions by signs and ceremonies. Moreover, we must not forget that the services in many Ritualistic churches afford the one bright spot in many lives which would otherwise be cold and grey."

Again in answering some criticisms, the speaker said:

"Why should they say that Ritualists should go into the Church of Rome? Because they believe all that their formularies contain, is it necessary that they should also believe in the Infallibility of the Pope? If they are to send anybody out of the Church, let them drive out the drones, and not those who are trying to do their duty to the poor of the land."—*Diocese of Fond du Lac.*

---

I HAVE carefully read all that the chief historians and commentators have to say in exposition of the Book of Common Prayer. The whole argument on the side of the Prayer Book has been before me for years, and having considered it in all lights and aspects, I am growingly of opinion that, taking the book as a whole, it is saturated with the very spirit of Popery. The most ardent and simple-minded curate of the Church of England is a sacerdotalist in his heart. He may not know it; he may not mean it; but he cannot, in reality, be both a clergyman of the Church of England and an enlightened and consistent Protestant. It is, from my point of view, therefore, worse than frivolous to call upon Nonconformists to help the so-called Protestant clergy in the Church of England. There are no such clergy.—*Dr. Joseph Parker* (*Congregational*).

# Editorial.

## SOME BIBLICAL DIFFICULTIES.

LAST month we endeavored to make clear why it is that loyal priests are bound to teach not only that the Bible *contains* the Word of God, but also that it *is* the Word of God. We saw that, although the Church teaches nothing as to the *method or methods* of Scriptural Inspiration, she does mean something definite when she says that the Scriptures are Divinely inspired. She means this: that, however it may have come about, the Scriptures have Divine authority—which means equal authority—from end to end. The presence of any language in the Bible gives that language authority, irrespective of our estimate of its edifying value, although we ought, of course, to bear in mind, in interpreting particular passages, that Scriptural language cannot be isolated from its context, or from the immediate purpose of its inspiration, without ceasing to have the meaning which the Holy Ghost put into it.

We have no quarrel with Biblical scholarship when it is based upon correct principles. But there has been much Biblical criticism of late which is rationalistic in its principles, and which treats the Scriptures like ordinary literature, without allowing for the fact that Divine inspiration has put meaning into its language which that language would have lacked if it had not been Divinely sanctioned. The meaning of the human writer is not the full measure of the meaning of the Divine inspirer. This pseudo-criticism has increased the difficulties which have been felt by many because of the supposed contradictions between science and Scripture.

We propose to consider these difficulties, and to suggest some rules which may help thoughtful believers to deal with them. They may perhaps be grouped under three heads.

First come those difficulties which are raised by the lower and higher criticism. Thus the lower, or textual, criticism calls attention to textual variations in the ancient manuscript copies of Scripture, which are very numerous indeed, although they are usually very minute, and do not in their totality involve any uncertainty as to the general teaching of Scripture. Again, certain higher

critics who are concerned with problems of date and authorship, maintain that the traditional belief touching the Mosaic authorship and the date of the Pentateuch must be radically modified; that large portions of the book attributed to Isaiah were written by someone else, and at a much later date; and that other cherished convictions touching date, authorship, and unity of authorship, of various books of the Bible, may have to be surrendered.

Now there can be no question as to the gravity of these facts and contentions in their bearing upon certain widely prevalent ideas of Scripture. It is widely held that the authentication of Scripture, as Divinely inspired, is to be found in Scripture itself. The Scriptures are supposed to stand upon an isolated foundation of their own, and their human authorship is supposed to be a part of that authentication. Thus thousands of Christian people accept the inspiration of the Pentateuch because they believe it to have been written by Moses. This being the case, the only language which can be accepted as inspired in Scripture is the language originally penned by certain sacred writers. In short, the inspiration of Scripture is limited in its meaning to the personal inspiration of the holy men who were moved to write its original text, and no other text except the exact original can be said to have the authority of Scripture.

Those who hold such views are necessarily troubled when they learn that the authorship of certain books is disputed by eminent scholars; that other books previously supposed to have had one author are now regarded as having several; and that thousands of variations have been found in existing copies of the Scriptures which destroy the possibility of holding that we possess the precise language of the sacred writers. That the authority of the Scriptures should suffer under such circumstances was inevitable. No surprise should be felt that men who were reluctant to surrender the Scriptures—such a surrender is logically fatal to Protestantism—should endeavor to modify their ideas of Scriptural inspiration in such wise as to allow for these troublesome facts. The contention that Scriptural language is the Word of God because found in Scripture has been given up. We are told that Scripture contains the Word of God, although it contains other matter as well. It is the task of devout scholars to discriminate between what is Divine and what is human, and the discriminative principle is the edifying value of each passage. In brief, the authority of Scriptural language as such gives way to the valuation of such language by private judgment. The Scriptures are retained, but their in-

spiration is now taken to differ only in degree from that found in other religious literature. Scriptural authority remains only in name.

All this difficulty is quite unnecessary for a Churchman, if his view of Scripture is guided by that of the Church. His assurance that the Scriptures are of Divine authority, and in that respect unlike all other literature, will not depend upon information as to human authorship, but upon their authentication as the Word of God by the Spirit-guided Church of God. Moreover, he will recognize that, although the precise original text of the Scriptures may be beyond recovery, the same Spirit which guides the Church into all truth will enable her to be not only a sure "witness," but also a safe "keeper of Holy Writ" [see Article XX]. As the divinely appointed keeper of the Scriptures, the Church may be trusted to give her children such versions of the Word of God as are true to the Divinely inspired teaching of the original, whether in verbal agreement with the original text or not. This being the case, we are warranted in receiving the Church's Bible as the true Word of God, without waiting for the results of critical scholarship.

The above remarks will serve to make clear the following rule:

*In considering difficulties as to the text, authorship, and date, of any portion of Scripture, we should remember that our acceptance of the Bible as the Word of God, or of any passage in it, is altogether irrespective of such inquiry and does not depend upon the preservation of original texts from alteration, or upon information as to the human authorship of its books and particular passages. In each succeeding age, that is the Word of God which the Church of God declares to be such, whatever may have been its textual history or human origin; and no revision of Scripture can be received as the Bible, except upon ecclesiastical authority.*

This does not mean that the Church disregards scholarship, or will refuse to make use of it in revising her versions of Scripture. It means this, that scholarship is fallible, and that its results must undergo the Spirit-guided scrutiny of the Church before their claim to be the Word of God can be established. The Church corporate alone had the spiritual wisdom necessary to discriminate between the Divine Word and all else in the beginning, and she alone is wise enough to discriminate between revised texts which preserve the Word of God and those which pervert it. The Divine

inspiration of Scripture includes among its processes ecclesiastical preservation—not necessarily of original texts, but—of versions which embody the original Divine teaching.

With such considerations in mind, we can welcome the work of scholarly criticism, without fear that its results will destroy our certainty as to what is the Word of God. And if these results are adopted by the Church, the change of versions will not signify to us that the abandoned version was not the Word of God, but only this, that the Church has been guided by Divine wisdom (which uses human scholarship) to revise its text.

A few applications of our rule will perhaps be useful. If modern critics succeed in proving, what they have certainly not proved as yet, that large portions of the Pentateuch came from other than Mosaic sources, and belong to later dates, we may have to revise certain details in our human exegesis of the Pentateuch, but we shall neither be forced to repudiate the Divine authority of the Pentateuch, nor shall we lose one article of our faith. The authority of the Pentateuch comes from God, and does not depend upon its human source or upon the manner in which it came into existence.

Again, we do not accept the latter portion of the book of Isaiah as belonging to the Divine Word because of our opinions as to its authorship, but because the Church has stamped it for us as a part of the Word of God. If we have to change our opinion as to its human authorship—we have not done so yet—the grounds of our acceptance of it as Divinely inspired remained unaffected.

Finally, the doubts which have been thrown upon the Johannine authorship of the text of the three heavenly Witnesses, do not change our belief in its Divine inspiration, so long as the Spirit-guided Church has given the text to us as part of the Divine Word, for it is not the particular human authorship of the language referred to that determines our acceptance of it, but the Church's teaching that it is of Divine authority. God can overrule accretions as well as verbal alterations, and can make them a part of His Word. If He does so in a given case, the Church's reception of them establishes the authority of such accretions, as it will also warrant an omission of such passages from our Bibles if she determines to omit them.

---

We come now to a second group of difficulties, produced by alleged contradictions between the conclusions of modern science

and historical investigation and the statements of Scripture—especially in the Old Testament. Similar difficulties have arisen from what are said to be contradictions between different portions of Scripture.

Christian writers have, many of them, been in the habit of treating the Scriptures as if they were inspired for the purpose of giving accurate information on all the subjects to which they allude, whether these subjects pertain to religious truth and moral principle or not. So it has happened that many apologists have felt compelled to reconcile the statements and allusions of Scripture bearing on secular science and history with the results, or supposed results, of the scholarship of their age. In undertaking such reconciliation, they have been led to wrest Scripture more or less and to force it to have such meaning as the requirements of scientific and historical accuracy have seemed to demand. The result has followed that, when the supposed results of secular scholarship have had to be revised in the light of further discovery, new difficulties have appeared and the work of harmonizing the Bible with scholarship has had to be done over again.

All this is instructive. It shows the danger of pinning too much faith in contemporary scholarship—or rather in its present results. But it also shows that the conflicts between science and the Bible are really conflicts between old science, embodied in an antiquated and rash Biblical exegesis, and later science which may, in time, become equally antiquated.

The fallacy of the whole procedure lies in supposing that the Divine inspiration of a literature for one purpose makes that literature an inerrant instrument for purposes of a radically different nature. Over seven centuries ago Peter Lombard called attention to the fact that Scripture is not inspired to give men information which lies within the power of natural intelligence to discover, but is inspired to make men wise in those things which they cannot understand without Divine assistance.

We may be sure, of course, that the Holy Ghost would not make use of writings which were incapable of being respected at the time of their appearance. We cannot believe that fraudulent documents, or books containing elements which would seem grotesque at the outset, could have been employed. But it seems reasonable to suppose that any writing of a worthy type might be employed by God, and charged with the Divine meaning which made it to be the Word of God. Thus, it is maintained that the book of

Genesis contains certain mythical traditions of the East which have recently been unearthed in Babylonia. This may be so, and these traditions may be unable to stand the test of modern historical criticism. But if these traditions constituted the history of the age in which the book of Genesis was written, there would seem to be nothing to hinder God from using such reputable material as the vehicle of His own teaching. That teaching does not consist of an assertion of the circumstantial accuracy of the traditional material employed, but of the religious lessons infused into the material. This will appear on comparing the Babylonian versions of these traditions with the book of Genesis. Two significant contrasts appear. The grotesque and pagan elements which characterize the Babylonian versions have been eliminated from the Biblical narrative, and a lofty monotheism has taken their place. The purpose of inspiration appears in this change. As secular history, the book of Genesis may fail to meet modern ideas of history; but as a sacred narrative, inspired with a Divine idealism, that book stands the test of the most enlightened criticism. The purpose of Divine inspiration was to teach the religious ideas which we find in the Scriptures; and, as vehicles of such ideas, the Scriptures are inerrant.

We come to our second rule for meeting Biblical difficulties:

*In considering difficulties caused by alleged contradictions between the conclusions of modern scientific and historical scholarship and the statements of Scripture, we should remember that the kind of information which the Scriptures were inspired to give is religious information solely. Whatever other information seems to be given may be treated as based upon human knowledge, and as subject to the limitations of such knowledge; although it does not seem likely that the Holy Spirit would employ history or science which would seem discreditable to the age in which it appeared.*

There is no warrant for considering, for example, that our belief in the inspiration and sacred inerrancy of Scripture must be given up if the race is found to have existed for a longer period than the Old Testament chronological indications leave room for. There is the less reason for such an attitude because there are many indications in the Old Testament of the use of Symbolic numbers. Exactness of chronology is plainly not to be looked for. It is sufficient to be assured that the chronological material made use of in the Old Testament has been converted by Divine inspiration into

the Divine Word touching the things which pertain to God and our eternal welfare.

Then, too, it is not important that one Scripture should agree in circumstantial detail with another, as if God had inspired it for the purpose of exact secular history, so long as the differences affect neither the moral credit of the passages compared nor their value as portions of Scripture inspired for religious ends.

We need not discuss other applications of this rule, as the subject of the conflict between Genesis and science has been already discussed editorially in this magazine.

---

The third group of difficulties which we shall consider is caused by certain instances in the Old Testament in which God is described as sanctioning actions of imperfect morality.

The practice still survives, although not so widespread as it was several generations ago, of treating all the Scriptures as if charged with Divine truth in equal fulness, and as of equal value for the exhibition of Christian righteousness. The recent advances of Biblical scholarship and criticism have made it increasingly difficult to treat the Old Testament in such a manner. Men see now, more clearly perhaps than ever before, that monstrous practices may be justified by such methods. For example, the Mormons have grounded their practice of polygamy on Biblical sanctions.

Many have been led by this inequality in the edifying value of the Scriptures to speak of degrees of inspiration, as if some portions of Scripture had less authority than other portions. We dealt with this mistake last month, and pointed out the truth that, if language is Divinely inspired at all, it has Divine authority, and to speak of degrees in such authority is quite erroneous.

Others have been led to reject the Divine inspiration of Scripture, or of certain portions of it, altogether, because they cannot believe that God could inspire His prophets to employ the language of malice and vindictive triumph, or that He could have commanded certain cruel acts which the Old Testament says He commanded.

There is another and truer way of meeting the difficulty. We must remember that the form of the ancient manifestations of the will of God to His people was necessarily governed by the limits of moral perception under which His people labored. The revela-

tion of moral principle took time, being necessarily subject to the laws of moral development. If justice was to be executed by the Israelites of Joshua's age, for example, it was necessarily executed in the manner which was considered right at that time and by that people. Moreover, the ideas of justice prevailing among the Israelites were so inextricably bound up with other ideas, that their imperfect notions on the subject could not be remedied except by the general progress of their education under Divine tutelage. If God had ordered them to punish Achan, for example, but to spare his family, He would have seemed to the Israelites to have sanctioned imperfect justice.

The Divine method seems to have been twofold. God revealed certain fruitful ideas to His people which in the course of time, and in connection with the religious dispensation under which they lived, had the effect of correcting many of their moral conceptions. But while this process of education was going on, and so long as its results were incapable of immediate realization, He gave His commands in terms which would commend them to the existing moral sense of Israel.

If, for example, they knew of no other forms of justice than those which involved wholesale slaughter and deceit, He sanctioned such methods of procedure. Not that He approved of them in the abstract and forever, but He commanded justice to be executed in the ways in which men then believed that justice should be executed. It would, of course, be impossible for God to continue His sanction of such methods after His people had outgrown them, for that would be to undo the results of moral progress. Nor could He have sanctioned slaughter at any time had He not been the Lord of life, whose right it is to determine the limits of men's earthly probation, and whose judgment at the last day will take all things into account and satisfy all the claims of justice. The purpose of the Old Testament dispensation was to lead the Israelites step by step towards the righteousness of Christ; and God's methods in leading them were determined by the laws of moral growth. We do not judge parental training in view of what the undeveloped child is permitted to do, so much as in the light of the ultimate effect of the child's training considered as a whole. The fact that the training of the Israelites resulted in their outgrowing the crude moral conceptions of former ages, vindicates the plan which God adopted.

This brings us to our third rule:

*In considering difficulties caused by the questionable morality which seems to be sanctioned in certain portions of the Old Testament, we should distinguish between Divine inspiration, which gives the Scriptures their authority, and revelation of truth and righteousness, which is necessarily partial at first and progressive. The inspiration of a given portion of Scripture involves in it only such fulness of revelation and of application of moral principles as the stage of human development then attained and the unavoidable limitations of moral receptivity permit. In early ages Divine commands had to be determined in their incidental details by the faulty methods of fulfilment which men necessarily employ before they have acquired the ability to be taught their imperfection.*

In presenting these rules for dealing with Biblical difficulties, we do not for a moment suppose that we have removed for any one the necessity of study and thought in their application. The Scriptures treat of matters which transcend the power of human reason to comprehend. Necessarily there will be many difficulties in Biblical study, and no rules can be devised to make Scriptural interpretation simple.

Our design has been to show that the difficulties usually advanced to justify a rejection of the Divine authority of Scripture are based upon mistaken notions of Scripture and upon erroneous methods of studying it. And we have tried to indicate the lines along which efforts to meet these difficulties should be directed in order to be successful.

# Notes from the Library

## BIBLICAL THEOLOGY.

*The Doctrine of S. John.* An Essay in Biblical Theology. By Walter Lowrie, M.A. New York: Longmans, Green & Co., 1899.

After explaining that Biblical Theology is not an attempt to correct Systematic Theology, nor a study of detached ideas, nor a topical arrangement of the results of Exegesis, Mr. Lowrie defines it as follows:

"It is the exposition of the author's thought *as a whole* according to the relation of emphasis, of co-ordination and sub-ordination, which the different terms had for him. It is an *historical* study; an interpretation of the author in terms of his own philosophic method; not a translation into equivalent modes of modern thought" (see p. 15).

This is a very clear and satisfactory definition, and exhibits both the utility and the limitation of Biblical Theology. That branch of study is obviously an important aid to Biblical Exegesis. The task of interpreting the particular phrases of a sacred writer is necessarily made easier by a previous mastery of his philosophic method and of his theological conceptions as a whole.

But it is very important to remember that the Word of God contains richer meaning than its writers were capable of realizing. God makes use in Scripture of human thought and language; but the significance of that thought and language, when considered from the point of view of its Divine sanction, transcends its meaning when considered simply as the thought and language of men.

We need to discriminate between what S. John was thinking of when he wrote certain language and what was the mind of God which moved Him to make S. John's language His own and surround it with the rest of Scripture as its context. Biblical Theology, as Mr. Lowrie defines it, brings us to points of view from which we can discern more easily the meaning of different passages of Scripture considered as the words of men. Such a result is of great value to the exegete, provided he does not make this human meaning the measure of the meaning to be discovered in the same passages considered as portions of the Word of God. It is the very general forgetfulness of this limitation by writers in Biblical Theology that has brought that science under a certain amount of suspicion.

Mr. Lowrie's book is on the whole in refreshing contrast to many that might be named. We are not sure that he always appreciates the limitations we have been explaining, but he is too orthodox in his general doctrinal position to shock his readers with erratic speculations.

The title of the book is unfortunate. It should have been, "The Theology of S. John." The word *Doctrine* seems to imply that S. John taught one doctrine and other sacred writers other doctrines. We feel sure that Mr. Lowrie makes no such mistake in his own mind. One or two passages occur also in which the New Testament writers are interpreted as in apparent opposition to each other. Fuller exposition would show fundamental agreement in the doctrines referred to. Our author has been misled somewhat by the arguments of the kenoticists. What he writes, on pp. 124-126, needs thorough recasting. The Divine Son could not have been *deprived* of anything Divine by His incarnation. He could, and did,

veil His Godhead under human circumstance.

The volume is very rich in matter, too rich for us to give an adequate idea of its contents in such a review as this. We do not think that success has attended the effort to make the book "available for a far larger circle of readers than is accustomed to interest itself in theological science." Perhaps it is just as well. The popular mind does not distinguish easily between the results of Biblical Theology and those of final exegesis. But as a careful study calculated to assist the exegetical scholar in discerning the peculiarities of S. John's theology, we can commend the volume most sincerely.

## THE PRAYER BOOK.

*The Story of the Prayer Book:* Its Origin, Sources, and Growth. By the Rev. A. Allerton Murch, A.B., B.D., Christ Church, Salmon Falls, N. H. Philadelphia: Geo. W. Jacobs & Co. Price 60 cts. net.

This is a brief popular narrative of the history of the Prayer Book through its various sources, traced in pleasing and generally quite satisfactory style. The author considers the rise of the ancient Liturgies and the movements which led to the adoption of one Book of Common Prayer in England. He next shows the contents and special distinguishing features of the several English Prayer Books, with the historical circumstances which led up to and accompanied each. Hé shows that the change from the First to the Second Book was largely through the influence of the foreign reformers, whose—

"extreme views had been imbibed from Calvin and Zwingle, and had been fostered by the conditions of violence and turmoil in which they had been reared."

He speaks of them, however—Fagius, Bucer, Peter Martyr, and John à Lasko—as—

"all very able and very agreeable men, but . . . not entirely in sympathy with the general spirit and tendencies of the English people."

After thus showing the alien influences which were the direct cause of the Second Book, it is a little surprising to read the author's opinion that—

"most of the changes which had been made were in the right direction. While there were errors and imperfections in the Book, and while it had been too much Protestantized, it was, nevertheless, a much more complete book than the first one, its theological errors were probably of a less injurious character, and it was absolutely free from anything which could foster superstition. It was the first book grown almost to manhood."

When one understands that, as Mr. Murch has himself pointed out, the Second Book reflected the opinions of alien reformers rather than those of English theologians, one can account for Mr. Murch's opinion relating to the book, only on the hypothesis that the mind of the English Church is better understood and formulated by foreigners than by her own children; an hypothesis which need only be stated to be rejected, but which seems the only position which can be the basis of such an opinion. Liturgical scholars have long treated it as a commonplace hardly worth discussion, that the mind of the English Church was best reflected in the Book of 1549; and every subsequent revision, in America as in England, has been for the most part a restoration of features of the First Book.

On the whole, however, the history of the several revisions is excellently traced, and the condensation and summarization are excellently done. The book, despite a few blemishes, is one which may be recommended for popular reading, where the larger treatises would not be cared for.

## CHIEF THINGS.

*The Chief Things.* Second Series. By the Rev. A. W. Snyder. New York: Thomas Whittaker.

The value of Mr. Snyder's writings is in brief, crisp statements. His

mark was originally made in the earlier numbers of the *Living Church Tracts*, a series of leaflets very widely distributed. Some of these, with new matter, were afterward embodied in the first series of *Chief Things*, published some years ago. A later companion volume was *Chief Days*, the matter of which originally appeared in *The Living Church*. In each of these volumes the chapters were brief, the style easy, and the thought clearly expressed.

The present volume contains new matter, and matter more accurately described as "Chief" Things than was that in the first series. Such topics as "The Necessity of Belief," "Atheism and Agnosticism," "Of Belief in God," "Jesus the Christ," "The Holy Scriptures," and the like fundamental topics, are here discussed. The brevity and crispness of the chapters, averaging not over three pages each, will appeal to those who would never read a more complete treatise. We should have liked to have seen among them, a chapter or two on The Church. The book is dedicated to "The Average Man," and it is the Average Man who ought to read and profit by it, and no doubt will do so if the book can be brought to his notice. This Average Man, in the words of Mr. Snyder's preface,—

"reads the newspapers and little else save works of fiction. Ordinarily he will not look at a theological book."

Indeed, the overwhelming ignorance of the "Average Man," in as well as outside the Church, surpasses general belief. Not long since, in a city not far distant, we knew an instance where the proprietor of a large printing house, who chanced also to be a vestryman of a large city parish, having on hand a piece of work in which there were scriptural references, stopped the work of correction of proof to make inquiries whether the expression "Paul and Barnabas," which appeared in the copy, was not intended for "Paul and Barabbas." It is such an incident as this which shows in the plainest terms what are the depths of ignorance into which the "Average Man" has fallen.

In these days of hasty living and hasty thinking, the only way in which any, even the most rudimentary, education in religious affairs can be given to the "Average Man," is by the briefest, easiest, simplest reading. Few possess the art of reaching him, few are capable of making any impression upon him. This is the class of readers which Mr. Snyder has in view. They will not themselves purchase the book, for they will never know that such a book has been written. The heathen of Central Africa are easier to reach than are they. Yet occasionally opportunities exist to place such books among such men; and when they do come to light, nothing can be better than this second series of *Chief Things*.

## RECEIVED.

*The American Church Almanac.* Year Book for 1900. New York: James Pott & Co. Price 25 cts.

*The Protestant Episcopal Almanac and Parochial List.* New York: Thomas Whittaker. Price 25 cts.

*The Living Church Quarterly:* containing a Church Almanac and Kalendar for 1900. Followed by quarterly issues containing the Clergy List corrected to date. Milwaukee: The Young Churchman Co. Price 25 cts. per year.

*Christ's Deacon.* A Sermon by the Rev. George McClellan Fiske, D.D., at the Ordination to the Diaconate of William Porter Niles, M.A., in S. Paul's Church, Concord, N. H.

*A Tribute of Respect Paid to the Memory of the Late Rev. Charles Cotesworth Pinckney, D.D., LL.D.*, by the Corporation known as the "Church of the Redeemer."

*The Church's Mission to the Oneidas.* Oneida Reservation, Wisconsin.

*Myths and Bible.* Some Hints to the Value of Scandinavian Mythology upon Biblical Research. By Olof A. Toffteen, Rector of S. Ansgarius' Church, Minneapolis.

*The Bible and the Critics.* By the Rev. Octavius Applegate, S.T.D., Rector of S. George's Church, Newburgh, N. Y. Printed by request. New York: James Pott & Co.

*A Half Year in the Prayer Book.* For Sunday Schools. By H. W. Jones, D.D., Professor of Church History in the Divinity School of Kenyon College. Philadelphia: George W. Jacobs & Co. Price 25 cts. net.

## NOTES.

CANON T. T. CARTER has published a new volume entitled *Undercurrents of Church Life in the Eighteenth Century.*

THE latest accession to the series of "English Religious Leaders," is a *Life of Bishop Latimer,* by the Rev. A. J. Carlyle.

THE reminiscences of Bishop Whipple have been published by The Macmillan Co. under the title of *Lights and Shadows of a Long Episcopate.*

A NEW liturgical study announced by the Rivingtons is *Sound Principles and Services of the Prayer Book Historically Considered,* edited by Dr. J. Wickham Legg.

A NEW work by Professor T. B. Strong, of Christ Church, Oxford, entitled *The Doctrine of the Real Presence,* is announced by Messrs. Longmans, Green & Co.

MESSRS. Longmans, Green & Co. have issued a little volume entitled *Advent Meditations on Isaiah I-XII;* with outlines of Christmas Meditations on S. John I, 1-12, by the Rev. V. S. S. Coles, of Pusey House.

THE Bishop of Hereford, who, to express it mildly, is not distinguished for orthodoxy, fathers a new work by several authors, entitled *Church and Faith;* being Essays on the Teaching of the Church of England. Without having seen the book, we labors to show that the expression in observe from a review that one author the Prayer Book of 1549, "commonly called the mass," was a sinister expression, used to express contempt for the term. It probably did not occur to him that we have a parallel case in the Prayer Book to-day wherein we read the title, "The Nativity of Our Lord, or the Birthday of Christ, *commonly called Christmas Day.*"

## CHRISTMAS BOOKS.

Too late to be noticed before Christmas was received a package of books appropriate for holiday gifts, each handsomely made and bearing marks of excellence, from Messrs. L. C. Page & Co., Boston. The following are their titles:

*Lally of the Brigade.* A Romance. By L. McManus. Price $1.25.

*The Woodranger.* A Story of the Pioneers of the Debatable Grounds. By G. Waldo Browne. Price $1.00.

*Little Bermuda.* By Maria Louise Pool. Price $1.00.

*Little King Davie;* or, Kings and Priests Unto God. By Nellie Hellis. Price 50 cts.

*A Little Daughter of Liberty.* By Edith Robinson. Price 50 cts.

*Shakespeare's Country.* By Bertram C. A. Windle, F.R.S., D.Sc., F.S.A. Price 75 cts.

*Famous Violinists of To-day and Yesterday.* By Henry C. Lahee. Price $1.50.

*The Unchanging East;* or, Travel and Troubles in the Orient. By Robert Barr. 2 vols. Price $3.00.

# Summaries.

## HOME.

A NEW diocesan paper in Nebraska will be entitled *The Crosier.*

THE *Diocese of Fond du Lac* is to expand into a magazine for general circulation, to be called *The American Churchman.*

ON January 7th the Rt. Rev. Dr. Whitaker, Bishop of Pennsylvania, will sail for Cuba and Porto Rico. He goes by request of the Board of Missions to investigate the mission field.

THE vacancy in the Standing Committee of the Diocese of Pennsylvania, caused by the death of the Rev. Dr. Watson, was filled by the election, on December 5th, of the Rev. T. A. Tidball, D.D., rector of the Church of S. Luke and the Epiphany.

THE explosion of a boiler in the laundry of Racine College on Christmas Day entailed a considerable amount of inconvenience and some pecuniary damage, but, happily, no personal injury to any one. The loss is placed, at first reports, at about $1,000.

A MOST remarkable instance of preservation from fire lately occurred at S. James' Church, Washington, D. C. Fire started under the water pipes of lead, and blazing hotly, melted the pipes. Thereupon the water poured from the pipes and extinguished the fire.

ACCORDING to the *Russian Orthodox American Messenger,* the Presbyterian religion is declining more rapidly in Alaska than in the states. It gives the following account of two institutions at Juneau:

"An evil fate has fallen on the Presbyterian Mission Home at Juneau. It is closed and boarded and stands forlorn, sadly facing another no less instructive monument of desolation — the Presbyterian Church, lately turned into a brewery."

THE Rev. Robert Codman, Jr., rector of S. John's Church, Roxbury, Boston, has been elected Bishop of Maine. Mr. Codman, before entering Holy Orders, was a lawyer with his father in Boston. On the death of his brother, who was a clergyman, he left his profession and entered the General Theological Seminary. After graduating with distinction, he remained a fourth year as a fellow. He was then called to S. John's Church, Roxbury, where he has done excellent work. It is an excellent harbinger of future good for the Church in New England when such a man is chosen to the episcopate.

IT is with deep regret that we record the death of the Rev. J. M. Clarke, D.D., chaplain to the Bishop of Central New York. Dr. Clarke was alike a friend to THE CHURCH ECLECTIC under Dr. Gibson, and under its present management, and was a personal friend of both editors. He had been a valued assistant in the department of Notes from the Library, and until his health began to give way some two years ago, his reviews appeared very frequently. A man of large learning, he was especially apt in matters pertaining to history and biography. For some years Dr. Clarke was a Professor at Nashotah, where he was beloved by all with whom he came in contact. Since retiring from active work in that seminary he has

resided at Syracuse, N. Y., rendering service to the Bishop of Central New York as chaplain. May he rest in peace!

---

THE twenty-fifth anniversary of the consecration of the Bishop of Dallas occurred on December 20th, and was to be remembered with special festivities. The consecration of S. Matthew's Cathedral was to be the central event of the day, the sermon to be preached by the Bishop of Missouri, who, as Missionary Bishop of Montana, Idaho, and Utah, preached the sermon when Dr. Garrett was consecrated as Missionary Bishop of Northern Texas, the precursor of the present Diocese of Dallas. There was to be luncheon at S. Mary's College, the prosperous diocesan school for girls, followed by a musical programme; and a special service of thanksgiving in the evening, with a sermon by the Bishop of Tennessee, and a reception following. Preparations had been made on a large scale, and, among other notable guests, the presence of the Bishops of Tennessee, Georgia, Arkansas, Oklahoma, Texas, and Missouri, was expected. Ae we go to press, we have not received report of the fulfillment of the arrangements, but trust all were happily carried out. We gladly tender congratulations to Bishop Garrett, who has done an excellent work, in a difficult field.

---

THE Rt. Rev. the Bishop of Chicago received, on December 8th, the following address from the clergy of his diocese:

"*To the Rt. Rev. William Edward McLaren, D.D., D.C.L., Bishop of Chicago:*

"OUR DEAR BISHOP — We, your clergy, cannot allow the day on which you enter the twenty-fifth year of your episcopate to pass without thanksgiving to Almighty God for the strength from on high which has guided and kept you these many years, and an expression of our affectionate loyalty to yourself.

"You have been to us more than is commonly understood by the title, 'Father in God.' With wisdom and patience, with untiring energy and unflinching devotion, you have led and encouraged your brethren and sons in the sacred ministry; and realizing to-day more than ever the strength and beauty of your character, and the success of your efforts, we send to you this message of love.

"We further desire to assure you of our sympathy in your long and severe illness. You are ever in our hearts and prayers. We trust that soon you will be restored to health, and again be enabled to take up your great work for the Church of God in this city and diocese.

"Signed on behalf of the diocese, this 8th day of December, A. D. 1899.

"J. S. STONE,
"E. M. STIRES,
"THOS. D. PHILLIPPS.
"*Committee.*"

The Bishop has replied to this address, expressing his "gratification and thankfulness for the same."

---

EVERY well-posted person will agree with the following letter, of the Rev. Robert Ritchie, to the *Guardian* on the inaccuracy of its news from the United States. Mr. Ritchie writes:

"With no desire to be unnecessarily disagreeable, may I say that I think it unfortunate that your correspondent, who speaks of the Church in the United States, on October 18th, should be so sadly misinformed as to the real state of things here? There may not be many churches in which incense is already used, but its use is not confined to a 'few' ritualists, or to 'eccentric' ritualists. It is used in several of the important parishes both in New York and Philadelphia, and is not unknown in Chicago and other places. . . . The General Convention many years ago passed a canon to restrain what they considered excesses in ritual, and in doing so pointedly refused to condemn the use of incense. The Bishop of Pennsylvania not long ago attended and communicated at a service in S. Mark's, Philadelphia, in which he knew beforehand that incense was to be used. . . . It is certainly true that a large number of our Bishops will not forbid incense, and that Bishop Hall is completely at sea if he thinks that the decision of the Archbishops will be generally received here as an indi-

cation of the law of the Church. . . . Probably the only effect of the decision of the Archbishops in this country will be to hasten the use of incense in those churches that are now waiting for it.

"Your correspondent says, 'So far no one has questioned the correctness of the Bishop of Vermont's view.' This is a serious error of fact, because Dr. Thomas Richey, of the General Theological Seminary, has written in the *Churchman* in defense of incense, and he is only one of many. It would be nearer the truth to say that no one who was ever supposed to be a Catholic Churchman, except Bishop Hall, has defended the Archbishops. It is certain that any American Bishop who should propose to forbid incense because of Queen Elizabeth's Act of Uniformity would be quickly laughed out of countenance. . . . I do not know who your correspondent may be, but I am sure you will stand a better chance of learning the truth about the American Church by getting another one."

## FOREIGN.

It is officially announced that the Most Rev. John Travers Lewis, D.D., Archbishop of Ontario, has expressed his intention of resigning his see in March next.

It is stated that the Rev. Handley C. Moule, D.D., late principal of Ridley Hall, Cambridge, has been offered the See of Liverpool in succession to Bishop Ryle, resigned. Dr. Moule is well known as a deep student and a scholar of much mark in Biblical criticism on sound evangelical lines. As a Bishop he would have little time to continue his contributions to current theological literature, and for this reason his elevation to the Episcopate might be deplored.

A correspondent of the *Guardian* writes that the Rt. Rev. Dr. Swaby, Bishop of Guiana, has, on the nomination of the Archbishop of Canterbury and the Bishops of London and Winchester, a commission appointed for the purpose, accepted the appointment to the Sees of Barbadoes and the Windward Islands, provided the Bishops of the West Indies endorse the appointment. Dr. Swaby has done excellent work as Bishop of Guiana, and his strong character and able leadership will be a strong gain to the Church in the West Indies.

The condition of the Assyrian Christians, who, with a few Papist and a few Protestant converts, lately joined the Russian Church, is not improved materially thereby. Protection has not been adequately given, nor much money spent, nor much done in the way of schools. In fact, some Assyrians have come to the Archbishop of Canterbury's Mission, asking to be received on an Orthodox basis; a request, of course, to be denied. The condition of exiles returning to the Turkish mountains is pitiable; debt, famine, cold, stare them in the face; things not to be attributed to the fault of the Turkish government. At a time when much is said of heroes of the sword, could we not think of heroes of the Cross, who have never lived under a Christian government for 1,800 years, a plight worse than that of Outlanders in the Transvaal?—*Church Times.*

A memorial service was recently held in S. Paul's Cathedral, London, for the officers and men of the British army who have fallen in the war with the South African Republic. The service was attended by Lord Wolseley, the Commander-in-Chief of the army; Lord Lansdowne, the Secretary of War; the Lord Mayor and Sheriffs of London, and a large number of officers and government officials. In many churches throughout England requiems are being constantly celebrated for the repose of the souls of deceased soldiers. Writing this on the eve of Christmas, we cannot but

think of the gloom and sorrow which has fallen on so many families in England, from the highest to the lowest, at this time of joy and festivity, and we pray that the Prince of Peace may lighten their darkness and defend them from all perils and dangers of this night of war and all its attendant horrors.

---

Cardinal Vaughan, in the course of a recent sermon, announced that a determined effort would be inaugurated with the beginning of the coming century, to bring back England to the Roman Catholic Faith. Lectures, sermons, missions, and religious services of various kinds were to be held throughout the country, and this was to be supplemented by distributing broadcast pamphlets, leaflets, and other controversial literature. If the Cardinal were a real student of human nature, and if he had any adequate knowledge of the British character and temperament, he surely would have known that John Bull will not be in a frame of mind to listen to any proposition until he has settled his differences with Mr. Paul Kruger. And, further, as he has only postponed for the present his little war on Ritualism, we should hardly imagine that he was exactly ready to swallow the whole Roman gospel and all the accessories thereunto belonging.

---

It is an ill wind which blows nobody any good. The British public has become so intensely absorbed in the awful struggle which is going on in South Africa, that the question of incense pales into insignificance, and the Advent season which was to have been a veritable day of Judgment for the recalcitrants has passed without anything happening. Indeed, the Archbishop of York has stated officially that the Bishops will not institute proceedings against any priest who does not acquiesce in the Lambeth opinion, but he adds that he is not sure that they will veto proceedings from a lay source. It is stated, however, that in the majority of the London churches where incense has been ceremonially offered, a modified "use" has been introduced with the tacit acquiescence of the Bishop, which permits the swinging of censers in procession before and after "Divine Service," but not as part of the offering of worship in the Eucharist. This, of course, does away with the whole real meaning and reason for offering incense, which is essentially an act of worship in connection with the offering of prayer and praise, but the object presumably is to keep *a* use of incense still in existence and to justify its *proper* use at some convenient season.

---

In noting the death of Lord Penzance, the London *Church Times* says:

"With the death of Lord Penzance an unfortunate chapter in English Church history closes. Lord Penzance, it will be remembered, as the reward of his service in the Divorce Courts, was appointed to the civil judgeship created by the Public Worship Regulation Act of 1874, with the empty titles of Dean of the Court of Arches and Official Principal of the Province of York. Empty, we say, because the clergy summoned before him refused to acknowledge his jurisdiction, the Court of Arches and the Provincial Court of York being in abeyance during his incumbency. In his performance of his unconstitutional offices his lordship delivered himself of judicial utterances which, no doubt, displayed much knowledge of forensic terms and lawyer-like cleverness, but at the same time the profoundest ignorance of the matters with which he was supposed to be dealing. So devoid was he of the reverence towards the Holy Sacrament which the Church, of which he believed himself to be an official, requires in all her members, that he allowed the consecrated Host to be exhibited in his court as evidence against Mr. Enraght, and caused it to be kept in his judicial chambers until the late Archbishop Tait, in reparation of his nominee's profanity, consumed it with fitting reverence in his private chapel. Many will recall

the fact that the Host had been abstracted from Bordesley Church by an informer, who pretended that he approached the altar in order to communicate. It will be remembered, too, that Lord Penzance so far forgot the dignity of a judge that, in a certain ecclesiastical case, he gave private hearings to a proctor for the accusers, which proctor's charges for expenses in going to be closeted with the judge were duly presented to his clients. It cannot be said that Lord Penzance's later career adorned either himself or the judicial bench—we speak, of course, in relation only to his public acts."

---


## THE CHURCH ECLECTIC.

TERMS: Published monthly, at $3.00 per annum. $5.00 pays for two years. Special rates to the Clergy and Candidates for Holy Orders, $2.00 per annum, in advance.

☞ All business, whether editorial, advertising, or regarding subscriptions, should be addressed to the Publishers,

THE YOUNG CHURCHMAN CO.,

MILWAUKEE, WIS.

MORGAN DIX, D.D., D.C.L.,
*Rector of Trinity Church, New York.*

# THE CHURCH ECLECTIC.

VOL. XXVII. FEBRUARY, 1900. No. 11

## THE RESULTS OF THE CATHOLIC MOVEMENT.

A PAPER READ BEFORE THE CLERICAL BROTHERHOOD OF PHILADELPHIA.

By the Rev. G. Woolsey Hodge, M.A.

As sixty years have elapsed since the rise of the Oxford or Catholic movement in the Church of England, are we not now in a position to judge of its character and effects, and to prophesy as to its future?

The whole history of the Church may be said to be a succession of movements, phases of thought, views of truth, influences produced upon the Church by the political, social, and intellectual environment of the times. All are parts and processes of that Divine leading into all truth which was promised by Christ to His disciples. Each century of Christian history has had its distinctive characteristics. One by one the cardinal truths of the Faith have been learned and laid to heart. Christ has had many things to teach His disciples, but they could not bear to receive them all at once. It took centuries even to formulate and stereotype the great essentials of the Christian Creed. And only gradually has the mind of the Church come to be at one about the great doctrines and practices and precepts of the Faith. Some of them are more or less open questions still. There have always been different schools of thought in the Church in regard to abstract and speculative matters, and wide divergencies of practice. And step by step, as a parent leads a child, has God been leading His people through all their wondrous history, through every possible experience and vicissitude, on to that perfection and establishment in all truth which is the final goal He hath promised.

But it is not always they who in the Providence of God are the inaugurators of new movements that can see what is involved

in, or all that will result from, the conception of Divine truth of which they have caught a glimpse. The prophets do not always know all that is compassed in their prophecies. It is only as time rolls by that men's views grow clearer, and what they saw only in outline stands forth in its fulness. So it is only after a great movement in the Church is well on its way and has had time to manifest what is in it, that we can judge what is its true character and what will be its results. We are in that position now in regard to the Catholic movement in the Anglican Communion.

That it was a great movement which has already profoundly affected the whole of that Communion and which is destined to produce permanent and far-reaching results, there can be no question.

From the time of the Reformation down to the beginning of the Oxford Movement, the Church of England was regarded by the vast majority of its own members and by the rest of the Christian world, simply as one of the Protestant denominations; that is, one of those bodies of Christians which arose at the time of the Reformation, different in polity, doctrine, and worship, from the ancient Church. Its separation from the rest of the Catholic Church occurring simultaneously with the Protestant Reformation, few distinguished from that, what took place in the Church of England at that time. But some of the then leaders of the Church, and the circumstances which by the Providence of God directed it, made it indeed a very different thing. The position which was assumed, and the formularies which were adopted, marvellously preserved its Catholic character, though comparatively few recognized it. For three centuries the Church of England stood in the eyes of almost all as teaching what was known as the Reformed Protestant faith, and differing from other Protestant bodies chiefly in the fact of having retained the Episcopal form of Church government and the use of a liturgy. There had indeed been all through a catena of divines and their adherents who saw and prized, and tried as far as they could to bring out, the Catholic character of the Church; but generally there was but little in the teaching or the practice of the Church to manifest it.

It was to the little group of Oxford divines in the earlier part of this century, that we owe the inestimable boon of having pointed out, and called the attention of its members to, the fact that the Church of England has always been essentially in its character, its doctrine, and its worship, an intrinsic part of the Catholic

Church; that is, of that historic body which our Lord Himself founded, whose constitution, faith, and discipline, in their vital parts, He Himself prescribed, and whose unbroken continuity to the present day has been preserved by His Providence. In the great religious upheaval of the sixteenth century, men lost sight of the fact that Christ had Himself established a Church and appointed its necessary parts. They failed to see any necessity of preserving a continuity with the past. The Church had become so corrupt in its head and members that men no longer recognized her as the Bride of Christ. She became in their eyes the very anti-Christ of whom S. John had spoken. They did not remember Christ's promise to be with His Church always, even in spite of human infirmity. It seemed to most of them hopeless and impossible to reform her. And as Christ could not be left without His witnesses and agents upon earth, they sought in the lives and personal characters of individual Christians, the true nucleus of the Divine *ecclesia*. Matters of Church government or order seemed to most of them questions of secondary importance. And some of them went so far as to think they had discovered for the first time the true and most scriptural form of Church government, doctrine, and worship. Hence the breaking away from the body of the old Church and the setting up of Presbytery, Independency, and other forms which have prevailed throughout Protestant Christendom with their new systems of doctrine and modes of worship.

Most fortunately, as we believe, the rulers of the Church of England were preserved from making this error. In England, and in England alone, the Reformation was a true Reformation; that is, a casting out and cleansing the Church from what had become corrupt and distorted in the course of the centuries, but not a breaking away from the one body Christ formed and founded, and replacing it by a new organization or organizations, of human construction and device. The historical continuity and Catholic character of the Church of England has never been lost, or essentially altered, from the first planting of Christianity there to the present time. The same form of Church government by Bishops, Priests, and Deacons, obtaining their orders in the same unbroken line of succession, which has prevailed throughout all Christendom as far back as history goes, except among the modern Protestant bodies, has been maintained. The same Creeds and teaching in regard to the Faith which had been accepted by all portions of

the Church from the beginning, those, and those only, were required as of faith. No later confessions of local or national synods were substituted for them. And the same worship, the identical formularies, which had come down from immemorial times, the fruit and perfection of the Christian's effort to approach God and teach His truth aright, still prevailed, translated into the vernacular, simplified and purged from the superstitions and un-Catholic practices which had become engrafted on them. What was thrown off at the time of the Reformation of the Church of England, was the comparatively modern and utterly unwarranted claim of the Bishop of Rome to universal government and sovereignty over the Church, to the subversion of the divinely given jurisdiction of the universal episcopate and the destruction of the rights of the clergy and laity alike. This, and the casting out of the abuses and departures both in faith and practice from the primitive and universal teaching of the Church, constituted the Reformation, and true Reformation, of the Church of England. But as the general Protestant Reformation was conducted at the same time, and to a certain extent along the same lines, it is not to be wondered at that men failed to distinguish between the two, and that even most of the members of the Church of England itself should not have recognized its essentially Catholic character, and have seen the difference between it and the Protestant bodies by which it was surrounded and with which it was so largely in sympathy. It was only as time has gone on that men have come to see more and more the essential weakness of the whole Protestant conception of Christianity, leading to innumerable divisions among Christians, arising often from the most trivial causes, the infliction of rigid systems of doctrine relating to the most abstract and difficult questions, about which there had always been freedom of thought in the Catholic Church, the departures from Catholic practice and modes of worship, leading to irreverence, neglect, and disparagement of the rites and sacraments of the Church. It was only as men began to see these things that they recognized that the teachings and principles of the Church of England were essentially different. They saw that it was no new society of merely human construction, teaching doctrines held only by a few, and practising novel, unheard-of rites, but the old Church of the ages, teaching and requiring only what had the authority of universal consent, and worshipping under the old forms which had become venerable from their antiquity and valuable for their fitness and beauty.

This the Oxford divines pointed out. Thus they saw preserved by the Providence of God in the Church of the English-speaking people the purest and truest form of the Catholic Church on earth.

It is true that this conception of the character of the various Churches of the Anglican Communion is not yet realized by multitudes even of its own members. There are those who cannot, and do not care to, look upon it in any other light than as one of the Protestant sects. And there are others who are incapable of discriminating between Catholicism and Romanism, who think that every step in the direction of the former leads inevitably to the latter, although they are diametrically opposed. The claims of Romanism cannot be sustained on Catholic principles because they have not, and never have had, Catholic consent. But because there is so much in them in form and appearance that is alike, the unthinking and unread fail to see the difference between them, and oppose the former with all their force, thinking that they are opposing the latter. It was the Oxford divines who first, of any considerable body of Anglican teachers, recognized and pointed out the essentially Catholic character of the Church of England, and at the same time the vital difference between Catholicism and Romanism. Some of them, it is true, failed in this latter discrimination, and, opposed and condemned by the then rulers of the Church of England in their efforts to maintain its Catholic character, abandoned it, in the hope of finding in the Roman obedience the characteristics which they felt to be essential to the Church of Christ. Such defections may occur still. But there can be no question that the Oxford Movement has resulted in a general conception of the Church which before that time only very partially and imperfectly prevailed. There are thousands who hold to this conception of the Church to-day to a handful who held to it before. And the whole character and appearance of the Church in its teachings, its worship, and its activities, has been utterly transformed in the last sixty years, and all along Catholic lines, a return to the teaching and modes which prevailed in the whole Christian Church throughout the centuries, excepting the distinctive peculiarities of modern Romanism. We do not believe that in the whole history of Christianity there ever was so great a change wrought in any branch of the Church within so short a time as that which has come over the Churches of the Anglican Communion within that period, except where there has been the entire overturning of the historic system and the substitu-

tion of a new order in its place. Those who were familiar with the general appearance, teaching, and practice, of Anglican churches before this period, simply would not recognize them as the same to-day. And this has extended to the Christian bodies outside that Communion, affecting both them and it in such a way that there is no possibility of their return to the former condition of things. And herein it is that that movement has been most valuable, affecting most permanently and largely the whole character of English Christianity. Not that all the members of the Anglican Communion or of the Protestant denominations have embraced the Catholic conception of the Church. But they have learned that there is such a conception, which is neither the Protestant nor the Romanist view. And they have come to see that there is a power and beauty and fitness in Catholic rites and methods which before they never could see. And it has led to a minimizing of the differences and a drawing together of those long separated, which is invaluable and is the harbinger of better things to come, a real union of all the disciples of the Crucified.

As we look back, therefore, over the past and see what effects this movement has produced, we are in a position to prophesy as to what will be its influence in the future. There has been no abatement in this movement. Though it has had much to contend with in the way of misconception and prejudice and misrepresentation, even by its own advocates, still it has gone on. Not only is it becoming more and more the generally received opinion concerning the character of the Anglican Communion by its own members, but members of the Greek Church on the one hand, and of the various Protestant bodies on the other, are coming gradually to discriminate between its position and that both of Romanism and of Protestantism. And more and more, Protestants are coming to feel the evils and mistakes in their own systems and finding in the principles of continuity and Catholicity and liberality as embodied in the Anglican Communion, the only solution of their difficulties. We believe that if the minds of Protestants generally could become freed from the fear that Catholicity means Romanism, they would embrace the teachings and practices of the Church with marvellous rapidity. Already we see multitudes breaking away from the traditions and restraints of their particular systems and finding in the Anglican Church the haven of refuge that they seek. Many others, while still thinking that they can maintain the peculiarities of the various bodies to which they belong, seek

to engraft on them more or less of the principles and practices of the Church. All these are signs of the times, showing how far-reaching the influences of the Catholic movement have already been, and proving unmistakably that there is a great future yet before it. As much now as most of the members of the Protestant bodies would scout the idea, we believe that the conception of the true character of the Christian Church as it is presented by the Churches of the Anglican Communion, is that which will come eventually to prevail. Men will find in it the only refuge from the evils of division and sectdom, the only way by which the essential principles of the Faith can be preserved and taught, together with the allowance of due liberty of thought on all non-essential points, and that its forms and methods are those which are most calculated to answer the purposes of Christian worship and suit the generality of tastes.

In this matter of worship, we do not think that the Catholic movement has yet reached its natural and legitimate conclusion. There has been more contention in regard to forms of worship than there has been about anything else, and that contention is the greatest hindrance to the spread of the Catholic movement to-day. The idea prevails among both the members of the Catholic school and their opponents, that there should be uniformity of worship in the Church, and it is because one party prefers one form and the other another, that there is this contention. But why should there be uniformity, except, of course, in the essential things in the celebration and administration of the sacraments? As a matter of fact, there never has been uniformity. The principles of Catholicity do not require it. Just as in doctrine, it is only necessary that there should be uniformity of Faith in regard to those things which are essential, so in worship, it is only necessary that those things which are essential to the integrity of the sacraments should be always the same. As all men do not think alike upon speculative questions, so it is a matter of human constitution that all have not the same taste in regard to modes of worship. One man prefers and is helped more by a plain service; another by a more ornate one. This man is deeply sensitive to the effect of music, art, and ritual; that man does not care for, or is distracted by them. Why, then, should they be forced on those who do not like them, or why should those who do, be deprived of them? No one maintains that they are essential. The highest Churchman admits that all sacraments are valid that have the proper matter,

form, and administrator, though devoid of all ritual adjuncts. And the lowest Churchman does not maintain that the ritual alters their essential character. Why, then, should there be the contention that there has been about these things, and the effort to enforce uniformity?

And in spite of the efforts to enforce it, uniformity never has been attained. Look at the differences in worship between the East and the West, both parts of the Catholic Church, the shape and character of the churches, the use and disuse of images and instruments of music, the arrangement of the altars and chancels, the kind of vestments, the attitudes of the worshippers, the words of the services. Look at the differences which have always prevailed in the Western Church. What are now the sacred vestments were originally only the ordinary dress of the Roman gentry. See how their shape and adornment has been modified in the course of the centuries as attested by ancient pictures and brasses; how the use of lights and incense and various acts of worship, and special ceremonies, such as the elevation of the host, and benediction, have come in, one by one. What various liturgies have prevailed, until in very late times the Church of Rome has tried to force its own use upon all Churches of its obedience, a process not yet completed. The preface to the English Prayer Book testifies to the variety of uses prevalent in England prior to the Reformation. And while one of the purposes of that Prayer Book was the very laudable one of simplifying those services and making them "understanded by the people," and introducing a certain amount of uniformity, yet was not a mistake made in the endeavor to enforce absolute uniformity in every church? Was not the rise of Non-Conformity, and are not the troubles from which the English Church is suffering to-day, due to that? If there is any one principle which in this age one would suppose was more generally accepted than any other, it is the right of every one to worship God according to the dictates of his own conscience. But can that liberty only be obtained by schism? By one Christian separating himself from other Christians and joining himself with those who happen to have the same ideas and tastes as himself? Why cannot the unity of the one household be maintained, though there may be differences of temperament or preference? Does a parent force all his children to eat the same things, whether they like them or not, or to learn and practise music, whether they have a taste for it or not? Why cannot, then, the one universal

mother make provision for the varying wants and preferences of all her children, letting some have all the music and ritual they like, and others as plain and bald a service as they please? In England, where the Church is a national establishment, in which every one is supposed to be entitled to his full share and rights, it may be more difficult to carry this out, though even there it is as hard to please every one, and it might be supposed that mutual toleration and forbearence would prevail, and that provision might be made for all. But in this country, where the voluntary system wholly prevails, what is to prevent it? Ought it not certainly to be admitted that each congregation at least which supports its own worship, might be entitled to determine what that worship should be? Or might not provision be made even in the same congregation by services at different hours of different character, so as to suit the tastes and preferences of all?

It may be answered to this that the allowance of diversity of worship in the same church would lead to the teaching of false doctrine and the introduction of superstitious practices for which the Church at large would be responsible. But it is just as possible to teach false doctrine and to fall into superstition without ritual as with it. The ritualistic Churches are not the only ones in which error or superstition prevails. And all attempts to force uniformity have failed. They have resulted in constant and bitter contention, and generally in the increase of the very things they sought to suppress, or in the greater evil still of division. Does not the true corrective against extravagances and errors lie in the inherent power of the Bishop? In the early Church each Bishop set forth the forms of worship for his diocese, and he should still control them. Outside the rubrical directions of the Prayer Book of the national Church, to which limitations of his natural right he has himself consented, the Bishop should have absolute direction. He cannot abrogate or over-ride laws which he with his comprovincials have set forth, but outside of those laws—and the rubrics of no office book cover everything—his power is unlimited. He can give order concerning, or he can prohibit, the use of any ceremony, gesture, or ritual adjunct. If this seems absolutism, putting too much power in the hands of one man, it must be remembered that the Bishops are picked men, called to their office by the voice of the whole Church, chosen because they are supposed to have the qualities to exercise such a responsibility. And this is the system of the Catholic Church. It does not leave

each clergyman free to do what he will in his congregation. It places over him an overseer, a Bishop, who should be the conservator of the rights of all, the last one to fasten his own mere personal preferences upon each of his clergy or their congregations. He will naturally allow that liberty which the Church allows, only guarding against the infringement of the rights of individuals or of congregations in the imposition of things distasteful to them, or the introduction of practices manifestly teaching errors which the Church has condemned or tending to superstition. If an individual Bishop here and there has not the qualities to properly discriminate, or is unjust or unnecessarily restrictive in ruling his diocese, that is a misfortune which must be borne with as any other mistake in regard to the qualifications of those elected to the Episcopate, or it might be corrected by the right of an appeal to a Metropolitan. But it were certainly better to trust thus to the Bishops in accordance with the Catholic theory of their office, rather than to the discretion of each individual priest, or to essay a cast-iron uniformity for all.

This, it seems to us, is the true teaching of the Catholic system in regard to worship. And we believe that it is that view which will eventually prevail as the result of the Catholic movement. We believe that that movement will have results greater than even its originators imagined, or its present adherents generally suppose; that it is destined to affect and shape the whole Christian system, without as well as within the historic body. It teaches that the whole Christian people should constitute one homogeneous and perfectly articulated organism, that Christ's Church is not an absolute despotism ruled by one man, nor is it a mere spiritual figment held together by the loosest, invisible ties, whose outward parts have no actual correlation; but it is a spiritual monarchy, whose Head, invisible for a time Himself, has committed the government thereof to the whole body, so that only that in doctrine, discipline, or worship, which all Christians have agreed upon and consented unto, is to be regarded as of necessity. Outside of those things there is to be liberty, guarded only by Christian charity, and as far as discipline is concerned, by the corrective influence of those fatherly men who have been called to the immediate government of the congregation by the voice and acclamation of all, and have received their commission to discharge it from those who in like manner had received it from those who had it before them, and so alone had the authority to bestow it.

This is the theory of the Catholic movement, a theory which is becoming daily more and more generally accepted. May that movement continue, and we believe it will, until that which every Christian confesses his belief in when he says his Creed, *viz.*, "one Catholic and Apostolic Church," becomes a visible, manifest reality, embracing in its world-wide fold all who profess and call themselves Christians, living and working together in perfect accord and unity, allowing all reasonable diversity both of belief and practice—but with no schism in the body.

---

## THE FIFTH GOSPEL.

By the Rev. D. Convers, S.S.J.E.

BEFORE studying the Revelation of S. John the Divine in detail, it is well for one to take a general view of it as a whole, to see the unity of the book. For if it be, as some have thought, a miscellaneous collection of unrelated fragments, we shall find it easier to slip into some one of the disbelieving theories that deny its unity, ascribing different parts to different writers, and even calling it a heterogeneous mixture of Jewish and Christian documents. The more clearly we see one plan running through it, the harder shall we find it to accept such teaching of a skeptical "higher criticism."

Even a careless reader will see that it has an introduction (chaps. i-iii), a main section (iv-xxii. 6), and a conclusion (xxii. 6—end). That Christ speaks in the introduction and in the conclusion (witness the "I, Jesus" of xxii. 16), and that the former promises "the morning star" (ii. 28), and the latter explains what this gift is (xxii. 16), are two of the links which unite these two parts, making a kind of frame to the chief picture.

Is this chief section one whole? It seems so. The title is right, "Revelation;" and the colloquial "Revelations" is wrong. The vision of the worship of heaven, detailed in iv and v, does not pass away; but lingers on, a background for the subsequent visions. The change from picture to picture is the alteration of subordinate parts of one great whole. The rainbow throne and its circle of adoring hosts does not pass from before the eyes of the seer, when the visions following the breaking of the seven seals of the mystic roll appear. In vi, we have "the living ones" cry, "Come," when the Lamb opens each of the first four seals. While

S. John sees what is told in vii, we have the throne and the Lamb (v. 9), the circles of angels, elders, and the four cherubim, still in sight. That S. John does not describe with the attention to all minute details that a Dutch painter would use, we see by the casual way in which he has introduced the altar (vi. 9), which again appears with "the throne" in viii. 3. When the seventh angel sounded we note again the presence of "the four and twenty elders which sit before God on their thrones" (xi. 16)—the main scene has not vanished yet. And as a detail of it we have again "the altar" (xi. 1); and the "temple," or, more accurately, "the shrine" of the tabernacle, is now first expressly mentioned, although some details have been named before. "The throne" of iv, is before us in xii. 5, in the background to which the Man-child of the star-crowned woman is caught up. "The harpers" (xiv. 3) play "before the throne and before the four living ones and the elders"—the central vision still frames the later ones. The shrine or "temple" is visible at xiv. 17. In xv. 5-8, we have the tabernacle and "the four living ones" to introduce the angels with the seven vials. One of these angels shows the seer the mystic Babylon (xvii. 1) and also "the new Jerusalem" (xxi. 9). Every one notices the likeness between "the new Jerusalem" of the Revelation and the last vision of Ezekiel. In the latter, "the glory of the God of Israel" came into the house and was "like the vision that" he had seen "by the River Chebar" (Ezek. xliii. 2-4), including the cherubim. So when "the glory of God did lighten" the holy city that S. John saw (Rev. xxi. 23), it probably means that he saw it framed by the cherubic vision of iv. S. John sees the central picture while he hears the "Amen, Alleluia" of xix. 4. In xxii. 1 and 3, we have "the throne of God and of the Lamb" binding this last picture with that of iv and v. See the unity of this section of the Apocalypse. The seer has visions of wars, plagues, famines, persecutions, physical catastrophes, and horrors, on the earth; but sees them all in the light that shines from the rainbow throne. He can endure the sight of what is terrible, for he sees also the Eternal. The central thought of the book is this interpenetration of the calm beauty of heaven with the wild confusion of the earth. The central lesson:

> "Truth forever on the scaffold, wrong forever on the throne;
> But that scaffold sways the future, and behind the dim unknown
> Standeth God, within the shadow, keeping watch above His own."

For us to grasp by faith his vision is to have a power that will pre-

vent the world's evils from staggering us. We may be caught within its miseries and sorrows; but can see God throned above. Evil below does not dethrone Him. Over all He is sovereign. If we are fighting in the world, we are battling beneath His eye that sees us as we do manfully our duty. No wonder that in times of adversity, distress, and perplexity, God's children find a stay to their faith in this book. We may scarcely expect our eyes to be opened to see here the vision S. John saw at Patmos; but that he saw it, kindles our hope; and we look forward to seeing it in the future, finding rest and peace therein both now and hereafter. We may find difficulties in its details, but the general lesson is unmistakable.

But, granting the unity of this section, is it one whole with the introduction and conclusion? Does it as the picture, and the others as the frame, so require each other as to be an incomplete fragment alone?

Plainly the introduction requires the central vision; for without it we cannot understand the promises held out in ii and iii. To know what is "the tree of life which is in the paradise of God" (ii. 7), and of which that in Eden was a type, we must read Rev. xxii. 2. "The second death" (ii. 11) is explained in xx. 14. Chapter xxi. 2, explains the "new Jerusalem which cometh down out of heaven from my God" (iii. 12). "The throne" with the Father, is made clear in iv. and v.

The introduction needs the chief vision to explain its terms; the latter requires the former to authenticate it. Archbishop Trench raises, but does not answer, the question: Why do we enter the temple of the vision by the gate of an introduction where S. John sees and hears his Master? Is not this the answer? The readers of the book learn by the introduction that it comes from S. John; and they trust him to tell some actual experience that he had undergone. Were it not for that, we might read the central part, and say, It is indeed magnificent; but it may be the work of some poetic imagination, some kind of Palestinian or Jewish Dante. But when he names himself in the introduction, as do the Old Testament seers of visions, we are ready to trust him, so far as to feel certain he is telling of an actual experience. But the further question rises, "Was the vision self-conceived? Or was it sent by a deceiving power?" Doubtless the Old Testament prophets do not tell us the reasons why they trusted that their visions were from God. S. John does. He saw Christ—not a

vision that reminded him of his Master. Christ spoke to him, sent by him seven messages to the seven angels of the Churches, and then showed him the central picture; which he trusted because it came from Christ. Christ's voice told him to "write the things which thou hast seen and what they are and what shall be after" this opening vision. It was Christ's voice that called, "Come up hither" (iv. 1). This is one of the assertions of the opening verse. It *is* "the revelation of Jesus Christ"—not the revelation that shows Christ, so much as the one made by Christ—"which God gave unto Him, to show unto His servants things which must shortly come to pass; and He sent and signified it by His angel unto His servant John." From the Father, to Christ, by His angel to S. John, and through S. John to the seven Churches first, and by them to all Christendom. Thus the introduction makes clear that the Apocalypse is Christ's.

The very introduction is more fully Christ's than we commonly notice. All see a close resemblance between the description in i. 13-16; and the titles used for Him in the seven epistles. Are we to say that S. John wrote this description before he had the seven messages; and that when the Master gave the latter, He was graciously pleased to quote the former? Most would reply without hesitation that the more natural order is to think that S. John was "in the Spirit," saw Christ, heard the seven messages; and sooner or later wrote it down, weaving his description out of the titles he heard from his Master's lips. This would make the verses 13-16 belong, in one sense, to Christ. How fascinating become the cases where the words of parables and sermons reported in the Synoptic Gospels are repeated by the glorified Saviour to S. John. He repeats solemnly in each of the seven epistles, "He that hath an ear, let him hear," not only linking this with the main part of the book (Rev. xiii. 9); but also with what He had Himself said to point His parables (S. Matt. xiii. 9-43), and with His identification of S. John Baptist with Elijah (S. Matt. xi. 15). As before He had promised to "give unto every one according to your works," so now (Rev. ii. 23, and S. Matt. xvi. 27), "Confess his name before My Father and before his angels" (Rev. iii. 5, and S. Matt. x. 32, S. Luke xii. 8). "I will come on thee as a thief" (iii. 3), recalls the startling comparison to be found in the Synoptics (S. Matt. xxiv. 42 and 43; S. Luke xii. 39 and 40).

When we get beyond the introduction, we must expect the parallels between the fifth Gospel and the three Synoptics to be in

thought rather than words. And so we find it. Probably every reader of Rev. vi. has seen in the rider on the red horse, War (although there may be discussion as to what war or wars were meant); on the black, Famine; on the livid, Plague; that the souls under the altar imply Persecution; and great natural and physical catastrophes follow the sixth seal's opening. See the parallel with the words of Christ as on the mount of Olives He answered the questions of the four Apostles, and discoursed of the judgment on Jerusalem and on the whole earth (S. Matt. xxv. especially 5 and 6-10; S. Mark xiii. 7-9 and 24; S. Luke xxi. 9-12 and 25-27). There is not room to continue. Read the books carefully for yourself.

That Christ stood by S. John, showing the vision wherein under symbolic forms He is Himself intended, explains why we have now and then a verse which all assign to Him in His own person coming in without connection with the near verses. "Behold, I come as a thief" (xvi. 15) seems interpolated if we read that chapter alone. Think of the Master standing by S. John throughout the whole vision, and now and then speaking; and all seems clear and plain.

The line of thought suggested likens the Revelation to Christ's parables; but parables without words, pictured but not described. It may give us a hint also in that much-disputed matter, the interpretation of the Apocalypse; that the book may be, as the parables are for the most part, concerned to set forth some spiritual principle found true again and again, rather than a description of one historical event. But this is too large a topic for this place.

To see in this book the fifth Gospel, a great parabolic picture shown by Christ to S. John for our learning, lifts it to a place higher than we generally give it. It likens it rather to the discourses of the Light of the world about the future, than to S. Paul's prophecy of the Man of Sin. May it encourage some to study the book; the only instance where by reading we bring upon ourselves the express blessing of S. John,—

"Blessed is he that readeth and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand."

## HUMAN NATURE: IS IT CELESTIAL OR IS IT TERRESTRIAL?

By the Rev. Edward Macomb Duff.

IN the first place the writer must disclaim any such wild ambition as that of exhausting this subject within the limits of a magazine article. He will confine himself to those fringes of the subject which just now stand forth most prominently by reason of two recent developments in the world of thought:

(1) The development of the so-called "New Thought," from the matrix of "The Boston Craze."

(2) The development of the "New Psychology"; first, through the facts and phenomena brought to light by the English and American Societies for Psychical Research; and secondly, through the hypotheses which seem completely to cover and account for these facts as presented by Dr. Hudson in his[1] *Law of Psychic Phenomena."*

Some of the bearings of these developments upon Christian Anthropology will form the writer's present theme.

In the middle of this century Christian Anthropology was antagonized by the Materialistic School of Thought, in whose eyes the physiological and the anatomical accounted for all the phenomena exhibited by man. Man was simply an animated organism, his ideational processes, his ideals, his volitional faculties, all the products of his cerebral development; and his cerebral development simply the last stage in an age-long series of accidental variations from the jelly-fish stage. Religion and Morality were in their last analysis so many nerve-currents which in the process of the ages had worn for themselves paths and channels in the racial brain. Surely, the very contemplation of all this as even remotely possible depressed many a thoughtful man. Yet the exponents of this school managed somehow to keep up their spirits and lead exemplary lives.

Now Christian Anthropology finds itself facing a new antagonist; namely, the resurrected Ghost of New England Transcendentalism, a ghost whose chief haunt is likewise Boston, whose name is "The New Thought." This ghost has a rival spectre which disputes its haunting-ground and glories in the name of "Christian

[1]The writer's summary later on of the attributes of man's spiritual and psycho-physical minds is a *resume* of Dr. Hudson's conclusions from the facts which his book examines.

Science." Still another spectre, whose study, however, falls outside of this discussion, has likewise taken on a new lease of life, and the name thereof is "Spiritualism" of the "Mediumistic" variety.

The rival spectres of Boston stand upon common ground (if spectres *can* stand on ground) so far as Anthropology is concerned. According to them, humanity in its essence is endowed with nearly every divine attribute. Man is a son of God by nature; he is without beginning or end of days; he is sinless and incapable of falling; he is one with the Father; he is the Christ; he is endowed with divine creative energies which manifest themselves therapeutically. And so on. In short, there is nothing "very much the matter with Man." Pardon the paronomasia, but one of these Boston spectres, namely, "Christian Science," asserts that Man has no matter at all! There is no such thing as matter. Physiology and Anatomy have no standing. This last, however, the "New Thought" spectre disputes.

Perhaps we ought not to call our opponents "names." The writer pleads in extenuation the ugly names by which New Thoughtists and Christian Scientists have characterized Catholic and Evangelical Christianity in the course of their articles and publications. We are dubbed as "the unemancipated," as "the slaves of an effete theology," as "worshippers of an anthropomorphic god," (little "g" every time) as "dupes of mortal mind," and even as "materialists." I submit that "ghost" and "spectre" are very mild counter-epithets.

We of the "Old Thought" and the "Effete Theology" confidently assert one characteristic to be true of the New Thought schoolmen of all shades—this last word I use in its non-Virgilian sense—and that is their complete emancipation from any sense of historical perspective. The early documents of Historic Christianity they have no patience for as such. Whensoever any of them condescends to cite Scripture, we are reminded perforce of the earnest African preacher who in his zeal to demonstrate that his race was represented among the early disciples triumphantly cited the case of "Niggerdemus!"

The exegesis employed in "*Science and Health with a Key to the Scriptures* is, from an historical standpoint, decidedly of the "Niggerdemus" variety. The most destructive "Higher Criticism" is refreshing by comparison, for that at least is an attempt to get at historical facts on historical grounds.

The New Thoughtists, be it said, unlike the Christian Scientists, do not trouble themselves with the Holy Scriptures at all. A certain journal which represents them, though not officially, for they are without organization, has as its motto, "Principle, Not Precedent." That well expresses the guilelessness of the "New Thought" in matters historical. Though Man is Divine, Man's past experiences are evidently non-Divine. Precedent is to be cast aside, and "Principle" is to be evolved full-fledged and ready-made from the dogmatic inner consciousness of these end-of-the-century New Thoughtists.

It is evident that we cannot meet the New Thought Schoolmen in the arena of historic anthority. In order to combat their disastrous error of Man's complete Godlikeness, if not his practical identity with Deity, we must, if possible, find for ourselves, for them, and for those who are disposed to listen to them, some other meeting-ground.

It is in no spirit of contempt that I term their anthropological error disastrous. If Man is all that he is represented to be by the New Thought, well and good. The sooner Man finds it out, the better. If, however, men are led by the New Thought to overestimate their native resources, their mistake is liable to plunge them into serious disasters in life's warfare—disasters analogous to those which overtook the too confident French forces in the War of 1870. "Let him that thinketh he standeth take heed lest he fall," is as sound moral advice in life's struggle to-day as it was in S. Paul's time.

Where, then, shall we meet those who affirm that Man in his essence is all that they say he is? We cannot, as we have seen, employ any arguments from history. These would be as unconvincing as would be arguments from physiology or anatomy.

There is one field of research for which most of the New Thought Schoolmen profess to entertain a profound respect—and that is the field of the "New Psychology."

To that arena let us repair; and let us try to discover which view of Anthropology harmonizes with the facts and laws of the New Psychology—the Christian view, or the New Thought view.

Having stated what the New Thought Anthropology is as faithfully as possible from the perusal and study of its leading writers—Mrs. Eddy and Mr. Dresser—I shall now venture to state what I conceive the Christian Anthropology to be, with all

due deference to Theological specialists, outside of whose ranks I stand.

From the standpoint of Historic Christianity, there are two orders of humanity—first, the terrestrial or "earthy," second, the celestial, or heavenly. The first man, Adam, is the parent of terrestrial humanity. Christ, the Man from heaven, is the source of the celestial humanity. In our terrestrial humanity we are heirs of sin and death. In our celestial humanity we are heirs of holiness and life.

From the Christian standpoint the phenomenal creation was completed when the first man was made "a living soul." The final stage yet awaits completion. That which we call "the end" will come when the organism of those who have been brought into living union with the "quickening Spirit" of the Celestial Man has reached its fulness. From Adam to Christ creation thus far completed was groaning and travailing for the ushering in of a New Birth. The Incarnation made man's New Birth a standing possibility. The union of the individual with the Incarnate Christ-life constitutes his New Birth. His conscious realization of that union constitutes his conversion. Perseverance in that conscious realization constitutes his salvation.

From the Christian standpoint, Man's nature is triplex, being composed of body, soul, and spirit. Thus fact dates from his creation. He was then made in the image of God. He was also made, as has been said, "a living soul." Though made in the image of God, he is called by S. Paul "of the earth, earthy."

Here seems to be a contradiction. How can one who bears the image of God, be "of the earth, earthy?" Again, if Man, by virtue of his creation, bears the Divine Image, why does S. Paul refer to Man's bearing "the image of the heavenly" as a still unfulfilled event?

The Christian solution is that Man's Godlikeness means his inherent capacity for that New Birth which was to be made possible through the Incarnation. To the sons of Adam, writes S. John, the Incarnate Word gave "power," that is, *opportunity,* "to *become* the sons of God." Man's Godlikeness consists in his inherent power of becoming a son of God through the means which God has ordained through Christ. As long as a man abstains from exercising this power, he is"of the earth, earthy,"—a "living soul" co-existing with an *unquickened* spirit. The quickening of Man's spirit is from above and not from below. The sons of God are

born "not of blood, nor of the will of the flesh, nor of the will of (the psychic) man, but of God." Man's New Birth is of God "by Water and the Spirit."

While the New Birth is of God, conversion is of man. Man's natural (psycho-physical) birth is not of his own operation, but of his earthly parents' operation. So Man's spiritual birth is not his work, but God's work. Man's observance of the Fifth Commandment is an act of his own will. So Man's conversion is an act of his own will.

To sum up, we are created in God's Image in that we possess inherently the capacity of being born from above, becoming sons of God by adoption, and consciously realizing and appropriating and persevering in our adopted sonship of God, increasing daily in His Holy Spirit more and more until we come unto His everlasting kingdom.

So Christianity asserts that Man's Divine Sonship is at the beginning a *potentiality;* whereas the New Thought asserts that it is from beginning to end an *actuality.*

If we appeal to Scripture, our opponents either reject it altogether, as does one wing of the New Thought; or they interpret it according to the methods of the African preacher, as does the Christian Science wing.

If we appeal to an experimental knowledge of the weakness of human nature as manifested in daily conduct, New Thought tells us that we are not talking about the "essential man." Christian Science tells us that we are talking about "mortal mind."

Very well, then, let us eliminate Holy Scripture and the psycho-physical part of Man's nature from discussion, and concentrate our attention upon man's inner sanctuary, namely, his "spiritual mind"; which brings us into the common meeting ground of the New Psychology.

According to the New Psychology, Man's spiritual mind certainly possesses celestial attributes. Let us sum them up:

(1) Its existence as independent of physical conditions.

(2) Its perceptive faculties as independent of physical sense organs.

(3) Its intuitive perception of necessary laws or relations; and its infallibility as a deductive reasoner.

(4) Its infallible memory.

(5) Its instinct of Divine Worship.

(6) Its wonderful powers of telepathic communication.

(7) Its tremendous dynamic power as a creator and as a "therapeutic agent."

But according to the New Psychology, this same spiritual mind is also hedged about with distressing limitations, which may be classed as "terrestrial attributes":

(1) Its incapability of initiative power, save only in respect to the four instincts of which it is the seat and source: (a) Self-preservation—i. e., of the *primary* or psycho-physical self; (b) Race-propagation; (c) Race-preservation—i. e., the maternal or paternal regard for its primary self's offspring; (d) Divine Worship. These instincts initiate reactions in the individual's primary or psycho-physical self; but all the other functions of the spiritual mind are purely passive; their exercise depending absolutely upon suggestion. The suggestion may originate in the brain-mind of the subject, in which case it is an *Auto*-suggestion; or it may originate in the brain-mind of another, in which case we may call it an *hetero*-suggestion. The most common method of communicating hetero-suggestions is that of inducing hypnosis in the brain-mind of the subject. Then his spiritual mind becomes alert and dominates his personality. But it is the puppet of the operator's suggestions, and often affords a pitiable spectacle of its finiteness.

(2) Another terrestrial attribute of the spiritual mind is its absolutely non-moral character. Like a helpless infant, it is neither moral, nor immoral. It is simply non-moral or innocent, because it is irresponsible. It is simply a puppet which responds to the strangest suggestions brought to bear upon it, whether these suggestions be good or bad, sensible or ridiculous. It believes every suggestion which dominates it. It acts upon every suggestion that secures a lodgment within it. For the spiritistic medium it will act the part of any spirit suggested by "sitters" at the seance, earnestly believing itself to be that spirit through the auto-suggestion of the medium. It will write messages which are wise or silly according to the rationality of the medium's brain-mind. It will tip tables, rap on walls, lift furniture, and perform other equally exalted deeds,[2] according to suggestion. Sometimes it will per-

[2]Though the writer has never witnessed any of these manifestations, he feels compelled to accept them as facts in view of the testimony of scientific investigation. The reader, of course, is privileged to deny the alleged facts *a priori*. But Dr. Hudson's explanation of them completely demolishes the Spiritistic claims of their alleged extra-mundane cause.

form[3] works of healing and beneficence. It all depends upon the law of suggestion which it is bound to obey.

Sometimes it will stubbornly refuse to act upon hetero-suggestions which are base or silly. Why? Because it is thereby governed by an *Auto*-suggestion of virtue or dignity arising from the subject's psycho-physical self who has cultivated a love of virtue and seemliness. The Auto-suggestion in this case is simply stronger than the bad or silly hetero-suggestion. And this goes to prove what? That the human soul—that is, the waking, conscious self, with its free will—is the seat of the moral sense; while the spirit is morally neutral.

And to what conclusion does the New Psychology force us? To the conclusion that the Holy Scriptures speak God's Truth in their teaching that the natural man must be born from above in spirit, soul, and body, in order to attain unto Celestial Manhood and to bear the Image of the Heavenly. "Thanks be to God,"—and not to Man— "which giveth us the victory"—not through any inherent strength of ours, but "through Jesus Christ our Lord!"

---

## MARGINAL READINGS—GREEK TEXT.

### Acts xii. 25. Summary of Textual Criticisms.

By the Rev. Edward P. Gray.

IN Acts xii. 25 there occurs a singular exchange of the preposition ἐξ (*from* Jerusalem) for εἰς (*unto* Jerusalem), well sustained by external authorities, but which, on examination, proves to be an evident blunder. The testimonies collected from Tischendorf's Eighth Edition are as follows:

ἐξ Ἱερουσαλήμ: Syriac, Sahidic (II), Coptic (III), Chrysostom? (IV), A, Armenian, Ethiopic-p (V), Syriac-ph (VI), 27 (XI), 13, 29 (XII), 69 (XIV), and a good many others.

ἀπὸ Ἱερουσαλήμ: Old Latin (II) and Vulgate *"ab,"* Chrysostom-cod (IV), D (VI), E (VII), 15, 100, 106, (X), 36, 40, 73, 113, 180 (XI), 68, 98, 105 (XII), 18 (XIV), and some others.

---

[3]The writer likewise accepts as facts the cures wrought by Christian Scientists and Mental Healers; but he accepts also Dr. Hudson's explanation of their cause, viz., the therapeutic powers of the "subjective mind" acting under suggestions; and *not* the vainly imagined truth of the fantastic tenets of Mrs. Eddy. Nevertheless, as Christians, we must look upon this therapeutic power of the subjective mind as a God-given power—a power given by Him who also "giveth medicines to heal our sickness."

Add εἰς Ἀντιόχειαν: Syriac, Sahidic (II), Cassiodorus (VI), E (VII), Arabic-e (VIII), 100, 106, 114 2d hand (X), 7, 27, 57, 126 (XI), 29, 32, 105 (XII), and 4 others.

Substitute εἰς Ἱερουσαλήμ: ℵ B, Chrysostom? (IV), Ethiopic-ro (V), P, Syriac-ph (VI), L, Arabic-p (VIII), H (IX), Theophylact (XI), 61 (XVI), and 32 others.

Substitute εἰς Ἀντιόχειαν: 28, 67 3d hand (XI), 38 (XIII), 97 mg (XVI).

The second reading ἀπὸ is evidently a correction, since after the verb ὑποστρέφειν, return, characteristic of S. Luke, he elsewhere uses ἀπὸ and never ἐξ; but ἐξ would never have been substituted for ἀπὸ. It is a mere matter of construction, and makes no difference in the sense. Hence the testimonies for ἀπὸ are virtually to be reckoned for ἐξ, *from* Jerusalem.

The addition εἰς Ἀντιόχειαν is a very early gloss, correct in fact, and implied in the narrative, but not a part of the text, which assumes that the return was from Jerusalem to Antioch.

The opposite reading εἰς Ἱερουσαλήμ has for its earliest witnesses ℵ B (IV), against the earlier testimony of the versions, Old Latin and Syriac, Sahidic, Coptic, and Vulgate, representing Syria, Egypt, Africa, and Europe. It shows that some scribe got lost in following the journey of Barnabas and Paul in the narrative of S. Luke. For in chapters xi. 29, 30, he says that the disciples in Antioch—

"determined to send relief (literally, for ministration) to the brethren that dwelt in Judea; which also they did, and sent it to the elders by the hand of Barnabas and Saul."

Then the narrative relates the episode of the persecution of the Church in Jerusalem by Herod, and his retirement to Cæsarea, and his miserable death, ch. xii. This episode seems to have thrown the scribe off the track of the apostles; but S. Luke resumes it thus: "But Barnabas and Saul returned from Jerusalem, when they had fulfilled their ministry;" evidently referring to the ministry spoken of in xi. 29-30. But the reading "unto Jerusalem" would make them return from Jerusalem, where they had arrived before, "*unto* Jerusalem;" an absurdity for which the original of S. Luke cannot be held responsible. And yet Westcott and Hort alone adopt such a reading in their text, and the Revised version in the margin, in their subservience to the Vatican and the Sinaitic, as if their joint testimony must be infallible. But the facts

show they were capable of committing or perpetuating egregious blunders.

Such a manifestly false reading is worthy of no place whatever in any but a critical edition, and may serve to show how stupid a blunder a sleepy scribe may commit, and how many may be led incautiously to follow him.

SUMMARY OF TEXTUAL CRITICISMS.

There are other critical notes and proposed marginal readings, amounting in all to more than sixty; some of which are well-grounded and call for no remark, and others more or less dubious, but of less importance than those which have been selected. It would be a prolonged and tedious labor to consider them all, and my object is a practical one, to save the Church from sanctioning serious errors and mutilations in the text of the word of God.

The readings which have been criticised rest mainly on the testimony of B and ℵ or one of them, with usually only the support of a small group of allied documents. The testimony of the earliest documents and witnesses, anterior, contemporary, and immediately subsequent to these two great codices—that is, for the first eight centuries, utterly discredits their peculiar readings. It is specially to be observed that the general character of the readings which have been here discussed favor rationalistic and hypercritical tendencies.

Consider first the grave omissions. The whole section of TWELVE most important and peculiarly well attested verses at the end of S. Mark's Gospel, containing 165 words, is rejected or treated as doubtful. This is simply a monstrous mutilation, in every sense.—The precious words of our Saviour in S. Mat. xviii. 11, that He "came to save that which was lost," afterward repeated and emphasized, that He "came TO SEEK and to save," as in S. Luke, are left out.—The important and unique note of time, the "second-first sabbath" (Lu. vi. 1), is omitted because not understood, but which could not have been interpolated.—The profound dogmatic statement of our Lord, that "the Son of man is in heaven" at the same time that He is upon earth (John iii. 13), is rejected, against decisive evidence, both external and internal. —The inspired statement of S. Paul, "This is My body which is BROKEN for you" (1 Cor. xi. 24), is mutilated by omitting the necessary word "broken," which cannot be accounted for except as genuine.—And to cap all the rationalistic omissions, the profound

dogmatic utterance of S. Paul, that Christians are not only "members of Christ's body," but are also "OF (ἐξ) His flesh and OF His bones" (Eph. v. 30), like as Eve was taken OUT OF Adam, proved a stumbling-block to some early critics, though sustained by most of the very earliest witnesses.

Besides these grave omissions there are strange perversions of the text. The Angelic Song, announcing the birth of the Redeemer of mankind, is made by these two codices and a few other documents to limit the benefit of His redemption to "men of good-will" (Lu. ii. 14), instead of universal mankind, "good-will among MEN;" though the earliest and most wide-spread testimonies and the usage of all Churches but the Latin sanction the Received Text. (*Churchman,* Jan. 14.)—In S. Matthew xix. 9, the exceptional clause with regard to divorce and "marrying another" is made to conform to the text in v. 32, by the Vatican codex and a few minor authorities, against the Sinaitic and the great majority of early and later testimonies. No text but Westcott and Hort's omit the words "and shall marry another."—In S. Mark vi. 20, both codices make a blunder, by confounding Herod's disposition to hear S. John, his prisoner, and to "do many things" accordingly, with his later perplexity after he had murdered him, and supposed him to be risen from the dead.—Again both these codices make our Lord require faith in "the Son of man" (John ix. 35), instead of "the Son of God," against nearly all other witnesses, and against all precedent.—In Acts xxvii. 37, the Vatican, almost alone, and against the Sinaitic, presents the absurd reading "about seventy-six (76) souls," as the number in the ship, instead of 276, the true and exact number. Again Westcott and Hort alone adopt this reading, and the Revised version puts it in the margin.—In Eph. i. 1, the Sinaitic, almost alone, omits "in Ephesus," making the address to be "to the saints which are," without saying who or where they are; a senseless reading for which the author cannot be held responsible. —Finally in Rev. xxii. 14, the Sinaitic is the first against earlier authorities (B is wanting), with respectable support, but against the strongest internal evidence, substitutes "they that wash their robes" (from vii. 14, truncated) for "they that DO His commandments," which bear the unmistakable mark of S. John's own hand (1 Jo. v. 2). Yet ℵ in this same verse makes a most obvious blunder by way of interpolation, which no critic regards. But Westcott and Hort, and the Revised Version reject the Received

Text, without the slightest notice, and only Wordsworth is faithful to the genuine text.

Truly, all this is a very damaging showing against the credit of the two much boasted codices. Many more of their corrupt readings are adopted in the Revised Version, and more still in Westcott and Hort's edition. For Westcott and Hort's text was largely followed by the Revisors, and when they could not follow it, the objectionable reading was at least set in the margin. Our Joint Committee again sifted the Revised Version, from which most of their proposed readings were derived, and many of them were passed over. Yet in their choice selection we find the above formidable array of corruptions and errors, as tested by all accessible evidence, external and internal. The rest, by the judgment of the Commission, were not worthy of adoption as marginal readings.

All this illustrates the danger of making any one codex, or even two, an exclusive model to follow. There is probably no such thing as a faultless manuscript of any considerable extent. And if we make the general excellence of any good manuscript an argument to follow all its peculiar readings, we simply canonize its errors. The abundance of manuscripts and documents is so great and varied, as to enable us, by careful examination, to correct the errors even of the very best. A poor manuscript may contain the right reading in one place, where one of the best is at fault. To argue that the reading of the best manuscript must prevail in every case would be very poor criticism. For each has its peculiar, as well as its general, liabilities to error. To put the great majority of all witnesses out of court, as of little or no practical account, is a one-sided and unjustifiable proceeding. We are bound to consider and give due weight to all accessible testimony. This, no doubt, is a work that requires an enormous amount of diligence, learning, and sound judgment, beyond the capacity of any one or two men to accomplish. But can there be any object more worthy of every expenditure of pains and care, than to establish with all attainable accuracy the genuine text of the Word of Life, as contained in the books of the New Covenant of our Lord and Saviour Jesus Christ? Within the past two generations vast accumulations of testimonies in different lines have been made by men of great learning and patient toil, though we may be constrained to feel that the best use has not been made of them, because they were too exclusive and partial in their judgment, or were controlled by artificial theories. In the meantime, many

precious documents, long hidden and unknown, have been brought to light, to add their testimony to the accumulated mass. No other book or collection has such a vast and varied attestation as the Christians' Book of Life and Immortality. It is almost an embarrassment of riches. But Christian men of learning, perseverance, and sound judgment will doubtless be raised up, to coöperate in this great and blessed work.

The time is not yet come for a complete revision of the Greek text of the New Testament, but I believe it is not very far off. The latest text most generally known, Westcott and Hort's, is the most radical and extreme, on account of its grave mutilations and gross errors, resulting from an erroneous and one-sided theory. Tischendorf's Eighth Edition is little better, because of his manifest partiality to the Sinaitic MS. which he discovered. For this reason his Seventh Edition is much better than the last, which yet is invaluable for its vast store-house of collected testimonies and materials for criticism. There is yet one vast department of testimonies, which has not been thoroughly considered in any published text, that of the Quotations and allusions of early writers. In this department Dean Burgon labored with the greatest learning and industry, and left an Index of Quotations from the New Testament in sixteen thick volumes, deposited in the British Museum. With the help of this work and all the recently discovered documents, the Rev. Prebendary Edward Miller, of Oxford, is publishing a Critical Commentary on the Gospels, in which all the available testimonies on disputed passages, *pro* and *con,* are to be collected, in order to give an impartial decision. This work and kindred labors will have to be considered before a satisfactory revision of the text of the New Testament can be produced. Since the time of Lachmann's edition (1842-50) the tendency of critical editors has been toward radical innovations on the Received Text, based on a few select documents and certain theories connected with them, to the neglect or rejection of the great mass of evidence, both external and internal, till it culminated in Westcott and Hort's complete subservience to the Vatican, sometimes sustained by the Sinaitic codex and a few other minor documents, and sometimes standing almost or quite alone, against overwhelming external and internal evidence. But Dean Burgon valiantly set himself against the prevailing critical opinion, and the reaction is now fairly under way, with good hope of a sound and conservative result.

In the meantime, if the Church is to take any action, let her sanction be confined tentatively to the most decisive and necessary alternatives, discarding all critical notes, as quite out of place, and necessarily inadequate for any useful purpose, in a version for the people at large.

---

## THE OBEDIENCE OF THE CLERGY AND THE MISSION OF THE CHURCH OF ENGLAND.*

By the Rev. W. Sanday.

A PAPER READ AT SION COLLEGE.

I PURPOSELY link together what may seem to be a question of the moment with the most comprehensive phrase I can find to cover the character and work, the ideals and tendencies of the Church to which we belong; because it seems to me very desirable that the one should be judged in the light of the other, that the action of the moment should not merely be determined by the needs of the moment, but that we should look back, and round, and forward, if our action is to be really wise.

It is perhaps most important that we should look forward. We want to see where we are going. We want to take account of the dangers as well as of the opportunities that lie before us.

And first, I shall ask to be forgiven if I spend a few words upon a topic which is no doubt very trite and threadbare; I mean the danger of Disestablishment.

It is the more necessary to speak of this, because we cannot disguise from ourselves that recent events have brought that danger nearer to us than it has perhaps ever been before. In the present temper of the two extreme wings of our Church, it is not likely that the resistance offered to Disestablishment will be as united as in the past; and the balance of political power is easily altered.

I cannot share the opinion of those who see in Disestablishment a way of escape from our difficulties. I believe it to be more probable that it would seriously aggravate them. But in thinking of Disestablishment, we need to keep clear in our minds two or three quite different things.

It would not be difficult to imagine circumstances in which

*Published by request in pamphlet form by Messrs. Longmans, Green & Co.

Disestablishment might be the less of two evils. If there was a clear collision between duty to Cæsar and duty to God; if there was but one alternative, and the connection with the State could only be maintained by the sacrifice of vital principle; if the Church had waited long for its rights, and waited for them in vain, then we should not be at a loss what to choose. But I do not think that any such dilemma is before us yet.

Again, it is quite possible that Disestablishment may be forced upon us from without. In that case it should certainly be met manfully, and with a good courage; our first duty would be to put away vain regrets and recrimination, and gird ourselves to the work of reconstruction.

But it is one thing to face such contingencies if they should arise, and another thing to go out to meet them, or hasten their approach by our own act and deed.

I know that there are some who would do this; and I think that I can understand their motives. A vigorous man of sanguine temperament, whose heart is in his work, and who is without sordid cares, may well think that he and others like him would pursue their way with fewer impediments if the Church were disestablished.

I would ask such an one to reconsider the grounds on which he bases his opinion. Is there really any clergy or ministry in the whole of Christendom which enjoys greater personal freedom than our own? We see conspicuous examples of this every day. The very crisis through which we have been passing has furnished them in abundance. This high standard of liberty holds good as well for the laity as the clergy, but especially for the clergy. In their case it is not easy to see how Disestablishment would affect them for the better, and it is easy to see how it might affect them for the worse, by laying them open to increased pressure, both from above and from below.

And if it is replied that Disestablishment is not sought for the sake of individuals, but for the sake of the Church as a corporate body, I would ask whether we have as yet at all exhausted the possibilities of what may be done by voluntary action behind the screen of the State connection. The policy of appeal to such action is as yet a new policy. And I earnestly hope that it may have a much longer and fuller trial before it is discarded. Do not let us pronounce the patient's condition hopeless with the best remedies only half tried.

When we let our thoughts wander from the flourishing centres of Church life in the towns to others that are less prosperous—when we think of the cry of distress that comes to us from the country districts, and of the strain that is felt through the whole vast machine in carrying out the multitudinous tasks which are at present imposed upon it—not to speak of those which ought to be undertaken and are not—the imagination is staggered to realize what would happen if all the advantages, material and moral, of the State connection were withdrawn. Let me put two questions. What is to become of the building of new churches, to keep pace with the growth and shifting of population, if the whole cost of maintaining and manning the old churches is to fall upon voluntary contributions? And what is to become of the second great charge upon our parishes for education in the principles of the Church, if the first charge for the maintenance of the ministry is all to come from the same resources? That must inevitably mean the starving of many souls.

It is not surprising that Nonconformists should envy us. If we could obliterate history and look merely at the rivalry between different religious bodies, it would be true that we start with a great and what might seem to be an unfair advantage. But as it is, we hold our own by full historic right; it is a stewardship entrusted to us for the glory of God and for the service of His people; and that solemn charge is not to be lightly thrown away.

There is, however, a further step in the perspective. If the Church were disestablished can we be sure that that would be all? Does there not loom behind it the shadow of a greater evil still, *viz.*, Disruption?

Our Church is peculiarly open to such a danger as this. Its weakest point is, that it is the least homogeneous of Churches. Hitherto, its various sections have been held together by the mild and, as I believe, on the whole salutary compulsion of the State. What would happen if that mild compulsion were removed? Would it be strange if the discordant atoms were to fly asunder? I do not doubt that a very great effort would be made to prevent this. I do not doubt that there would be a great rallying round the old standard, and that the mass of sober and thoughtful men would do their utmost to keep the extremes from breaking away. But we must face the fact, that the antagonism of these extremes to each other is very strong, and that both are liable to powerful attraction from without. At the best, the years which followed

Disestablishment must be an anxious and troubled time; and what the ultimate issue would be God alone knows.

Happily what is from one point of view our weakest point is from another our strongest; and it is just this which seems to constitute the special mission of the Church of England in the world. Our Church is the meeting-ground of Catholicism and Protestantism—and of both we will hope at their best; of Catholicism in its love for the past, its sense of communion with the early saints, its chastened piety; and of Protestantism not so much on its negative side as on its positive, its moral seriousness, its effort after intellectual sincerity and direct personal relation of the soul to God.

I have often thought it a defect in the theology of modern Protestant Germany, which at the present moment stands first in Europe for enterprise, activity, and learning, that it holds itself so aloof from the whole world of Catholicism. It is apt to treat Catholicism as a negligible quantity, or only as an enemy to be fought. It may perhaps be reserved for us to redress the balance.

On the other hand, we cannot but note the interest that is felt in some of the best Roman circles, especially among the younger French clergy and cultivated laity, in such endeavors as we are making to keep abreast with the tide of advancing science and criticism. They feel that we approach this ground in a spirit that is less alien from their own, and they hope to profit by our experience.

We can point with pride to the harmonizing and reconciling work done by the Church of England in the past. Our history exhibits types of character and piety neither wholly Catholic nor wholly Protestant, but in a manner blending the excellences of both. We cherish the memory of men like Bernard Gilpin, and Hooker, and Andrewes, and Hammond, and Ken, and the poets Herbert and Vaughan. We seek our models in Walton's *Lives* and in the community of Little Gidding.

But we must not be content with propounding an example in the distant past. The fusion which the Caroline divines and Churchmen to a larger extent succeeded in effecting, was a living and organic fusion; and we should aim at bringing about a fusion which is equally living and organic in our own day. It would not become us to boast, but as I look around, I cannot think that the call has come to us wholly in vain.

This, then, is the position. There lie before us certain pressing dangers—dangers no longer remote, but within very measur-

able distance—dangers which may involve the serious break-up of our Church as an organized branch of Christendom, and in great part wreck and ruin the special work that we are called upon to do. If we would avoid these dangers and rise to the height of our vocation, we need before all things the spirit of union; we need the felt harmony of all ranks and classes, the silencing of internal dissensions, willingness to sink sectional aims, and to combine for the common cause.

Under this head I would bring the Obedience of the Clergy. I would venture to put it upon the highest Christian ground, as expressed in Phil. ii. 4: *μὴ τὰ ἑαυτῶν ἕκαστοι σκοποῦντες, ἀλλὰ καὶ τὰ ἑτέρων ἕκαστοι.* . . . . Applying this we see that there are a number of correlative duties. If we expect the rank and file of the clergy to show a spirit of dutifulness and discipline, it is no less incumbent upon the higher ranks to put no greater strain upon obedience than they are compelled, to demand only what is reasonable, and to see that it is presented in a reasonable form. And further, it is most desirable that the historic parties in the Church should as far as possible abstain from attacking and harassing each other, and should treat each other with mutual respect and consideration.

Perhaps I may be allowed to enlarge a little on these points.

1. In speaking of the Obedience of the Clergy we are not at the present moment dealing with an abstract or academic question, but with a matter of immediate urgency which is exercising the minds and consciences of many among us. We cannot separate the general question from the particular situation caused by the recent decision of the Archbishops. In regard to this, I must needs confess that the view which I had formed for myself on the spur of the moment, although I do not think that it is wrong, and although I should be content with it as a guide to my own action, is inadequate to meet the real necessities of the case as they must present themselves to those who are more directly concerned.

I took the view that obedience to the command or expressed wish of a superior is an entirely different thing from assent to the wisdom or justice of that command. It seemed to me that if the authority of the superior was a legitimate authority, obedience was rendered to it as such and not out of regard to the nature of what was commanded. It seemed to me that moral responsi-

bility for the contents of the command belonged to him by whom it was given and not to him by whom it was obeyed.

It must, however, be recognized that this principle holds good only up to a certain point. So long as the thing commanded was in itself a matter of indifference or minor moment, the authority of the superior would have full play and there would be no conflict of duties. But as soon as the demand went beyond this and touched a point that appealed directly to the conscience or raised a question of principle, the claim of authority and the claim of principle come into collision, and it would be necessary to make up one's mind which of the two was the stronger.

That is the unfortunate position in which many of those who have been called upon to obey the Archbishops' decision have been placed. At first I was inclined to think that the personal authority of that decision and of the Bishops communicating it to their clergy clearly preponderated. I still think that obedience (i. e., sufficient obedience) under some kind of protest is the right course. But I cannot help recognizing, in view of later discussions, that the case for disobedience is stronger than I had supposed.

It does not by any means follow that I can agree with, or even attach much weight to all the arguments that have been put forward. Some that are formidable in appearance I think we may safely reject.

Stress has been laid upon the fact that the Archbishops' decision in regard to incense turns upon the interpretation of a single clause in the Elizabethan Act of Uniformity, which was itself an act of the State unratified by Convocation. The Archbishops contended that although the consent of Convocation was not obtained at the time it was practically given by the retrospective effect of the adoption by the Church of the later Act of 1662. Something has been said upon the other side; but so far as I can judge I should on this point be inclined to agree with the Archbishops.

However this may be, I could not sympathize with the opposition to the decision which rests upon this ground. I do not think that we can afford to go back upon the history of our Church to such an extent. The Act in question played too important a part in that history and has been virtually accepted by too many generations of Churchmen for us now to disown it. To do so would be too much as if an heir should tear up the title-deeds by which he held his estate. At least he cannot do so while he

keeps the estate. Granting that there is something of a technical flaw in this particular deed, the flaw has been condoned by more than three hundred years of continuous possession, and those of us who enjoy the advantages of possession are at least debarred from complaint.

The reasons which prevented Elizabeth's Government from obtaining the consent of Convocation were sufficient at the time. The Marian bishops and clergy, as a body, were unwilling to accept the new *régime;* so that the Government had no choice but to act without them. It did what it could, by appointing a commission of spiritual persons to draw up the Service-Book which it proceeded to enforce. The events of Tudor times will not bear to be judged by too severe a standard of legality. All we can say is that if the history of other Churches was scrutinized as closely, they, too, would be found to present irregularities not less serious than our own.

Another objection is still more sweeping. The view has been put forward that what are called "œcumenical usages," i. e., usages common to the Churches which claim to be in the special sense Catholic, can only be withdrawn by the same authority as that by which they are sanctioned; in other words, by the formal consent of those Churches. But there is no longer any machinery for obtaining this consent; so that obviously, if the principle thus laid down were adopted, a National Church like our own would be tied hand and foot. It would have no power of acting for itself in respect to any of these usages; use and abuse alike must be perpetuated forever.

Not only so, but a great part of what has been done in our Church at and since the Reformation would have to be pronounced *ultra vires,* and therefore invalid. The principle is in fact a denial to the particular Church of any right of self-reformation.

It would be hard to accept a position that had such results, but I believe that it has been proved to be quite untenable. It has been shown that not many usages are "œcumenical" in the strict sense of *Quod semper, quod ubique, quod ab omnibus.* It has been shown that even observances that rested on the authority of the Council of Nicæa itself soon fell into disuse and were forgotten. It has been shown that none of the great Churches have hesitated to change prevailing customs on their own authority. Our own Church has claimed the right to do this in very unequivocal terms (Art. xxxiv); and it has repeatedly acted upon that right.[1]

[1]See especially a communicated Article on *Liturgical Uniformity* in the *Guardian* for August 30, 1899.

I think then that these two objections to obedience must be dismissed. But there are yet others, more practical in their character, which seem to deserve closer consideration. I refer, first, to the objection which has been taken to the recent procedure of the Archbishops on the ground that it throws too much weight upon the opinion of individuals who may have many other excellences, but not exactly the qualifications necessary for an authoritative judgment upon highly complex legal and historical questions. The thought which underlies the whole of this paper is, that the best hope for our Church at the present time is in the extension of the voluntary consentient action of its members. For this reason I hailed the course taken by the Archbishops as a bold but promising experiment. We must, however, distinctly recognize that it has this drawback. The Archbishops, wisely, as I think, gave a full hearing to the case, as if they formed a Court. And yet they were not a Court, and they had not the advantages of a Court. To decide an issue really so intricate as that before them would have taxed the ability and learning of a whole bench of judges. As it was, they faced it, as I believe, with absolute fearlessness and honesty, but at the same time with the limitations attaching to strong common sense in matter where something more than common sense was required.

The consequence has been that their decision is questioned. And the fact that it is questioned has led some to refuse to obey it, on the ground that to obey would be a bad precedent, and that the same thing might happen again. It seems to me that this is a real difficulty; and I am not sure that my own answer to it is adequate. My answer would be that the principle involved is so valuable that it is worth while to put up with a certain amount of miscarriage. I could not defend the action of the Archbishops as being above criticism in itself, but as the best course that seemed open to them under existing circumstances. And I think that they are entitled to all possible consideration, not only from the bystanders who have watched their proceedings, but even from those against whom they have pronounced.

The only really satisfactory solution is to be sought in the complete revision and reform of the constitution of our Church, including its judicature. For this we should work to the best of our power.

The other practical objection is not one that I should care to bring myself; but it must come with great force to those to

whom it is addressed. It is that, as a matter of fact, looking back over the history of the Catholicizing party, its greatest gains have been won really by disobedience. The most effective weapon in the hands of the party has been the willingness of its members to go to prison. Whether we approve or disapprove, a weapon of this sort is not likely to be surrendered.

There is also, when we think of it, more excuse than might appear upon the surface for refusal to obey in the circumstances. The object in view has been the revival of Catholic usage. It is contended that such revival is in strict accordance with the historic principles of the Church of England. The usages may have lapsed into desuetude, but the right to them has not lapsed, and is now being reasserted. But the reassertion has come almost entirely from below rather than from above. From the time of Queen Anne onwards, through causes largely political, the Bishops have been taken from the party opposed to revival. They have stood in the way of it as much as they could. They have tried to suppress what was held to be not only lawful, but a right inherent in the constitution and principles of the Church of England from the first. So the one-side action of the Bishops has provoked an equally one-sided reaction on the part of the clergy.

I could not dispute the facts on which such a line of argument was based. What I would say in reply to it would be something of this kind.

The argument is really at bottom anarchic. It cuts at the root of that harmonious and efficient action which ought to characterize a living Church.

In the last resort such resistance to authority might be justified, but only in the last resort, and when nothing else was possible. Granting that it has been a necessity in the past, is it so still? Is not the Catholic position in its main and essential points secured? And that being the case, is it right to fight outlying details to the bitter end?

We cannot forget that obedience to Bishops is also a Catholic principle. Is it a principle of so much less importance than the use of incense? And would it not be worth some sacrifice to give greater effect to it?

If the time has not yet fully come, I should hope that it is not far distant, when even the more extreme members of the party might be content to give up the attitude of continual resistance, to enter into the general movement of the Church, and prosecute

their cause in more constitutional ways. That they should do this would, it is true, imply that they could count upon equitable and considerate treatment. And that would depend upon the Bishops and upon us neutrals more than upon themselves.

2. This brings me to my two remaining points. I began by laying down that if the clergy go out to meet their Bishops, the Bishops should go halfway to meet them in return. They should exercise the greatest care to require only what is reasonable. . . . .

If we look round at what has happened since the Archbishops gave their decision, I think it will be felt that much that has been done on both sides has satisfied these conditions. There has been a great amount of voluntary submission . . . . on the part of the clergy; and there has been an equal amount of sympathetic and considerate action on the part of the Bishops. I could not, for instance, easily imagine anything much more perfect than the way in which the delicate and difficult issues involved have been dealt with in the diocese of Rochester. And some other dioceses have not been far behind.

Experience has shown that the demand which has been made in what seems to some of us a small matter like incense is not really so small as it seems. Unfortunately the decision has come late in the day. I understand that there are churches in which incense has been in regular use for as much as forty years, and that there are many more in which it has been used for a considerable part of that time. This means that a whole generation has grown up that has never been accustomed to anything else. And we cannot be surprised that an abrupt cessation of the usual order should be felt, and felt keenly. I am tempted to quote from a letter which was one of many that my recent pamphlet brought me, as expressing a feeling which I do not doubt is widespread among the laity of the congregations:

"What has been felt by many laymen who, like myself, have been accustomed to the use of incense in Divine Worship for many years past, is the utter lack of sympathy shown by our Bishops for those who may be described as the 'Catholic-minded laity.' The man in the street, the brawler, the ignorant platform orator have all been considered and listened to, but those like the congregation of S. Cuthbert's, Philbeach Gardens, in their most pathetic and united appeal to the Archbishops, have been ignored, if not snubbed. . . . Believe me, dear sir, that the giving up

the use of incense altogether in Divine Worship is to me and my family a real loss. We were prepared for its regulation by the Bishops, but its total abrogation is a great trial."

It is quiet worshippers like these who have the strongest claim upon our sympathies. We cannot help feeling that if the use of incense was to be stopped it should have been stopped long ago, before congregations had become so habituated to it. So that in any case, even if it was introduced in the first instance "without sufficient authority," there is a divided responsibility of which the ruling powers must take their share.

I know that in their recent decision the Archbishops regarded themselves as bound to interpret the strict letter of the law, and as precluded from going beyond this. They have been accused of other motives, but I could never bear a part in any such accusation. . . . . I will not argue over again the case stated in my pamphlet. I wrote not at all as a specialist; and therefore it has been gratifying to me to find that many of the arguments which I used have received independent support from specialists of high distinction.[2] At the same time I could not conceal from myself that they have also met with considerable criticism from writers of no less special knowledge.[3] It is greatly to be desired that the legal and historical issues should be thoroughly threshed out; and I would rather leave this part of the controversy to those whose previous studies have better qualified them to take part in it, and who have more time for the calm research which it would involve. It would be no small public service if some one with the requisite leisure and the requisite self-command would collect, sift, and pass in review the mass of materials and arguments that has accumulated during the last few months, not in the spirit of an advocate, but in the spirit of a judge. The substantial part of investigations such as this should be done, not in the law court, but in the study.

But one effect—perhaps the main effect—of what has passed upon my own mind has been to bring home to me the very unsat-

[2]I refer especially to Canon MacColl in the *Fortnightly Review* for September; to Mr. R. W. Burnie's *Examination of the Archbishops' Opinion;* and to the speech of Sir Walter Phillimore at the Oxford Diocesan Conference. There was also an important article on *Liturgical Uniformity* in the *Guardian* for October 18, which brought new evidence to show that the Elizabethan legislation was not meant to have, and did not have, the restrictive effect attributed to it.

[3]*e. g.*, in the *Times*, the *Rock*, and the *Church Quarterly.* I must also mention, as having much weight with me, the letters of my honored colleague, Dr. Bright, in the *Guardian.*

isfactory nature of appeals to the documents of the Edwardine and Elizabethan periods. It must be fundamentally unsatisfactory that the whole future course of our Church should be determined, even in minute details, by the hasty and almost makeshift provisions of such a time of troublous transition. Our Church had not as yet become really conscious of itself. Everything was in a state of flux. Tendencies were at work that were rapidly shaping the definite aims and ideals which stood out more clearly some forty or fifty years later. But under Edward VI, and in the first years of Elizabeth, these aims and ideals were not yet evolved. The English Reformation, far more than is the case with any of the Continental Reformations, is not to be identified with the English Reformers. It did not exist in any single mind or group of minds. It was something larger, subtler, at once more comprehensive and more balanced than the ideas of any of its promoters. It was in the true sense a movement national rather than individual. But just for this reason it was also in a measure vague and intangible, and unsuited for fixing in legal definitions.

At the same time the presence in the Church not only of a great Middle Party as yet dimly conscious whether it was moving, but also of two extremes which knew their own minds much better, distinctly contributed to the enrichment of the life of the whole. They were, so to speak, constantly feeding the Middle Party with such elements of their own as it was capable of assimilating. It kept drawing from them fresh nutriment by a process more natural, more healthy, and more organic, than can ever be produced by set constitutions and exact definitions.

3. And this same process which took place then is taking place now. Still we have within our borders extreme parties which know their own minds better and are more articulate than the great mass of middle opinion; and still this central body is constantly enriching itself from the movements that are going on around it. There is still a constant ebb and flow, of give and take, of action and reaction. It is far better that it should be so, than that our Church should be sunk in a dead uniformity which gave no trouble because it had no life.

No doubt it would greatly simplify matters if we could lay the finger upon a number of conclusions and say, These are absolutely right, and those are absolutely wrong. It is not surprising that those who think they can do this should wish to sup-

press that with which they do not agree. But we are men, and as men we know in part and we prophesy in part. None of us is in possession of all truth; none of us, we will hope, is entirely devoid of truth. But the harmonizing of these truths is best left to that Supreme Power which works by means of natural processes, and divides to every man severally as He will.

I have no belief in repression as applied to the things of the mind and the spirit, even though I were myself allowed to dictate what should be repressed. If I were asked what is the best type of worship for the Church of England, my own leanings would be all in favor of simplicity and moderation, of that blended type which, as I have said, seems to me to combine the virtues of the two extremes. But I will not undertake to say that this one type is right and others wrong; and I am very sure that it continually gains from having the others at its side.

No doubt it is a question of degree, and we are all of us compelled to make a stand somewhere. But I hope that attempts to narrow the borders of what is lawful in our Church beyond what they have been in the recent past will fail.

Our parties, as it seems to me, should not be parties of combat but parties of search, emulating one another in the effort to assimilate divine things, provoking to love and to good works, and not to strife. I think that of late there has been too much aggressiveness in more quarters than one. But of that I have said enough elsewhere, and I will not say more. I do not wish to become controversial even in reproof of controversy.

Is there not one object on which we can all combine? Can we not all do what in us lies to bring about that great reform which is the condition precedent of all other reforms—the endowment of our Church with a real representative system? We want a central assembly which shall be really in touch with the whole life of the Church to its remotest corners, and which will therefore command the confidence of the whole Church. We want an assembly in which all men and all parties may meet on a footing of mutual respect and forbearance, in which the majority shall not oppress the minorities, and in which the minorities shall not too much obstruct the will of the majority.

To obtain such an assembly should not be beyond our power; and the ideal which I have sketched of it should not be incapable of realization. It is an ideal already very largely attained in the secular Council of our nation, and in the Parliament of the

Church there should be the additional incentive and additional restraint of Christian motive in select Christian men.

When we had got an assembly like this we should be able to go over deliberately the points which most divide us, and obtain a settlement of them which should not turn upon a doubtful interpretation of obscure texts in the far-off past, but which had direct reference to present realities and actual needs. We should be no longer under the dominion of the "dead hand" which chills what it touches, but we should obey with alacrity—there would be no excuse for us if we did not obey with alacrity—the expressed mind of the living Church. And in the meantime we should address ourselves to our noblest task of restating Christian truth, and once more embodying the Christian life in forms that appealed to the heart and conscience of to-day.

POSTSCRIPT.

It seems to be persistently rumored, that the Bishops are contemplating action in the near future, which to an onlooker seems strangely ill advised.

Let us recall the history of the Lambeth decision. It was given by the Archbishops in accordance, as they contend, with the Preface to the Prayer Book. This contention has been a good deal challenged, and I am by no means sure that it really holds. I doubt whether the words of the Preface were intended to have so wide a scope, or to cover action so elaborately judicial.

Whether it was so or not is a question which many of us would have liked not to raise. To us the real justification of the Hearing was of a different kind. We preferred to regard it as so much fatherly counsel voluntarily sought and affectionately given. The suggestion as to the form the Hearing took might come from the Preface to the Prayer Book, but that was a secondary matter. The essential feature in what was done, its real virtue, seemed to lie in the voluntary approach on both sides, the mutual confidence to which it gave expression.

Now supposing that everything had gone as well as possible, what should we have seen? The decision of the Archbishops, when it was given, would have been of such a weighty and convincing character, that it would at once have commanded not only obedience but assent. If there were any details which did not quite carry general opinion along with them, these would not have been pressed out of respect for what was felt to be an earnest effort

as a whole. The decision would have been obeyed, and peace would have followed. Better still: a method that had succeeded once would be invoked again; the relation of Bishops and Clergy would have been settled upon the happiest and least contentious lines.

To the great misfortune of the Church this is not what has happened. I impute no serious blame. I certainly impute no unworthy motive. But through that fallibility which attaches to human judgments, the decision actually given has been very far from commanding assent. Even those who have defended it have (if I am not mistaken) done so much less from convinced acceptance of the Archbishops' ruling than from independent reasoning of their own.

In spite of this, the end sought has been very largely attained. The majority of those involved have given way. Only a few remain over who have decided that they cannot yield. We may think them mistaken, but their reasons are at least intelligible.

And now it is said that the decision is to be enforced by pains and penalties against those few. I do not ask how it is to be enforced. It is enough that in some way or other coercion is to be applied.

What are sure to be the consequences of any such action?

(i) All the grace will have gone out of the earlier procedure. There will be no more question of fatherly counsel, and no more question of voluntary appeal to it. Already the willingness to appeal has received a severe shock. Apply coercion, and we shall certainly never hear of it again.

(ii) Those who at much cost to themselves have submitted to the decision, will at once repent of having done so. They will wish that they had taken their stand by the side of their comrades, whom they had no thought of deserting.

(iii) These incriminated comrades will simply stiffen their backs. They will bear what penalties may be necessary, but they will not give way. A new struggle will begin of which we shall not soon see the end.

(iv) And in the meantime the lovers at once of peace and of order will look sorrowfully on. They will feel that their part is played, and that they can do no more. They will see the strife around them wax hotter and hotter. And their sympathies will be most alienated where they would most wish them to be given.

Set against this the policy of leaving the recalcitrants alone.

If they stand out in permanent opposition to their Bishops, the better feeling of their own party will be against them, and their numbers will gradually dwindle. They are nearly all, it is believed, cases in which the laity of the congregations go strongly with their clergy, so that no great hardship will be inflicted upon any one. If the fair opening promise of the recent proceedings has been dashed and blighted, at least no irremediable harm will have been done. It will be possible to wait in patience; and perhaps, when the tumult has subsided, the Sisyphean task of reconcilation may begin again.

---

## THE ASSYRIAN CHURCH.

### THE ARCHBISHOP'S MISSION EXTENDING ITS SPHERE.

By the Rev. David Jenks,

Late Priest of the Archbishop's Mission to the Assyrian Christians.

THE Assyrian Christians are the same as the Nestorians. They live along the border of Turkey and Persia, and near to Russia. Their geographical position explains their recent history, and it is worth while to look out Mount Ararat in an atlas, and to notice that three great kingdoms meet near it. When this geographical situation is grasped, imagination will do the rest. One has to try to think of the conditions of life under which the small remnant of Nestorians live along this border line of two great Mohammedan sects, with Russia just beyond.

Even under favorable circumstances the border would be a rough dwelling place, and there is no need to visit the spot before grasping that when religions differ, a nation and tongue vary, a feeble people planted in between such companions, and with Kurds for their neighbors, have a hard time of it. One result is a continual state of oppression; some one is killed, or the flocks have been raided, or the ricks burnt, or a village attacked. To these incidents must be added the burdens of ill-adjusted taxation, local oppression, and corrupt courts of justice. A typical illustration will bring out the state of things better than a column of generalization.

The Nestorians of the Persian hill-sides are robbed of all their sheep by the Turkish Kurds; the Nestorians of the Turkish border villages are stripped bare by the Persian Kurds. Foreign

consuls represent the matter, and after a long time Turkish and Persian "mamurs' meet to discuss the grievances of these Christians. There is a protracted and desultory investigation, and it is decided that whereas the Persian and Turkish Kurds have each taken 5,000 sheep from the subjects of the other kingdom, affairs are obviously well balanced, and so they cry quits.

### DISINTEGRATION.

If one result of the geographical situation be oppression, another is the division of the Nestorians into two parts—a sort of northern and southern kingdoms with the cry, "What portion have we in David?" For the patriarch (Mar Shimun) is shut up in the mountain fastnesses of Turkey, and is become the national chief of the wilder hill tribes rather than the ecclesiastical head of the Nestorian Church. The Persian Christians grumble that they get no good out of their patriarch, and that they never hear of him except when he sends for his dues. And to the difficulty of communication across the border is added another disintegrating element in the varying conditions of life. The Turkish Nestorians remain mountain shepherds, hardy and wild; the Persian Nestorians are vinedressers and inhabitants of the plain.

### "THE MIGHTY EMPIRE OF RUSSIA."

To oppression and division must be added the vicinity of Russia, and then the geographical situation will have explained the recent changes in Nestorian history. That very part of the nation, which is cut off from its head and which is less independent, lies near to the mighty empire of Russia—Christian Russia, where a Mohammedan walks warily, Russia of the Turco-Russian war, Russia where money is to be made out of fraudulent relics, Russia which has humbled Persia, civilized Russia of the Samovar and the Troica. It is true that there is another side to Russia; Nestorians have penetrated to Siberia, they have found themselves in prison on charges of pious fraud (a Nestorian mother laments that the hand of the Lord is very heavy upon her when her son is seized for attempting to smuggle guns into Persia in a false-bottomed box), they have seen something and heard more of religious unity under the Christian Emperor, and so they have preferred hitherto the tolerant methods of the English Mission to the more effective policy of the Orthodox Church. On this point Turkish and Persian historians have been agreed, and the

mission which the late Archbishop of Canterbury sent to Mar Shimun has had to make its head station in Persia, contenting itself with a resident missionary at the court of the Patriarch. Promising scholars have been sent to Persia to the English school, and contact with the more amenable villagers of the plain has been good for the wilder boy of the mountains, whose argument is apt to be supported by a dagger.

### FROM BAD TO WORSE.

But things have been going from bad to worse. The Nestorians felt the effects of the Armenian massacres, which were going on round about them, and which produced a very bad feeling between the Mohammedans and Christians, and encouraged the Kurds to become more troublesome; the Persian government was growing weaker, and central authority almost ceased after the death of the late Shah; bad harvests and then a famine in Mosul, raised corn to famine prices, and the cry, "How long, O Lord," was more bitter than heretofore. Then it was that the last Persian Bishop (his companion had been murdered a few years ago, and the English had failed to get redress) brought to a successful issue negotiations with the Russian Church, which had been going on secretly for some years, and the schism between the Turkish and Persian sections of the nation was completed. A small Russian mission was introduced to the people as the saviour of the country; it was received with enthusiasm; it looked round about, it entered into friendly negotiations with the English mission, and then returned to Russia to deliberate.

### A GEOGRAPHICAL DIVISION.

Every Catholic will recognize that the position of the English mission was charged by the advent of the Russians. It was one thing to seize upon what was good in the teaching of these Christians, to recognize their ecclesiastical order, and to try to raise them bodily into a position from which they would begin to seek after Catholic life and doctrine. It would be a very different thing to back up a Nestorian party against the Orthodox Russian Church, or to do so in effect by continuing to offer salaries to a number of teachers and other agents, who would have then a pecuniary interest in remaining in their old sphere of work. So on the return of the Russian mission, an obvious geographical division was made. They took over the Persian side, the English

retained Turkey. The Russians have not authority at present to enter Turkey, and (shall it be said "and therefore?") the Turkish Nestorians are righteously indignant with their Persian brethren for denying the faith of their fathers for the sake of earthly protection.

"JUST A COMPACT."

It scarcely needs the imagination of a historical student to tone down the ideal picture of a heretical Church stretching out her arms to the orthodox faith. The conversion is just a compact; the Nestorians are asking for protection, and if the terms of the compact include the renunciation of Nestorius—he was, after all, only a foreigner—we shall still be Christians, we shall have the Sacraments, the Cross, the fast, and so on. And the Russians understand the terms, and receive the converts with due expedition and without requiring any show of genuine conviction. The villagers are gathered together; they join in the service of reconciliation; they renounce heresy right and left; they accept councils, seven or seventeen or seventy times seven; they put on a little Russian cross, and they go their way, hoping that the protection is to come soon. In some cases there is a reluctance to become Russian, and then the Syrian (no longer Nestorian) Bishop rises to the occasion. A humble baking-woman was content with her old religion; the Bishop sent to say that her son, who had been lost for many years in Russia, should be sent back to her at once if she joined the Orthodox. A painter was not going to worship images (this is the vulgar account of the ikons); he was told that he would not be allowed to work next year in Russia if he remained a Nestorian.

WHOLESALE CONVERSIONS.

Viewed from the near present of time and place, the whole process of conversion is very sordid. But God moves in a mysterious way, and this is not the first example of wholesale conversions from heresy to orthodoxy. And the Church has had enough warnings against forsaking principle because the moral instinct is not satisfied to prevent any desire to interfere with the present course of affairs. It may well be that the founder of the English Mission did not contemplate so speedy an accomplishment in one part of the field, and that this is not quite what he proposed to himself; but man never knows for what he is preparing in the Divine providence. Enough for him if he be per-

mitted to see that God has used his work as part of His purpose. Enough, too, to make him faithful in the future, as he prosecutes the work in Turkey, and looks forward to the development of good understanding between Russian and English Catholics in Persia.

THE ENGLISH MISSION.

The English Mission went out at the request of Mar Shimun; it felt compelled to establish itself in Persia, owing to the opposition of the Ottoman Government and the difficulty of finding a good centre in Turkey. Now it is free to undertake the more difficult task of reviving Christian life among the hill tribes. Nothing has been wasted in the past, even if one dared ever to contemplate the possibility of waste in Divine work. The Russians accept the fruits of the Persian labors, and the former scholars of the English schools are now Russian teachers. The English will use the Turkish scholars, who have been trained in the past, to push education, discipline, and order into the out of the way regions which lie beyond Mar Shimun. A second priest is gone into that district this winter, and has begun his experiences with a typical illustration of Nestorian ways. Because a certain section of the patriarchial house has a difference with His Holiness about the division of the inheritance, it has seemed a good idea to dishonor the Patriarch by insulting his English guests. So both the priests have been in considerable danger, and their possessions have been seized. A superficial criticism says that if this is Nestorian gratitude, the sooner the people are left to themselves the better. The deeper and more Christian criticism sees in this and similar experiences the greater need to continue and extend the influence of Western missions along this border line of Christianity until such time as it, too, can be united to the Catholic Church, and a native Asiatic Christianity be prepared to welcome its vocation to the task of converting the Mohammedans.

In a short article it is not possible to deal adequately with the subject of the Archbishop's Mission, and for fuller information readers must be referred to *The Catholicos of the East and his People,* and to the quarterly magazine of the mission, which are published by the S. P. C. K. But this sketch of recent developments is intended to solve the doubts of those who have heard a rumor that the mission is breaking up, by accounting for its origin in the transference of the Persian work to the Russian monks, and to justify the continued appeal for more money, by

the explanation that Turkey is fully half the sphere of the work undertaken, and the half which has now to be developed with vigor. The mission is only breaking up in the sense that it is breaking up new ground in Turkey.—*Church Review.*

---

## "NONE OTHER OR OTHERWISE."—INSUFFLATION.

CANON MacCOLL, in one of his recent letters to a contemporary upon the Acts of Uniformity, cites Bishop Montague and Bishop Jeremy Taylor as witnesses to the retention, in the Church of England, of ceremonies for which there is no explicit authority in King Edward's first Book of Common Prayer. Montague's instance is the use of the sign of the cross by the Bishop in Confirmation; Jeremy Taylor's is the standing up of priest and people, and their turning to the east, at the recitation of the *Gloria Patri.* Both were actions of "conformity," to use Jeremy Taylor's own expression, "with ancient and primitive usage." Any student who is familiar with the State Papers of 1660-1661, or with the forgotten heaps of controversial pamphlets which poured forth from the London press between the Restoration of the Episcopate in 1660 and the passing of the Act of Uniformity in 1662, will be aware that this was a very frequent sense given to the word "Conformity" before the passing of the Act of 1662, or under the Act of 1559.

Amongst the number of usages which continued until the abolition of the Episcopate by the Erastian Long Parliament, but for which there is not one word of authority in King Edward's First Book, may be mentioned the "insufflation" used by some of the Bishops at the administration of Holy Orders. Throughout the reigns of James I. and Charles I., according to the Marprelatist assaults on the Episcopate, it was the practice of some of the Bishops not only to lay their hands, but to "breathe" or to "blow" upon the persons whom they ordained priests. This was undoubtedly "an ancient and primitive custom"; it was used in some churches at baptism, in some at exorcism. To adopt the words of "the Preface," it was undoubtedly a "laudable Practice of the Church of England, or indeed of the whole Catholic Church of Christ." S. Augustine called it a "consuetudo ecclesiastica."

King Edward's first Prayer Book was translated into Latin,

at the request of Archbishop Cranmer, by Alexander Aless, the Scottish canon of St. Andrews, who after the martyrdom of Patrick Hamilton, fled to Germany. He spent the remainder of his life, for the most part, in Germany, where he is still known as "the Scottish Lutheran"—all other Scottish reformers being notably Calvinists. Aless, like his closest friend Melancthon, never gave up the hope that a conciliation between the Catholics and Protestants was still possible. He was much opposed to the revolutionary suppression of the authority of the Bishops, and also to the alterations made even by the most conservative of the Protestants in the form and manner of ordaining. "The Lord Himself," said Aless, "in the ordaining of His Apostles, *breathed* on them, and said, Receive ye the Holy Ghost." He contended that both the breathing, as well as the words—

"are to be applyed unto the Ordination or collation of the Ministerie . . . . wherein is conferred a power to teach and to administer the sacraments. . . . And much is it to be wished that to the ceremony of the imposition of hands were at the time added the other also of breathing, and saying 'Receive the Holy Ghost.' It is a thing that hath a long time been observed in the Church, and to this day it is yet observed by the Bishops."

Whether the "insufflatio" was a "practice" of Cranmer we do not know. But it is certain, by the evidence of many Nonconformists, that it was the practice of some of the English Bishops during the reigns of James I. and Charles I. We know from the "reasons for Refusal" sent to Bishop Cotton of Exeter (who held the see from 1598 to 1621), by the Nonconformist clergy of his diocese in 1605, that it was not the practice of all the Bishops, and probably not of Bishop Cotton himself. But as other English Bishops, when the Elizabethan Act of Uniformity was in force, used this ceremony at the ordination of priests, they must consequently have regarded it as no violation of that Act. "As well may they imitate Christ's breathing," said John Canne the Separatist in 1634, "as usurp the *words,* Receive the Holy Ghost."

William Erbury the Seeker, in his attack upon the Presbyterians and Independents in 1853, told them that—

"the Papists and Prelates were nearer in form to the true Ordination of Ministers than we are now, when no gift of the Spirit is pretended or expected. When I was made a priest by the Bishop," wrote he, "I had said unto me, 'Receive the Holy Ghost.'

Yea, some Bishops *blowed* on the minister to be made, as Christ breathed the Holy Spirit. Indeed that act of the Prelates was but a form, and a foolery too. Yet it was wiser than the ordination of our English Presbytery, where no gift of the Spirit is pretended, but far foolisher than the ordination of the Scots Presbytery, who lay no hands on at all, because no gift follows."

In August, 1660, three months after the restoration of the Episcopate, the beneficed Nonconformist ministers of several counties, published their common "Reasons shewing the Necessity of Reformation of the (1) Publick Doctrine; (2) Worship; (3) Rites and Ceremonies; (4) Church Government and Discipline." The pamphlet was offered to Parliament. It soon passed into a second edition, and an answer to it was published by Dr. John Pearson, afterwards Bishop of Chester. It thus appeared exactly two years before the passing of the present Act of Uniformity of 1662 (in the interval between the two Acts of Uniformity), when the phrase, "according to law," could only mean according to the Elizabethan Act of Uniformity, and when the newly restored Bishops were extremely scrupulous in their own observation of that Act. At such a crisis the Nonconformist incumbents were naturally eager in watching every detail of the ritual actions, as well as of the doctrinal teaching of the Bishops. They urged that in the new or revised Liturgy several changes should be made in the form and manner of making ministers:

"In the ordering of priests, we say, as before, that the title or name of priest ought to be changed. But that which most offendeth is, that in the very act of ordaining, the Bishop takes upon him to give that which none but God Himself hath power to bestow, when it (the Book of Common Prayer) saith, 'Receive the Holy Ghost.' This savours of presumption not to be admitted in so holy an action; especially where a Bishop shall, as by report some now do, take upon him to breathe upon the person he ordaineth, as Christ did upon the Apostles."

It is contended that the Elizabethan Act of Uniformity shut up every loop-hole by which the ceremonial use, or continuation, or reintroduction of incense could lawfully enter. If so, we may fairly ask, What loophole did it open by which the ceremonial use of insufflation could be continued or be restored? Every argument which goes to show that a priest who uses the one ceremony is a non-conformist, is equally valid to prove that the Bishops who used the other ceremony were non-conformists, although

these very Bishops are reputed to be the greatest opponents of Nonconformity ever known in the history of English Christianity.—*Church Times.*

---

## THE SOUTH AFRICAN BISHOPS AND THE WAR.

THE *Southern Cross* of 15th November publishes the full text of the Archbishop of Capetown's Pastoral Letter in reference to the war; also letters from the Bishops of Grahamstown and Zululand. We reproduce the Archbishop's Pastoral, and the greater part of the Bishop of Grahamstown's letter:

### THE ARCHBISHOP OF CAPETOWN'S PASTORAL.

MY DEARLY BELOVED IN CHRIST,—The die is cast, and South Africa is already the scene of a terrible and internecine war. The time is, alas! past for efforts to prevent it; but it is past also, please God, for mutual recriminations. Our own aim now must be to strive to mitigate the horrors of war, so long as it may last, and to make an early peace practicable and enduring. Both of these results may depend largely on ourselves, and we can all in our several measures contribute to them. We have no right to shut our eyes to the fact that those amongst whom we live, men of equal honor and integrity, espouse opposite sides in the present painful controversy, and that both sides claim to appeal to the tribunal of justice. We may have our own strong and deliberate convictions, and probably we all of us have them; but this must not blind us to the fact that others have an equal right with ourselves to their own, and that, so long as no violation of the Proclamation is committed, we have no right to brand them as disloyal. In a deplorable condition of affairs, where the lives of kith and kin are endangered, and where members of the same family are compelled by the laws of their several countries to fight on opposing sides, the greatest possible consideration ought to be shown towards those whose convictions differ from our own. If already the peace and happiness of many a family have been disturbed by the strongly divergent views of their members, it is impossible to estimate what will be the result of a prolonged conflict. If a real peace, and not a merely nominal peace, is ever to be restored, we must, as Christian men and women, make a strenuous effort, aided and sustained by constant prayer, to govern and control our words and our tempers, so as to wound as little as possible those who differ

from us, and to pave the way for a durable peace and friendly relations amongst neighbors, when by God's mercy this war shall be a thing of the past.

I do not ask you to suppress your convictions, when your sense of justice or the claims of your country call upon you to speak; but I do ask you, and as your Father in God I do proclaim it to be your duty, to endeavor to give expression to those convictions with calmness and moderation, not in a bitter or aggressive tone. I know well how difficult this will prove, when feeling runs high, when perhaps you are met with no corresponding conciliation from those who differ from you. But it is the part of a Christian and of a lover of his country, even at such times, to check his passion and give a gentle answer back. Violent and bitter words are the sign, not of a strong cause, but of a weak one. The man who is strong from a sense of the justice of his own position can afford to be patient and forbearing.

If it is, as we all maintain, the duty of all subjects to be loyal in spite of their natural sympathies for friends and relatives at war with us, it is at least our duty not to make that loyalty more difficult by needless taunts and hard words. There have been too much misrepresentation and too much recrimination on both sides already; let us see at least that that charge shall not be justly laid against us in the future, but that our whole speech and conduct shall be marked, not only by a whole-hearted loyalty, but also by a generous considerateness. So may we hope to receive Christ's blessing upon the peacemakers, who "shall be called the children of God."

I would earnestly ask that the whole body of our communicants should unite in one great stream of intercession for God's mercy on our land in their several parish churches or chapels, at the celebration of the Holy Communion on the morning of Sunday, October 29th. Surely we may expect a blessing on such a united supplication of heart and voice, and a gracious answer from our God.

I append a simple form of prayer, which will, I trust, be universally used, not only in our churches, but in our family prayers and in our private devotions. "The Kingdom of Heaven suffereth violence, and the violent take it by force."

May God have you in His holy keeping.

I remain,

Your affectionate Father in God,

W. W. Capetown.

*Prayer authorized for use in the Diocese of Capetown during the present troubles*—A. D. 1899.

"O Lord God Almighty, by Whose permission nation riseth against nation, Who usest their swords for Thy judgments, and Who makest wars to cease in all the word: Vouchsafe, we beseech Thee, to our forces, now engaged in conflict, protection and courage in danger, and mercy in victory. Grant to the wounded, succor; to the dying, pardon and peace; to the mourners, comfort; to those who minister to the suffering, skill and gentleness; and to us all, when Thou willest, the blessing of a righteous and abiding peace; through the merits of Thy Son, Jesus Christ, our Lord. Amen."

---

The Bishop of Grahamstown writes:—

"As I have been barely three months in the Colony, I cannot speak about the crisis through which we are now passing with the knowledge and experience possessed by the other Bishops of the Province. I can only say that I do feel it is of the utmost importance that we should recognize in the troubles that beset us 'God's Visitations.'

"War is one of the sore judgments with which God visits a people with a view to their spiritual good. It may be that in these days of commercial prosperity we have been tempted to set too high a value on the comforts and luxuries of this life. It may be that we have not been sufficiently in earnest about the spread of Christ's kingdom in this land. It may be that we have allowed our own personal love for Christ to grow cold. At any rate God is now speaking to us, and we must give careful heed to His voice. I would therefore ask you, as the opportunity may occur, to urge upon your people the paramount duty of looking at the whole question from a Christian point of view.

"While we are earnest in our intercessions on behalf of those who are actually engaged in the war, and also on behalf of those dependent on them, we should remember further to extend our sympathy to all those who are in distress and driven from their homes in consequence of the conflict raging round them.

"Again, it is most important that we should be careful and guarded in our language lest we should in any way embitter strife, and render it more difficult for Christian harmony to be maintained with our fellow-countrymen who may differ from us in their view about the matter. If this is a time of trial to us, it is also one of special trial to those of our fellow-colonists who are closely allied by ties of blood and friendship with our opponents.

"We trust that peace will soon prevail throughout a united South Africa. This will only be possible if during the time of

conflict Christian people deal with one another in a spirit of mutual forbearance and respect."

The Bishop of Zululand writes in a similar strain as to the moral effect of the war, while the editor of *The Southern Cross* concludes a leading article on this phase of the struggle in these terms:—

"We deeply deplore the losses in battle on both sides, but the bravery shown by the opposing forces in the field, and the kindly treatment of prisoners on both sides, have already turned the edge of the Boer contempt for the British army, and caused him to respect the British flag. We venture to prophesy that within six months of the final settlement there will be very little race feeling in the minds of the Boers who have met our forces in the field. The source of this race feeling, as we just pointed out, is contempt for the British. When respect has supplanted contempt in the Boer mind, and when it has been manifested that the British flag has supplanted the flags of the Republics in the interests of ordered liberty and freedom, equal political rights for every white man, and absolute justice to the native races, it will be found that the Boer will be a good and peaceful citizen of a United South Africa under the British flag. Meanwhile let us pray that the war may continue to be conducted with the civilized courtesy and humanity which the generals on both sides have already shown, and that Christian charity to the widows and orphans and the wounded may teach the lesson of self-sacrifice to a country that needed to learn it. South Africa has been hardened by over prosperity. The stern lessons of the war may instil some instincts of duty and chivalry into hearts grown callous with winning wealth. The Johannesburg speculator, bravely charging the foe in the ranks of the Imperial Light Horse, is proving his manhood in a truer way than when he mingled in the eager, shouting throng in the Stock Exchange, engaged in a money-making war with his fellow-men. He will peril his life to save a wounded comrade in the field, under the fire of the enemy, whilst a few months ago he cared but little for the wounded ones in the fight for wealth, who were hard hit and trodden under foot by their successful opponents. The war is God's chastisement to purge our land from the pitilessness of the strife for riches, which has caused some of us to forego our responsibilities as Englishmen. The war will cause us to value all that God has entrusted to our British name and race, and will rid us of that sickly cosmopolitanism which is destructive of all true effort. A deep responsibility lies upon our Church. The Archbishop's Pastoral has struck a true keynote. Let us follow his counsels, in faith that a still wider opening of power and usefulness lies before the English Church in this land. The dioceses of Bloemfontein and Pre-

toria are under a temporary cloud of depression and paralyzed action. *Nubecula est cito transitura.* We have faith in the future and can face our present, with its solemn call to the inner realities of human life, with trustful hope that God will defend the right."

---

# Correspondence.

## THE CASE OF POPE HONORIUS I.

*To the Editor of the Church Eclectic:*

IN ONE of the noteworthy *Five Letters by Cardinal Newman,* to his nephew, Mr. J. R. Mozley, which were published in the September number of the *Contemporary Review,* there occurs the following passage, in connection wherewith I beg space in your magazine for a brief—though I hope diverting—excursion into the domain of ecclesiastical history:

"You say that at least the Popes ought publicly to confess, when it is proved they have gone wrong. Does Queen Victoria confess the sins of George IV.?"

The illustrious Churchman goes on then, indeed, to answer his own question, by candidly alluding to Pope Adrian the Sixth, and other stern critics of the official Roman Church, but makes no reference whatever to the unimpeachable historical fact of the public confession by a Roman Pope of the disloyalty of a Roman Pope to the Catholic Faith. Surely, however, the old Oxford Tractarian and learned historian of the Arians could not have entirely forgotten the *Causa Honorii Papae,* and the anathematisation of that seventh century Roman primate, not only by the holy Sixth Œcumenical Council, but also by Pope Leo II. (A. D. 682-684), though quite likely Cardinal Newman felt extremely sensitive about alluding to an historical precedent, which obviously gives the case of Papal Infallibility completely away.

Let us glance at the facts. At the close of the Sixth General Council, the Emperor Constantine Pogonatus, issued a royal decree (concerning the Acts of the Council), wherein Honorius I., Bishop of Old Rome (A. D. 625-638), was expressly anathematised along with Sergius and other leading exponents and

propagandists of the Monothelite heresy, and the Emperor also wrote to Pope Leo II. in reference to the late Conciliar action against the Monothelites, said letter being conveyed to Rome by the Papal legates who had attended the Council. Thereupon the good Roman prelate wrote a letter in reply, wherein he accepted the Acts of the Constantinopolitan Synod, and denounced the Monothelite heretics, expressly including his own predecessor in the Roman primacy. Here is a famous passage from the Pope's letter to the Emperor:

"Qui hanc apostolicam sedem non apostolicae traditiones doctrina lustravit, sed profana proditione immaculatam fidem subvertem conatus est, et omnes qui in suo errore defuncti sunt."

Dr. Hefele, the distinguished Roman Catholic (though non-Ultramontanist) historian of the Christian Councils, in his treatment of Leo's letter, says:

"From this it is clear that Pope Leo II. also anathematised Honorius, because he did not bring the apostolic doctrine to light, i. e., did not speak out as a teacher, and so by the violation of his sacred duties, allowed the falsification of the faith"—

though the late learned German Bishop and professor himself was inclined to believe that the anathematised Roman primate really meant to be orthodox in his Christology (see Hefele, *History of the Christian Councils,* Vol. V. Edinburgh edition of 1896). It seems, moreover that Leo II., in his splendid enthusiasm for the Catholic faith, and for the apostolicity of the august Constantinopolitan Council, put himself further on record against Honorius I. In a letter to the Spanish Bishops, Leo declared that Honorius did not suppress Monothelism in its inception, but fostered it by his negligence, and once again, in writing to the Spanish King, Leo cordially approved of the condemnation of his predecessor by the venerable Constantinopolitan fathers.

Besides Dr. Hefele, such an eminent authority as M. Du Pin, the celebrated old Gallican divine, and also the late learned Mr. Foulkes, of Oxford, may be cited in support of the fact—startling though it be to ardent Papalists—that Leo II. condemned Honorius I. as being a fautor of Monothelism and a formal heretic. M. Du Pin, in his monumental *History of Ecclesiastical Writers* (Vol. II., Dublin edition of 1724), says:

"Though Leo II. was concerned to be tender of his predecessor's reputation, and for that reason he expressed, in more gentle

terms, the cause of Honorius' condemnation, yet he confesseth, that Honorius did not only favor the new heresy by his silence and negligence, but, moreover, that he did suffer theApostolick Tradition to be sullied and defiled by a contrary doctrine."

Mr. Foulkes, furthermore, in his valuable *Manual of Ecclesiastical History* (Oxford edition of 1851), observes, that Pope Honorius' own biographers, Anastasius and Platina—

"do not discredit it (the anathematisation), and as for his successors, if John IV. would have excused him, it is equally certain that Leo II. expressly anathematized him."

Now, it would seem from foregoing subject matter, that Cardinal Newman, in his benignant epistolary controversy with Mr. Mozley, *might* have adduced at least one remarkable instance of a Roman primate boldly acknowledging the grave delinquency of a former Bishop of Rome. I am, sir,

Faithfully yours,

J. G. HALL, JR.

60 S. James Road, Tunbridge Wells, Kent, England.

---

# Miscellany.

## IN MEMORY.

JOSEPH MORRISON CLARKE.

December 2, 1899.

Again we gather near
  Dark bier and pall:
One loved has passed from here,
  At God's high call.

After all troubles past,
  Hands crossed on breast,
All struggle changed at last
  To silent rest.

And who lies lowly here,
  Freed from earth's strife?
One honored high and dear
  Through saintly life.

We knew him long and well,
  In peace or pain,
Through many a weary spell,
  Of heart or brain.

As holy music rings
Through nave and aisle,
And hope to mourners brings,
We bow the while,

Till from the sacred dome
And rite and prayer,
To its long silent home,
His dust they bear.

And we who linger here
'Mid cloudings dim,
Can, without doubt or fear,
Pray God for him.

J. D. Barrow, in *Gospel Messenger.*

---

## CONFESSIONAL.

Lord God, whom we besought so late,
Thou wouldst not suffer us forget
Thy Name and our weak human state—
Have patience, Lord, a little yet.

To-day no pomp of empire fills
The wintry land; amazed and awed
We watch Thy slowly grinding Mills
Mete out to us our just reward.

To-day, by foemen sore beset,
Dismayed we draw our destined Lot,
We prayed to Thee "Lest we forget,"
And, even as we prayed, forgot.

With foolish, rash, vainglorious words
And sorry self-sufficiency
We boasted, girding on our swords,
As those who laid their armour by.

Wherefore the curse upon us lies
Of warriors all unready found,
Of braggarts blinded to despise
Their foe before the trumpet's sound.

Humbly we call upon Thy Name,
Ere sounds once more the grim assault,
We do confess, O Lord, with shame,
Our fault, our very grievous fault.

Give back our fathers' stern disdain
Of idle brag and empty boast,
So shall we stand erect again
And face unmoved the hostile host.

H. H. F. in London *Academy.*

## WORSHIP.

WORSHIP is the devout recognition and solemn acknowledgment by an intelligent will of the Holy Being, Personality, and Sovereignty of God. This acknowledgment is expressed and embodied in sacrifice, applying this term in its widest sense to any gift or act of homage offered to God as representative of surrendered and consecrated life, or with a view to fellowship with the Creator. On the part of a fallen creature worship rests upon and is supported by a sacrifice of atonement or propitiation, through which fellowship broken by sin has been restored.

I.—The one supreme perfect worshipper in the universe is the glorified Son of Man, representative of our race, who, in making reconciliation for us, promised to Himself, as part of the joy set before Him, the fulfilment of His heart's desire—"In the midst of the Church will I praise Thee." Because He brings up to the altar of God and represents a congregation of men, now redeemed, but once fallen, His worship rests upon the full, perfect, sufficient sacrifice of Himself made once for all in death, and perpetually presented in life unending. His worship, at the same time, we may reverently believe, expresses in created nature the relation to the Father in the eternal Trinity of His Divine Personality as the only-Begotten Son. As the Word, who was God, He was with or facing *towards* the Father, and reflected from all eternity, as the Everlasting Son, and therefore Priest upon the throne, the glory received from the fountain of Godhead. For priesthood is formed upon sonship. It was therefore meet and right, and according to the fitness of things, that He should become, as the Word made flesh, the "Priest for ever after the order of Melchizedek." As such He has ever somewhat to offer. And this offering is His own self, very God and Man, which He now presents in His human nature, prepared and qualified for that most perfect offering by the incarnation, resurrection, and ascension, as well as especially by the death upon the cross. He offers the life that was poured out when He made His soul an offering for sin, which has thus passed through death into resurrection light. And this He does perpetually in heaven itself, in the holiest of all, in the sanctuary of His temple the Church, which is His Body, built up of souls in Paradise and of men and women in the Church militant. This oblation of Himself, while on the one hand it need not be, and cannot

be, repeated through death, for "He dieth no more," is continuous and unceasing, and pervaded with the atoning virtue of that sacrificial death in which all divine love and human obedience was expressed, and of which He is Himself the perpetual memorial. For in power of endless life, He is ever manifested in the character of "the Lamb as it had been slain." Further, this oblation is offered, be it remembered, not by one who is isolated and separate from others, but by Him who is *always the Head of a Body,* and is never apart from His living members.

II.—Beholding Him then and His continual worship as our pattern in the mount, we may discern the laws and principles of our worship, to which we would go back, if God permits, above and beyond all strife of tongues.

Let us observe in passing that the Church did not start upon her mission of establishing and maintaining the acceptable worship of Almighty God, without inheriting, first, the instinct of worship implanted together with the Divine Image upon the human soul. This instinct was educated by the tradition of worship in Paradise and of the primitive and patriarchal dispensations, as well as the divinely ordered worship of the Tabernacle, which was going on in the Temple as a living institution in the days of our Lord's sojourn on earth. Then the Seer in Patmos unveiled to her in symbols and figures discerned through the opened door, the principles of the heavenly worship ever proceeding before the throne. She had known before of the order of sacrificial service in that house of prayer, zeal for which had consumed her Lord's soul, and she had received from His own hands the ordinance which should constitute her chief act of worship until the end of this age, when with open vision she shall see the King in His beauty. With all this training and experience under the influence of the light from the throne, she was able to pray and worship with the spirit and with the understanding also in true correspondence with the great living though unseen realities. In the worship thus evolved she finds her school of preparation for the great vision of the face of her Lord, and even a foretaste of that coming joy. This being understood, it is clear that—

(*a*) The Church in her worship would first of all have the eye of faith fixed on the living person of our Lord ministering in the "true tabernacle" as the High Priest over the house of God, and contemplate Him there as the Head and Leader of the company of His elect.

(*b*) Next it would be apprehended that albeit in a mystery, yet in very deed and truth, the worshipping Church, as the royal priesthood of God's Anointed, can be linked on with the *Liturgia* or service in which the Head is engaged.

Aaron, though in one sense he entered alone into the holiest of all, was accompanied in spirit by the congregation of the Lord. Even when Zacharias was burning incense in the holy place the people stood without, praying in union and sympathy with his embodied prayer. But our union with Christ is essentially real, not figurative and only mental.

It is in that full and perfect recognition and acknowledgment of the Father's glory, holiness, and love, which is also due from us, that our Lord stands to minister on our behalf. This is the great fact of the present hour. It is not, therefore, only an effort of memory that we have primarily to put forth, as we should do in recalling a past fact, such as the actual death on the Cross. It is our faith and our sanctified imagination, by which we lay hold of the substance of things not seen, and move about in the things "that are" behind the veil, which must be exercised intelligently. But faith does not create: it acts as being sure that the great central reality of this present time, in whom the invisible and visible meet, is our great High Priest, who is transacting with His Father on our behalf.

Coming into line with Him as we do in worship, we do not start a new action; rather we place ourselves in touch with what is actually going on, with what He is, and what He is doing. The keynote of our movement is struck in the great prayer of oblation which recognizes in such simple and yet profound and pregnant words, the relation in which we stand as worshippers to our Head. "By whom," so we are bidden to confess, "and with whom, in the unity of the Holy Ghost, all honor and glory" is rendered by us to the Father. It is then in and by Him, with whom we actively realize our union, that we are borne in at each act of worship into the Divine Presence. Our worship then rests on Christ being the great Minister of Worship, and upon our union with Him as His Body.

III.—Another principle is that the Church's worship is offered *before the Father,* before the throne in heaven. It is, if we may so say, in a line with and as it were around the one great central throne, that the altars of the Catholic Church throughout the world are set and ordered, coming at each Eucharist into

"light before the throne." The service brings us into living contact with the throne of the Lamb as surely as the system of the wireless telegraphy connects with viewless but most potent bonds the points between which the mysterious force passes to and fro.

It is at no point short of the throne of God and of the Lamb that our adoration halts. At its very steps we fall down and worship. For the sphere in which we worship is the very heaven itself; into this we are gathered up when the connection is, as it were, established. The Lamb who is in the midst of the throne "spreads His tabernacle over us" (see Rev. vii., *R.V.*), as He does over the blessed in Paradise, and takes in under its one covering, as under one roof of a great cathedral, His whole family in heaven and earth. We are come up unto Mount Zion—where the real Personal Presence of the Lord Jehovah, which was the glory of the holy of holies in the Mosaic Tabernacle, having lapsed into and taken up its dwelling in our Lord's human nature ever since "the Word was made flesh," has now been enthroned in and with the risen humanity in the glory of the Father, which has thus become "the Throne of God and of the Lamb." It is therefore the very Throne of Grace up to which in the new order of His Incarnation we have come to God the Judge of all, and to Jesus the Mediator. It is into the holiest of all that we have boldness to enter, through the new and living way which He hath consecrated for us. This is where we are, and nowhere short of this, when we offer duly our sacrifice of thanksgiving.

It is to qualify us for entering here that the precious Blood, which is the essence of the glorified life, penetrated for evermore with the virtue of the atoning death, is sprinkled upon us, and thereby the power of sin to come between us and the Holy Presence is annulled.

We have therefore boldness to enter into the holiest in the blood (ἐν αἵματι). If we had to wait in some leper court it would be a reflection upon the power of the blood, and upon the worthiness of the Great High Priest over the house of God.

There is in the sacred writings, which constitute the charter of the Church's right of access, not one saying of the apostles and prophets bearing on the subject which does not emphasize our right to come close up to the very inmost sphere and shrine of fellowship with the Father. The grandeur of the Eucharist is that the service becomes the vehicle for our passing, as surely as Elijah did, upborne in the chariot of fire, into the very presence chamber of the Great King.

This is also the unfailing universal testimony of the liturgies, in which the note has ever sounded "Lift up your hearts"—"With angels and archangels, and with all the company of heaven, we laud and magnify Thy glorious Name." There are not three parallel systems—the Tabernacle, the Church, and the Heavenly Sanctuary—but two only. (2) The *pattern* of things in the heavens embodied in the Tabernacle worship, and (2) the heavenly things themselves, with which we have now to do in the Church Catholic. The Church on earth is not a second counterpart of the Church in heaven, but part of the very spiritual structure itself, and between the portion here with us and the holy of holies beyond there is no dividing veil; and, therefore, the earthly altar is not the actual throne to which we lift up our hearts, and before which we really worship. A clasp and link with heaven undoubtedly it is, but it melts away, as it were, and lo! we are there where the four-and-twenty elders fall down and worship Him that liveth for ever and ever. There is, it is true also, a presence of Christ, as shown in Rev. i., in the midst of the seven golden lampstands, from the solemn entrance at the beginning of the service and throughout it all, and a Presence, moreover, of the Body and Blood of Him, as the Lamb of God, whensoever the bread and wine are consecrated to become to us His most sacred Body and Blood. And so it is right to say—

> "There in faith adored
> We find Thy Presence near."

but for all that, the due proportion of the faith, the *Lex orandi* and *credendi* of the liturgies—the revelation of the mind of the Spirit in Holy Scripture—bid us remember that we stand to adore in the very innermost presence chamber of the Father, where seraphim and cherubim veil their faces and cry, "Holy, holy, holy," before the mercy-seat of glory in the very heaven of God.

IV.—But worship, if it is to be perfect, involves a *sacrificial offering:* "God is the Lord which hath shown us light; bind the sacrifice with cords even unto the horns of the altar." So all primitive and patriarchal Jewish and pagan worship which has been everywhere sacrificial, has pointed to the Lamb slain before the foundation of the world. Here let us note that what we offer, we offer as members, representatives of a body corporate, not as isolated individuals, whether priest or people, but as the royal priesthood, as a kingdom and priests; and we offer acceptably only

in, by, and with Christ. We offer, moreover, what He is offering, but nothing less, and this we are enabled to do spiritually, but really through His own Word and Holy Spirit. With the living sacrifice which is offered by Himself we are brought into real contact through the gifts which He Himself here makes to become in a mystery, not His dead or non-existent body, but His living, glorified, and most sacred body and blood—the one true, pure, immortal sacrifice. This, then, is our offering, just because it is His, and in Him the body must offer what the Head is ever presenting.

V.—Once more let us ask what part of our nature takes part in worship, and with what do we come before God? We answer, *with the whole of our being*—our body, as well as our soul and spirit; otherwise, our worship would not be in the whole truth of our being. Therefore, when we are said by the Apostles to enter into the holiest, the body of the worshipper is taken into account, it is not ignored as if such entrance could only be in mental process; but we take part in the solemn act of Christ's mystical body with our body duly sanctified. We enter in, having "our bodies washed with pure water;" we present our bodies a living sacrifice; and therefore we bring in practically all the life of which our bodies are representative; extending into the outward and visible world, we gather in all the interests which make up our so-called secular life—in home and office and market place; we do not worship as though we had become spirits or ghosts or angels. On this principle of our bodies having their own, albeit subordinate, place in the heavenly temple, follows the recognition and necessity of fairly set and ordered ritual. . . . . Bishop A. B. Webb, in *Scottish Guardian.*

---

## LAYING OF A WREATH ON THE TOMB OF HUGO GROTIUS.*

FOLLOWING are the proceedings at the laying of a wreath on the tomb of Hugo Grotius, in the Nieuwe Kirk, in the city of Delft, July 4th, 1899, by the Commission of the United States of America to the International Peace Commission of the Hague—by Martinus Nijhoff.

Hugo de Groot, better known as Grotius, was born at Delft in 1583. He was of noble family, highly educated, and early gave promise of extraordinary talents. He rose to eminence in Hol-

*This article was the last literary work of the late Rev. J. M. Clarke, D.D., and was first published in the *Gospel Messenger.*

land, being appointed Historiographer, Advocate-General, and Envoy to England. But his life was clouded by the part he took as between the Calvinist and Armenian Factions. Olden-Barneveldt, the Armenian leader, suffered on the scaffold, and Grotius was sentenced to imprisonment for life in the castle of Foewestein. Here he wrote his *Treatise on the Truth of the Christian Religion.* After 18 months his wife smuggled him out of the castle in a chest. "This chest is wonderfully heavy," said one of its carriers, "I shouldn't wonder if there was an Armenian in it." "There are Armenian books in it," replied the lady; and Grotius was carried to a place of freedom and safety.

An exile in France, he composed his great work *De Jure Belli ac Pacis*—"On the Rights of War and Peace." He was never able, permanently, to return to his native country, but passed the remainder of his life in the diplomatic service of Sweden. But, as in the case of Dante and other illustrious exiles, his birthplace and Fatherland account him now among their principle glories, while the names of his malignant enemies are mostly lost in oblivion. His mortal remains lie buried in the city of his nativity, but the principles of his immortal treatise, it is claimed, are more and more influential among the nations. Said our countryman, Andrew D. White, the chief speaker at the imposing ceremony at Delft, on last 4th of July—

"My honored colleagues of the Peace Conference, the germ of this work in which we are all so earnestly engaged, lies in the single sentence of Grotius' great book." * * * "The germ of arbitration was planted in modern thought when Grotius, urging arbitration and mediation as preventing war, wrote these solemn words in the *De Jure Belli ac Pacis* (translated) 'But especially Christian Kings and states are bound to enter this path towards avoiding warfare.' "

The Peace Conference at the Hague may be regarded as one of the most encouraging, as well as most remarkable, signs of the times at the close of the nineteenth century. Summoned by the czar of the largest of modern empires, the country of greatest military strength; attended by representatives of all Christian, and even some non-Christian nations; reaching its conclusions with almost invariable unanimity of all its members; supporting its recommendations not by the old method of musket and cannon, but by the "sweet reasonableness" of the recommendations themselves; the whole effect of its work, if not immediately perceptible in the world, can hardly fail, like the international doctrines of

Grotius, to exert a spreading and widening and deepening influence among men. Its principles are the principles of Christ and His religion. Christ compared His kingdom to leaven hidden in the meal. "A little leaven," wrote S. Paul, "leaveneth the whole lump." So, we may trust, will work the ideas of the Peace Conference, fixed as they are in so many of the world's leading minds.

Our countryman, in his noble oration, gave American instances of the modern, the Grotian, mildness, as compared with the barbarities of the centuries that preceded ours. A reign of mutual toleration and fraternal union succeeded the horrors of our civil war. Our quarrels with England, during the last half of the century, whether on questions of boundary by land or of aggressions by sea, have all thus far been settled by arbitration. There is an increasing desire, on both sides we may believe, for a peaceful settlement of matters in the Philippines. It is fondly hoped that the war-threatening clouds in South Africa may yet roll peacefully away. It is said that England's excellent Queen is desirous of this result. And we may believe the principles of the Peace Conference are influencing English minds.

It is a matter of honest pride that of the six commissioners of the United States at the Hague who attended the ceremony at Delft—Andrew D. White, Seth Low, Stanford Newell, Captain Mahan, Captain Crosier, and F. W. Holls—three, that we know of, and probably more, are baptized members of our own communion.

"The wreath is 28 inches in diameter; the leaves, of frosted silver, on one side of oak, with acorns in silver gilt, and on the other of laurel, with berries in silver gilt. The stems at the base are held together by a large ribbon and bow of silver gilt, and on this is the inscription in blue enamel. Attached to the ribbon and bow, and held together by it, are shields of silver gilt, bearing in enamel on the right the arms of the Netherlands, and on the left those of the United States of America."

The inscription on the ribbon is as follows:

"To the Memory of Hugo Grotius, in Reverence and Gratitude; from the United States of America on the Occasion of the International Peace Conference at the Hague, July 4th, 1899."

A choir of one hundred voices rendered national anthems of various countries, including the Star Spangled Banner. Five

short speeches were made, besides the address of the President of the American delegation, and the ceremony was attended by representatives of nearly thirty Potentates and States.

The account of the celebration is sent by the writer's friend and (for a short time) former pupil, the Hon. Andrew D. White, who made the principle address, and very probably originated the idea of the whole honors paid, to the memory of Grotius, to Delft, and to Holland, the country which, as he reminded his audience, for a time sheltered the pilgrims of the Mayflower, the first founders of the New England of America.

---

## THE BISHOP OF PRETORIA AND THE BOERS.*

A CORRESPONDENT has forwarded us the following extracts from letters received from the Bishop of Pretoria:—

"Lourenço Marques, Oct. 21, 1899.

"We are safe, but refugees, having left all we possess in the world behind us, and, in all probability, shall never see a single thing of it again. I told you we intended to stay whatever came, and so we did. I never thought, after all the years we had been there, that we should be turned out; but at the last an order came that all English were to go, unless the Government gave them a special permit to remain. We applied for the permit, and did all in our power to obtain it, but were refused, and had twenty-four hours in which to make all arrangements, pack up the few things we could take, and clear! The Cape and Natal lines had been closed, bridges being destroyed, etc., this the only way open, and I think there will be no more trains at all after to-day or to-morrow. The scene here is awful, thousands of refugees, mostly from the lower classes, as the rich people all fled ages ago. The authorities here do their very best to cope with the utter destitution, and the churches, hospitals, and public halls and sheds of all descriptions are crammed, waiting for ships to take them away to various places. If the war is soon over we would go straight back to 'pick up the pieces that remain,' though I fear there will

*Pretoria is the capital of the Transvaal, and the republic comprises the jurisdiction of the Bishop of Pretoria. The Orange Free State comprises the Diocese of Bloemfontein, the Bishop of which died just at the outbreak of the War. Lourenço Marques (generally Anglicized as Lorenzo Marques) is the city of the Portuguese colony, situated on Delagoa Bay.—EDITOR C. E.

not be many pieces to pick up, as the Boers say 'rather than let the English take possession, they will destroy everything,' and I feel certain they will. I suppose we really ought to be very thankful we are out of it; but you don't know how hard it seems to be homeless wanderers."

"Louenço Marques, Oct. 23, 1899.

"Here we are, 'wanderers in the world's highway,' turned out of house and home by 'our beloved Oom Paul,' after every assurance—save writing—which could be given of staying in safety. The exodus has been cruel beyond words. When I found the game the President and his crew were playing, with the advice of my most trusted friends, I thought it best to clear out, and we did so by the last train open to us, and came down hither with other refugees. We have been kindly entertained by the Consul and his wife, whom I had met before. Our present plan is to make for Natal, and stay there or at Capetown until we know what next to do. It may be, the road back will soon be open, a few more such victories as the English have already won may take us back to Pretoria, though in what state we shall find it we can only speculate. The Boers threaten to 'kill, burn, and destroy everything and everybody, women and children,' and some of them at least are bad enough to do it. I had the verbal assurance of the President, through two friends, that I could stay safe and undisturbed, but he would not put anything in writing. Then they appointed a Committee to give permits, and they would not give me one. And so, after everyone being quite assured of my safety, on Tuesday afternoon it was manifestly doubted, and by Wednesday still more manifest that they meant to decoy me into staying, and then hold me at mercy. And what this mercy is may be seen from the last news from Johannesburgh; any one without a written permit has been condemned to 25 lashes and three months' imprisonment."

Durban, Nov. 10, 1899.

"With the apparent unpreparedness of the military and its results, none can forecast how long it may be ere Pretoria is again open to us, and what the Boer Government may do in defeat is still less to be reckoned upon; and, therefore, to what sort of Pretoria we may return is still doubtful. It seems hard on poor Natal to be the victim of the war; and to one who has felt as sure as I of war, and of the plans and claims of the Boers, it looks

amazingly like the same determination to ignore the true character and actions of the Boers, or, rather, those to whom England handed them and us over, which has ruined South Africa so long. These last proceedings will, however, I hope, wake up the old country to the true character of the Boers, and their real long-standing aims and purposes. Planned, and practising for years —since the Jameson Raid openly—my only wonder has been that England could so persistently ignore them, and be so unready as to allow, not to say invite, the course they have taken. From the days of the Bloemfontein Conference it has been a barely concealed arming. So long ago as March new rifles were being dealt out to the Burghers all over the country, and a raid into Natal talked of by them. At present it looks as if the invaders had been kept back by the troops on the spot, the Volunteers, and a few seamen, and if this be so it will be a grand thing for those who have done it, and a marvellous and unexpected check to the Boers. Assistance is daily expected, and wild rumors afloat. If they do arrive, and act worthily of England's fame, and England then acts wisely, all may be well, and good come out of it for South Africa. But if they ever again allow a Boer (?) Government to exist in Pretoria or Bloemfontein, farewell to all hope for the future."—*London Standard.*

# Editorial.

## SPECIAL NOTICE.

THE CHURCH ECLECTIC will be transferred to Messrs. James Pott & Co., 285 Fourth Avenue, New York, at the completion of the present volume, which closes with the March number. The proposed transfer involves no change in the general policy of the magazine. The present Editor of THE CHURCH ECLECTIC becomes on February 1st, Editor of *The Living Church,* succeeding the Rev. C. W. Leffingwell, D.D. The latter periodical has been purchased by The Young Churchman Co., and will be published at their office in Milwaukee.

---

## AN OBJECT LESSON.

IT is not often that we feel called upon to draw attention to an Episcopal election; but the one which occurred in the Cathedral Church of SS. Peter and Paul, Chicago, on January 9th, has certain notable characteristics which demand attention. On that occasion the Rev. Charles Palmerston Anderson, at the age of thirty-six, was elected Bishop-Coadjutor by the clergy and laity of his own Diocese on the first ballot—the vote being 60 out of 67 clerical, and 39 out of 47 lay votes.

The event is truly remarkable. Chicago is the second largest city in America, and its Diocese is destined to have an importance, perhaps second to no other Diocese in the country. No Priest in the Church could feel otherwise than honored by his election to such a see, and the Church at large has been expecting to hear of the selection of some Eastern theologian of established repute. Indeed we learn that a very limited group of lay delegates earnestly desired such a result. But the clergy, by an almost unanimous vote, selected from their own midst one of the younger clergy, and nearly five out of six of the parishes voted at once to confirm the choice of the clergy. We understand that Mr.

Anderson received the enthusiastic support of the clergy almost immediately after the call for a special Convention, issued seventy-one days before it assembled. No other candidate seemed to have any considerable support, and the only opposition which appeared—that very limited indeed—was directed, not against Mr. Anderson's personality, but against proceeding so soon to an election.

The Convention is said to have been magnificent. It was more largely attended than any previous Convention in the history of the Diocese. The interest was most intense. The present Bishop presided with that fine grace and majestic simplicity for which he is noted. An earnest plea was entered by a prominent layman for delay; and, after the clergy had cast their ballot for Mr. Anderson, the same layman moved that the laity retire for consultation. This motion was amended so as to secure a vote from the parishes as to whether they wished to retire, and the parishes declined to ask for the privilege. Mr. Anderson's election was immediately confirmed, the necessary business of providing a salary was accomplished, and the Convention adjourned *sine die* after having consumed only five hours in actual business session.

It is clear that this convention is an emphatic notice to the Church at large that the Diocese of Chicago has outgrown the bitter animosities which disturbed its internal life when Bishop McLaren entered upon his quarter of a century of rule. We congratulate him upon this remarkable outcome of his episcopate. We have admired his great theological learning, his judicial mind, and lofty character. To these reasons for respect we may add such success in the art of impartial and well balanced oversight as is certainly rare in the Church of God.

Some portion of the credit which must be given to the great Bishop who presided in the Chicago convention may well be extended to the clergy and laity of Chicago. Comparisons are invidious, but one would certainly have to travel far to find a body of clergy and laity capable of such harmonious action—action which we are assured does not express uniformity of Churchmanship or carelessness as to conviction, but is the outcome of Christian fellowship. We have known for some time that the Chicago Churchmen have learned the art—or virtue, rather—of working together without a false affectation of uniformity which does not exist. Differences of view prevail among them, and so far from

being concealed they are earnestly discussed. But, thanks to an unusual amount of mutual intercourse, these discussions bind men together instead of causing bitterness.

Finally the election of so young a man, comparatively unknown to the Church at large, to such an important see, and that by those who have been his own comrades, is certainly worthy of note. If what is said of Mr. Anderson by those who have elected him is true, and we have good reason for thinking that it is, the circumstance is exceedingly encouraging. It shows that the Church in the middle West is developing men who are capable of filling acceptably the largest spheres of work and influence in the Church. It shows further that the Diocese of Chicago recognizes the fact that no one can hope to do justice to the see which Bishop McLaren has filled so grandly, unless he is young enough and sufficiently in touch with Western ways and needs to devote the freshest powers of his manhood to the work without having to be built over again. We are assured that Mr. Anderson is not only an able executive and eloquent preacher, but also a Priest of unusually large theological learning and of indubitable soundness in the Faith.

We thank God and take courage.

---

## THE RITUALISTIC CONTROVERSY.

THE exciting controversy on the subject of Ritualism which has been stirring the Church of England for two years past has not disturbed the peace of the American Church to any extent. Yet many among us have followed the controversy with keen interest, and the moment seems opportune to consider, in a general way, the significance of the Ritualistic Movement, its guiding principles, and some of the perils to which it is exposed.

At the outset we must insist that the spirit which has actuated the promoters of Ritualism—we use the term Ritualism because it is the one ordinarily employed, not because it is accurate—is truly loyal. We do not deny that a few individual Ritualists have made mistakes, and have shown somewhat of the spirit of protestant individualism. Nor do we deny that, in a limited number of instances, the usages of a foreign communion have been deferred to, more than the rubrics of our Book of Common Prayer. But we do deny most emphatically that such eccentrici-

ties are representative, or to be taken rightly as indicating disloyal principles or a lawless attitude on the part of the Ritualists considered as a body.

The Ritualistic movement grew out of the revival of sacramental doctrine which began over sixty years ago, chiefly through the efforts of Keble, Pusey, Newman, and the rest of the Tractarians, so called. These men were not themselves Ritualists; but they saw clearly enough that Ritualism was a legitimate practical result of their principles, and Dr. Pusey continued to be an honored adviser of the Ritualistic leaders until his death in 1882. It seems necessary to call attention to this, for some are so ill informed on the point as to assert that he disapproved of Ritualism. He did disapprove of the eccentricities of certain individuals, but was an earnest defender of the movement as a whole.

The term Ritualism is applied to the use of ornate ceremonial in connection with the Church's services, especially the Holy Eucharist. The aim of this ceremonial is to give adequate external expression by means of visible actions and ornaments to what is verbally contained and implied in the Book of Common Prayer.

Obviously the desirability of such ceremonial would be felt more keenly among Anglicans when they began to realize again, as their spiritual forefathers had realized, that the Divine Son grants to His faithful members an objective presence of Himself, i. e., of His Body and Blood, in the Eucharistic Sacrament. No outward circumstance can be considered too magnificent to accompany the worship thus made possible.

But ceremonial in worship, while peculiarly suitable to the Holy Eucharist, is also a reasonable accompaniment to every form of devotional approach to the most High. It is, in fact, but a specific example of a fundamental law of expression. The visible and the invisible are intimately related in every department of life. We cannot communicate our thoughts to each other except through medium of external utterance or action, and men instinctively make use of gesture when their feelings are enlisted in what they say. To call a man unceremonious means that he is negligent of aids which are ordinarily, at least, essential to the proper communication of man with man. It is natural, therefore, when men wish to express their devotions to Almighty God, that they should resort not only to words but also to actions such

as will most adequately set forth the thoughts and aspirations of their souls.

It is no answer to this to say that God can read our hearts, and can understand what we would express, whether we make use of external actions or not. We are necessarily governed in our expressions Godward by the requirements which attend our expressions manward. Our actions, or the lack of them, react upon ourselves. We are not likely, for example, to address the King of kings with the reverence which is due to Him, if our postures in worship are such as would signify irreverence in the presence of an earthly sovereign. The truth is that our outward bearing always signifies something, in spite of ourselves; and this fact makes it incumbent upon us to look to our actions or postures in worship, and to take pains that their significance shall be consistent with true devotion.

All men recognize this principle to some extent; and our Prayer Book requires at least a minimum of fitting ceremonial. We are ordered to kneel in prayer, to stand in praise, and to sit when being instructed; and Churchmen at least recognize the irreverence of sitting in prayer. Nothing but prejudice prevents men from seeing that the ceremonial we have mentioned is a minimum, and that such additional ceremonies as make worship more reverent and significant are for that reason to be commended, when they may properly be employed.

They must, of course, be properly employed. There are limiting principles—of decency and order, of unity in the congregation, and of adaptation to race and the conditions which prevail. And this means that a certain amount of uniformity in a given territory is necessary, the outcome of conventional usage and Catholic custom, and secured by rubrical and canon law. A ceremonial which is lawless ceases in that fact to be edifying or conducive to genuine devotional expression. But the laws of the Church leave room for a certain amount of variation in ceremonial, and any great revival of truth and life in the Church is apt to leave its traces on ceremonial observance.

Thus the Catholic revival of the past sixty years has brought with it a fuller use of Catholic ceremonial. Thousands of clergy have taken part in this ritualistic movement, and in spite of the inevitable vagaries of individual priests, a remarkable uniformity of ceremonial exists in Ritualistic churches. The so-called "six points" are everywhere recognized as constituting the standard

aimed at—Eucharistic vestments, Altar lights, the mixed Chalice, unleavened bread, the Eastward position, and the liturgical use of incense. Along with these six points are associated the use of the sign of the cross, bowing before the Altar and at the Sacred Name, genuflection before the Eucharistic presence, etc. There is some variation in the complexity with which these ornaments and actions are employed, but the same general character is found in the usages of all Ritualistic churches.

The causes of this general uniformity are three: First, the Ritualists agree in holding certain doctrines and principles which have an influence in determining ritual usages—e. g., the Real Presence, and the Eucharistic Sacrifice. Secondly, they all agree in appealing to Catholic usage—the usage of the whole Church, East and West, which includes the practices and ornaments that have been revived by them. Finally, the Ornaments Rubric of the English Prayer Book, which sanctions those ornaments that were in use in the second year of the reign of Edward VI., has been regarded as the legal basis of the movement in England, and in America as well. The Preface of our Prayer Book repudiates the idea of departures from the Church of England in points of worship "other than local circumstances require," and no rubrical changes have been made in America which conflict with the Ornaments Rubric.

Some variations exist, however, in spite of this broad uniformity—variations which do not, perhaps, appear very notable to a superficial observer, but which have caused, none the less, considerable controversy in some instances. Thus there is considerable difference in the elaborateness and complexity with which various points of ceremonial are performed in Ritualistic churches, and we do not find all the six points introduced in every instance. Such variations are largely due to practical considerations. The difference is one of degree, and is consistent with uniformity of type.

A more marked variation is found between the churches which follow the Roman and Sarum uses respectively. The Roman use is more simple than the Sarum, and has the advantage of being a living use, and therefore more adapted, many think, to modern conditions. The followers of the Sarum use urge the desirability of falling back upon purely Anglican precedents, but the differences of opinion as to what the Sarum use really was, along with its mediæval complexity, have hitherto con-

fined its revival to a very limited number of churches. The differences between the two uses are not so great, however, as might be supposed. The Sarum use is, in fact, a local development of an earlier Roman use; and, so long as the ceremonial employed does not have the effect of changing the services, or of violating the rubrics of our Prayer Book, it is lawful to follow either use.

But the divergences which have provoked the most serious controversy arise from the adoption of certain Roman observances and public devotions for which our Prayer Book affords no place. Some of these devotions are quite popular among us, and have been sanctioned as supplementary services by some of our Bishops with edifying results. The Three-Hours service of Good Friday is perhaps the best example. But certain other imitations of Roman practice have caused considerable controversy, and certainly may not be employed, even as *supplementary* services, without the acquiescence of the Bishop. The Benediction of the Blessed Sacrament is an instance in point, the intrinsic value of which we do not propose to discuss. While we have no sympathy with an undiscriminating objection against everything Romish, we believe, none the less, that an opposite error may easily be fallen into, of forgetting that the Roman Congregation of Rites has no manner of jurisdiction in this Church, and that imported usages often fail to be as edifying as those of native growth. Anglican usages should be suited to Anglican conditions, as well as consistent with the laws of this Church. The Ritualistic movement as a whole has been guided by this principle.

The Ritualistic Movement has been bitterly opposed from its beginning to the present day, and the controversies thus engendered have been numerous and complicated. We do not intend to review them in detail here. They have been due largely to a failure on the part of many to understand or accept the doctrine of the Real Presence, which lies behind the movement. That doctrine is often confounded with Transubstantiation, and no amount of explanation seems sufficient to remove this confusion from some minds. The statement needs frequent repetition and emphasis, that Transubstantiation is a theory concerning the *mode* of the Presence of our Lord's Body and Blood in the Eucharistic Sacrament, whereas the doctrine of the Real Presence is simply an assertion that there *is* such a Presence, whatever may be its mode. This Church teaches the Real Presence in her Cat-

echism but gives no definition of the manner except to say that it is spiritual—that is supernatural and by the operation of the Holy Spirit.

Inevitably those who confound the Real Presence with Transubstantiation regard the Ritualistic movement, and the Tractarian movement also, as Romish in principle and tendency. This erroneous opinion is confirmed in the minds of such people by the superficial resemblance between the ceremonies adopted by Ritualists and those of the Roman Church. This resemblance is due to the fact that the Roman and Anglican Communions have, in spite of Roman accretions, a common faith and common ritual traditions, traditions reaching back to a time prior to the rise of the corrupt principles and practices which distinguish Romanism from Catholicity in general.

The truth is that Anglican Ritualism is a logical outcome of the Anglican Reformation. The formal principle of that Reformation is a return to the ancient paths; and the bald services which prevailed in the eighteenth century were inconsistent with such a principle. They were due to a passing triumph of Protestantism in the Church, and were in reality a perversion of the Anglican Reformation. The Ritualist appeals to the logic of the Reformation, and objects only to the inconsistencies of some of its more radical promoters. This should be insisted upon. Men like Latimer and Ridley were inconsistent. They appealed to antiquity, while rejecting the customs of antiquity. The Ritualist echoes their appeal, but, unlike them, accepts the consequences of his appeal in good faith. In details, it is true, he borrows from more modern precedents; but the general features of his ceremonial belong to Nicene days, and for that reason are involved in the Anglican position. If individual Ritualists are open to just criticism, such criticism must have reference to details of more modern date, which do not readily fit in with the services of the Book of Common Prayer.

The success of the movement has been very great. Much that was once largely regarded as essentially Romish is now widely adopted, even by churches which are not considered Ritualistic; and a process of "leveling up" is going on with great rapidity on both sides of the Atlantic. Every renewal of conflict results in a wider appreciation of the real significance of a Catholic ritual and a more extensive adoption of it. We do not believe that this means a universal adoption of all the ceremonial

circumstance of what are called extreme churches. The Anglo-Saxon race is not so demonstrative as the Italian, and when the Anglican use attains its full development, it is certain to have characteristics and limitations of its own. A Catholic ritual does not mean a dead uniformity the world over. Such uniformity never existed. The Roman Church has never secured it. A ritual is Catholic when it is based broadly on Catholic precedents and principles, the details being adapted to the needs of the age and the race.

---

That Catholic ritual has a right to exist in the Anglican Communion means that it needs no toleration. Toleration expresses the attitude of the Church towards alien ideas and practices, an arbitrary suppression of which seems likely to bring greater evils than their being let alone. A proper Catholic ritual may not be regarded in such light. It has a true and legitimate place among us; and, with proper regulation and reasonable safeguards, should be heartily welcomed, as part of our heritage from antiquity and as necessary to complete the full work of the Reformation.

Yet it is impossible for a thoughtful observer to shut his eyes to certain dangers which attend the Ritualistic movement. That movement has been promoted by fallible men, and thousands of priests have had to do with it—many of them very young and inexperienced. No surprise need to be felt therefore that the praiseworthy aims of the Ritualists in general have not saved all of them from certain mistakes.

(a) The movement has been attended by a strong reactionary impulse—an impulse to get as far away as possible from the bald, irreverent, and repellent services and practices of the Georgian era—when the three-decker pulpit, the enclosed square pew, and droning responses of the parish clerk, etc., were thought to be the proper ornaments and usages of worship; and when the Eucharistic Service was said in a slovenly and indecorous manner three or four times in the year. That earnest Churchmen should wish to leave such things behind is both inevitable and right. But the recoil has been very rapid—much too rapid for each step to be taken with sufficient forethought and regard for just proportion. The spirit of reaction is always a dangerous spirit, and is apt to carry those who are animated by it to extremes as truly mistaken and unedifying as those which have been re-

pudiated. The reaction from Nestorianism produced Eutychianism, that from mediæval multiplicity of observance produced the Georgian baldness, and the backward swing of the pendulum may easily bring in the bewildering and therefore unedifying complexities of mediæval days in modern guise. The phrase *via media* has its own abuses. It has been misapplied to doctrine. There can be no middle ground in true doctrine. Each doctrine must stand or fall according to its truth or falsity. "Moderate" doctrine is an impossible position. But in matters of practice, in which the question of more or less has to be determined, the phrase expresses the way of safety. The Church of God can never outgrow the rule laid down in our Prayer Book of seeking to "keep the happy mean between too much stiffness in refusing and too much easiness in admitting." The purpose of true ceremonial is to signify the devotions of the faithful. A bald ritual is inadequate to fulfil this end; but excessive complications of ritual, even though the several details are borrowed from Catholic precedents, are apt to become meaningless display, and thus cease to express anything articulate in the worship of the congregation. It needs to be remembered always that artistic triumph in ritual, like elaborateness of music, has value in worship only when the congregation is able to employ the result as a genuine vehicle of devotion.

(b) The reactionary spirit is apt to be accompanied by much partisan ignorance, and an ignorant partisan is apt to drift into error. We have said that the Ritualistic movement is concerned with the restoration of usages which are involved in the logic of Anglicanism. The movement is not rightly described as Romeward in tendency. Yet it is easy for a mere partisan of ritual to overstep the bounds of Anglican principles, and to look with thoughtless longing towards the Communion in which the externals for which he is contending may be adopted without rebuke. The difficulties of Romanism, and the distinctive principles of Anglican Ritualism are overlooked, and we hear from time to time that so and so has 'verted to Rome—not because of the logic of Anglican Ritualism, but because the poor man has been too much of a reactionary and too ignorant to understand the meaning of the Ritual movement. His departure is a movement of pure individualism. Fortunately such cases are comparatively rare. They certainly are not representative of the Ritualistic movement. The world, however, says "I told you so," and the

cause suffers from the ignorant partisanship of its whilom promoter. One cannot look abroad without feeling anxious over the decay of learning among those who advocate Catholic principles. Where are the successors of Dr. Pusey and Canon Liddon, of Dr. DeKoven and Dr. Ewer? There are indeed learned theologians still living, but it must be acknowledged that sound theological learning is to a great extent conspicuous by its absence among us. Such a condition of things is full of danger, and one of the results is a rapid increase in the influence of Broad Church ideas among us. Our so-called Catholic clergy—as if any priest of the Catholic Church could be other than a Catholic clergyman—are slowly being infected with Rationalistic sophistries, which they have not the technical learning to understand. There is such a thing as Broad Church Ritualism. A true Ritualism must be the outcome of a rich theology. Anything else is mere æstheticism, full of vanity and peril.

(c) The spirit of pharisaism is one of the dangers which always attend superior correctness in external observance, and there are pharisees in every age. They are altogether unlovely, and calculated to call forth just anger and condemnation. We know well that many even of our most advanced Ritualists are free, so far as frail men can be free, from this fault. But it is idle to say that pharisaism does not exist among the Ritualists. We have seen, and grieved over, some mournful instances of it. When a man begins to be complacent over his superior catholicity—mistaking a correct ritual for that virtue—he has entered upon a path full of spiritual peril to himself and sure to damage the cause which he professes to serve. This danger is particularly great in the transitional stage through which we are passing. So long as many of our parishes retain Protestant usages and prejudices, there will be persons—usually unlearned except in the minutiæ of ceremonial— who will consider that the welfare of God's Church rests wholly upon their own shoulders. They will thank God in their hearts that they are Catholic, that they cross themselves, use incense, genuflect, and the like, and that they are not like the Protestants of an adjoining parish. May God have mercy upon them.

(d) Another danger to which the Ritualistic movement is exposed is its lack of responsible and constitutional guidance. No doubt our Bishops have lagged behind, and more often than not have failed altogether in understanding the movement and

their own responsibility to cherish it and afford sympathetic guidance to it. The evil is not to be laid wholly at the Ritualists' door. Yet the spirit of private judgment and independence of Episcopal control which has been generated needs careful watching. *Nulla sine Episcopis,* is a Catholic principle which is as necessary to be observed now, as when S. Ignatius of Antioch expressed it nearly eighteen centuries ago. Let it be granted that Episcopal authority has limitations, and that the difficulty of paying deference to an ignorant and Protestant Bishop is great. The fact remains that a loyal spirit towards the Episcopate must be cultivated by the Ritualists, if they are to abide consistently by the Catholic principles which they have inherited.

(e) Finally, there is the danger of trifling with the canon law of this Church and with the rubrics of the Prayer Book. This is not done by the great majority of Ritualists. But it certainly is done by a very few of them. We do not charge these few with disloyal intentions, but rather with thoughtless impatience, leading to a certain insubordination. Such men should see that they are confronted by a dilemma. Either this Church is not a Catholic Church at all, in which case we all should leave her, or else she has the authority which every particular Catholic Church has "to ordain, change, and abolish Ceremonies or Rites of the Church ordained only by men's authority, so that all things be done to edifying." To change the arrangement of public services, to omit portions of them which are ordered to be used, or to enlarge them, pertains to public ecclesiastical authority. For an individual priest to undertake such changes is usurpation and un-Catholic. Much confusion of thought exists touching œcumenical usage and its authority. The only œcumenical usages which are binding forever on every local portion of the Church are those which have demonstrably been declared, directly or indirectly, to have such force by the Church universal. The private judgment of a priest on this point cannot override the judgment of the Church to which he has promised his obedience. The same principle holds good with reference to the introduction of special services and functions for which there is neither place nor provision in the Prayer Book. The Catholic Church gives the ordering of such things into the hands of the Bishop, and nothing of the kind may lawfully be done without his acquiescence, either expressed or implied. Even the Bishop may not au-

thorize the habitual use of special services which displace in fact or effect the regular services ordered by public ecclesiastical authority.

---

We have spoken plainly and emphatically touching these dangers, not because we believe that the Ritualistic movement as a whole has gone astray, but because the moment seems opportune for calling pointed attention to matters, the recollection of which is necessary for the ultimate completion of the work of the movement. Our remarks may be summed up under the watchwords of *balance, learning, humility, obedience,* and *patience.* Surely no Ritualist can deny that these watchwords are thoroughly sound and describe what is essential to genuine Catholicity.

---

# Notes from the Library.

## THE COLONIZATION OF MARYLAND.

*Religion under the Barons of Baltimore:* being a sketch of ecclesiastical affairs from the founding of the Maryland Colony in 1634 to the formal establishment of the Church of England in 1692; with special reference to the claim that Maryland was founded by Roman Catholics as the seed plot of Religious Liberty. By C. Ernest Smith, D.D., Rector of the Church of S. Michael and All Angels, Baltimore, Maryland, author of *The Old Church in the New Land, In the Household of Faith,* etc. Baltimore: E. Allen Lycett. Price, $1.50.

The story of American colonization is one of absorbing interest. So many various elements entered into it, so many different motives led men to cross the sea, so diverse were the aims of the colonies, that it is sometimes difficult for us to realize that from them was formed one nation.

The legendary and heroic are not wanting in our early annals. Seen through the perspective of nearly three centuries there are figures which loom up large, whose deeds and characters we have been accustomed to treat with reverence.

No men have walked with statelier tread through the pages of our history, or been accorded greater praise as enlightened statesmen and promotors of civil and religious liberty, than George Calvert, first baron of Baltimore, the projector, and his son Cecilius, the actual founder of Maryland. The writers upon United States history, the historians of Maryland, and the authors of biographies of the pioneers and founders of America, have granted to them every virtue under heaven. Even that calm and judicious writer, John Fiske, in his *Old Virginia,* does not hesitate to agree with his predecessors.

There are, however, some careful students of Maryland history, who from the perusal of contemporary documents, many of which have only recently come to light, have formed a different estimate of the Lords Baltimore. They have made allowance for the extravagant diction of the seventeenth century, the high sounding phrases which were put into charters and sailing directions, but which were never intended to be understood literally. What Mr. Paul L. Ford, Prof. Woodrow Wilson, and others have done for our revolutionary heroes, as Washington and Franklin, they would do for the Maryland worthies and present to us the true George and Cecilius Calvert.

It is a task that is somewhat hazardous, so deeply ingrained in the popular mind is the impression that Maryland was to be an asylum for the oppressed Roman Catholics of England, and so persistent and exultant the oratory which claims that province as "Catholic Maryland," which gave to the world the priceless boon of religious liberty, and pictures the first emigrants as pilgrims seeking refuge from tyranny. While it has been left for the present generation to definitely ascertain from the recovered Calvert papers and a fuller and more intelligent survey of the archives of the state, the reasons for the settlement on Chesapeake Bay, there were a few who from their limited archæological resources surmised the true state of the case.

Mr. Josiah Polk wrote fifty years

ago a pamphlet in which he indicated the commercial character of Lord Baltimore's enterprise. His opinions were attacked and scouted by both Churchman and Romanist. Dr. Ethan Allen, whose industry and accuracy as a compiler of early Maryland history, especially that of the Church of England, is universally recognized, in his *Maryland Toleration* (1855), and other works, alleged the falsity of the current statements.

Dr. Thomas C. Gambrall at a later day in his lectures upon *Early Maryland* finds many other motives than religion for the colonization of the state.

To make available the results of modern inquiry upon this subject is the reason for this volume of Dr. Smith. The author is already known as a worthy successor of Dr. Allen and Dr. Gambrall, who has conducted independent investigations, and from his knowledge of the large amount of material now available, writes with force, vigor, and intelligence.

After a brief survey of the growth of the idea that the Maryland colonists were pilgrims he considers the varied career of George Calvert, at the Court of James I., residing on his palatinate of Avalon, Newfoundland, his brief stay in Virginia, and his later days in England and Ireland, when he was soliciting from the King a patent for territory in North Virginia. Many documents are quoted, his position as a Roman Catholic at the court of an English sovereign is considered, and his plans for a colony in Virginia detailed. The character of the charter of Maryland is reviewed and its limitations indicated. The writer cannot discover any thought or wish of Lord Baltimore to aid his fellow members of the Holy Roman Church. His unexpected death before the charter had finally "passed the seals," ended a life that was brilliant and yet full of disappointment. Dr. Smith gives this estimate of him:

"Neither sage nor philosopher, pilgrim father nor public benefactor, but politician, merchant, adventurer, whose creed and life alike were no better than the creed and life of many thousands of other Englishmen who lived in his own age." (p. 112.)

In treating the actual conditions imposed by the second Lord Baltimore upon those who would adventure into the land of plenty beyond the sea, Dr. Smith is clear and precise. He gives citations from the advertisements that were issued, in which there is no mention of religion, and compares them with the current opinion.

For Cecilius Calvert he has a great admiration as a man of integrity and tact, who desired to make profitable his province, but who also wished the settlers to enjoy peace and comfort there.

When finally the expedition sailed for Virginia and found a resting place on the site of the future City of Saint Mary's, he shows how the Jesuit priests who accompanied the emigrants exceeded the bounds of prudence and the instructions of the proprietor by their open celebration of Mass and the erection of a chapel. While Father Andrew White was sincere and honest and deserves praise for his efforts to convert the Indians, and while from his pen we have the only account of the voyage and early days of S. Mary's, there were colleagues of his who were unscrupulous politicians, who endeavored to over-awe and override the considerable number of "Protestant Catholics," as all not Roman Catholics were styled in some documents of that period. The efforts of Father Thomas Copley to manage the assembly and have it pass laws which would practically wrest the government from Leonard Calvert, his brother's representative, and put it in the hands of the Jesuits, are shown to have important results, and to have led to the expulsion of members of the Society of Jesus from the province. The bitter and long continued hostility of

William Claiborne, the possessor of Kent Island, which was claimed by Lord Baltimore, is detailed.

It is a sad fact that in these years the English Churchmen, who undoubtedly outnumbered the Roman Catholics, had no ministers. It is a story with which we are only too familiar in colonial history. Neglect and indifference were shown by England until in some of the colonies she lost many nominal Churchmen who were weary of waiting for priests of their own faith. While there were priests for the Roman Catholics and ministers for the Puritans there was not until 1650 any priest of the Church of England in the province of Maryland. In that year the Rev. William Wilkinson arrived and settled on the Patuxent River fifteen or twenty miles north of Saint Mary's. He seems to have been a good man and active in all affairs of the province, but not to have done any extensive clerical work.

There are few documents relating to colonial history that have been more discussed than the famous "Act Concerning Religion," usually known as the "Toleration Act," passed by the Maryland Assembly of 1649. It was enacted by a body containing probably, a majority of Churchmen, some Protestant dissenters, and a small number of Roman Catholics. It was, as Dr. Allen styled it, rather an act for protection than toleration, and while it did protect in their religious preferences many who called themselves Christians, it had no consideration for the Jew, Unitarian, or Quaker. It attached severe penalties to any violation of its provisions.

"A strange Toleration Act!" says our author, "with the exception of the last clause, itself contradictory of all that had preceded it, there is nothing tolerant about it. It is really a most disgraceful piece of intolerance." (p. 319.)

The Puritan domination, the wresting of the province from its proprietor, the death of the second Lord Baltimore, and the establishment by the Assembly of 1692 of the Church of England, are the other topics treated.

The volume forms a convenient compendium of Maryland history in its first period viewed from its religious aspect, and will afford to the general reader much information of interest and value.

Several matters of detail will probably arouse differences of opinion from critical readers and historical students. The references to authorities are too incomplete to enable those unfamiliar with the writers upon Maryland history to pursue the subject further. There is a good index and a half tone picture of the monument marking the site of the earliest settlement.

## A NEW HANDBOOK ON CEREMONIAL.

*The Ceremonial of the English Church.* By the Rev. Vernon Staley. New York: James Pott & Co. Price $1.50.

A place has been waiting for this simple, yet scholarly treatise, describing and explaining the ceremonial usages of the English Church. The book is an honest attempt to trace the fundamental moral and ecclesiastical principles of ceremonial, and to bring every ornament, vesture, and gesture, used in the English services, to the test of *authority*. "By what authority doest thou these things?" is the motto on the title page. The appeal throughout is to authoritative English sources, and chapter and verse are given for every statement made. The work cannot fail to be useful, interesting, and highly instructive to all worshippers, both clerical and lay, who are in want of a concise and reliable handbook indicating the authorities and arguments for the various ornaments and ceremonies which occupy such an important part in the present crisis of

the Church. The style, like that of all Mr. Staley's writings, is excellent, and the same may be said of the arrangement of the subject treated, which is natural and lucid.

This handy volume divides itself into three parts. The first traces the fundamental moral principles of religious ceremonial, and summarizes in an admirable manner the reasons for the use in the public worship of God of a recognized and appropriate external order. At the outset the author gives the following careful definition of ceremonial:

"By the terms 'ceremony' or 'ceremonial' we are to understand not only bodily gestures (such, for example, as kneeling in prayer, or bowing the head at the mention of our Lord's human name), but also the active employment of articles used in divine service (such, for examples, as the burning of candles on the altar or the carrying of a cross in procession). A ceremony, then, is a formal symbolic gesture or action of religious meaning, performed or done in the cause of the services of the Church."

He then proceeds to show that the worship of the Church must, of necessity, find its expression, as it ever has done, in religious ceremonial; that ceremonial worship has for its object the honor and glory of God, and the edification and spiritual education of His people; and that it finds a divine warrant in the Holy Scriptures of the Old and New Testaments. In order that these important ends may be secured, it is a necessity that religious ceremonial should be regulated by the demands of religious truth. The relation of ceremonial to doctrine is therefore next considered, making it clear that right ceremonial is both the exponent and the safeguard of truth. Lastly, what may be described as the moral aspect of ceremonial is spoken of, the position it holds in regard to inner devotion and right conduct in individuals.

In the second part are examined the ecclesiastical and liturgical principles by which the ceremonial of that portion of the Catholic Church which we know as the English Church is controlled and regulated. This important subject is amply illustrated by reference to the English Prayer Books and the history of their production. We give Mr. Staley's conclusions in his own words:

"There is no room to doubt, that, when the English Church reformed her service books and translated them into the mother tongue, she had no intention of departure from the ancient ceremonial, any more than she had of departing from the ancient doctrine, of the Catholic Church. It is abundantly evident that the clergy and laity of the English Church are bound to regard and to interpret the ceremonial directions contained in the Book of Common Prayer, in the light of the ancient traditions of the whole Catholic Church, and in accordance with the customs which prevailed in England previous to, and at the commencement of, the Reformation."

In the third part the several ornaments of the Church and of the ministers are considered in detail, and the various actions and gestures, used in the performance of divine service in the Church of England, are described and their meaning explained. While the author writes from the standpoint of the Catholic Churchman, he also is the spokesman of those who hold fast to the English way of doing things; he abominates fancy ceremonies; he recalls us to the principle of obedience to the authority of the English Church. He makes a raid upon some things dear to the heart of the functioneer, and bids us put them away because they lack authorized English traditions. One singular limitation, the effect of present controversy, we cannot but regret. Out of deference to the opinion expressed by the Archbishops Mr. Staley has omitted all allusion to incense from his pages. He himself, however, has no doubt that its use is among the lawful ceremonies.

Mr. Staley has made a conspicuously readable volume. With the general drift of the book we are in entire accord, and we can heartily commend the industry and clearness of expression of which everywhere there is evidence. The well-arranged presentation of the subject, the forcible, logical reasoning, the writer's ability to dress the argument in fitting words, the wide and varied range of apt quotation or illustrative allusion, the positive affirmation of nothing which has not been firmly established by research, combine to make this manual a work of sterling merit. The footnotes are not the least valuable ingredient in this serviceable volume; for by copious citations from official records and other authoritative works, they give corroboration to statements which might elsewise be challenged, and reveal such a constant tradition as fully sustains the author's position. The book offers a complete vindication of Catholic practice in regard to ceremonial, and it should be on the shelves of every priest's library for lending and for reference. Every well-instructed layman should at least know the rationale of ceremonial and the principles followed by the English Church in its regulation and use. Every well-equipped priest should be familiar with the practice of sacred liturgy. The sloven in posture will be the sluggard in prayer.

---

## BISHOP KEMPER.

*An Apostle of the Western Church.* Memoir of the Rt. Rev. Jackson Kemper, D.D., first Missionary Bishop of the American Church. With notices of some of his Contemporaries. A contribution to the Religious History of the Western States. By the Rev. Greenough White, A.M., B.D., Professor of Ecclesiastical History in the University of the South. New York: Thomas Whittaker. Price, $1.50 net.

For many years a Life of Bishop Kemper has been greatly desired. Unique among his own contemporaries, Bishop Kemper possesses an interest which he shares with no other character in American Church history. And beyond the interest in his own personality is an even greater interest in him as embodying to a large extent the history of the founding of the Church in the middle West, from Indiana to Kansas and Nebraska.

To really do justice to his theme, Professor White would have required a volume many times the size of this little memoir. Indeed it must be said that much more was expected from his work, than has materialized. It is now about a year since there was deposited in the library of the State Historical Society at Madison, subject to the order of the Bishop of Milwaukee, an enormous mass of written material comprising the Kemper papers, extensive diaries, letters, and official as well as private papers of the renowned missionary. A biography of Bishop Kemper would naturally take the form of an editing of these papers. In them the subject would be permitted to tell his own story, and largely in his own written words; for it is seldom that such wealth of material survives as happens in this case. No doubt the ponderous octavo volumes, two or three to the set, which comprise so frequently the biographies, even of second and third rate men, when published in England, run to an opposite extreme. We have ourselves felt, for instance, that the *Life of Dr. Pusey*, published as it was in four huge octavo volumes, would have been more serviceable in more condensed form. Yet we are bound to say that our American plan of issuing a little memoir in small compass and styling it a biography, is belittling and undignified. In the case of Bishop Kemper there is not even the excuse which we noted recently in passing the same criticism

on the *Life of Dr. DeKoven*—that the private papers of the subject were not available. One feels that if Bishop Kemper's *Life* was to have been written, he was entitled to have fuller use made of his own literary remains. On the other hand, no doubt considerations of expense cannot be altogether thrown to the winds.

Putting aside, however, the thought of what "might have been," this little book is of great interest. It is really the story of the beginnings of Church life in the West. It should be regarded as history rather than as biography. The style is undoubtedly "sketchy," and suggests vividly that of Dr. McConnell in his *History*. It is always readable, and the liberal learning of the author makes his occasional excursions into historical inquiries especially interesting. Hardly subsidiary to the importance attaching to the subject of the work, are the figures of Chase and Upfold and Hawks and Vail, and other pioneers with whom Kemper came in contact. The portraitures of each are sympathetic and one feels that generally they are true. Scant justice is perhaps done to Bishop Whitehouse, not because of any exaggeration of his limitations as here written down, but because his many strong and excellent points do not receive their merited mention.

The earlier history of Kemper's life is hastily told. One regrets that the exciting features of the Onderdonk election, in which Kemper took part, and which are so vividly narrated by Dr. John Henry Hopkins in his *Life of Bishop Hopkins*, are passed over almost in silence. True to his character, everywhere Kemper appears as pre-eminently the missionary. In 1824 he accompanies Bishop White on a tour of Western Pennsylvania, repeated again the following year.

The descriptions of the West, as Kemper found it, are true to life:

"The settlement of the West has been described as an industrial conquest. Freedom, religious or political, was not its motive; no one fled or had cause to flee from the East because of oppression. The impelling power was the desire to better one's condition" (p. 75). "Young men especially who had grown up in western settlements, who had seen nothing of the world and so had no standard of comparison, whose uninstructed minds and consciences were possessed by the most uncouth ideas, self-confident and satisfied, prone to exaggerate, bitterly prejudiced against the East because they knew nothing of it, not given to reflection or self criticism, grew frenzied under the criticism of others" (pp. 78, 79).

Not the least important feature of the book is an examination of the literary work of the various associates of Bishop Kemper in the mission field. Thus, the books which showed a scholarship in the leaders utterly beyond the ken of their stolid people, are here summarized. Bishop Vail's *Comprehensive Church*, and Dr. Adams' *Mercy to Babes* and *Elements of Christian Science*, prove that even in the Western wilderness scholarship was not lacking, and few contributions to American theology were more noteworthy in their day than these three works which emanated from the West.

On the whole, while we feel that condensation has been carried to an unjustifiable degree, and while we still long for a more complete Life of Bishop Kemper, yet no one can read Professor White's memoir without thanking him for it, and without feeling that it is work excellently done, as far as it goes.

---

## PARISH WORK.

*The American Priest at Work.* A Symposium of Papers. Edited by the Rev. Edward Macomb Duff, A. M., Rector of S. Thomas' Church, Buffalo, N. Y. Milwaukee: The Young Churchman Co. Price, $1.00 net.

This is a carefully considered series of papers treating of parochial work,

by American priests. This makes it useful to us where English works fail utterly to supply our needs. In no other phase is the Church in America so different from the mother Church as in the details of her parish work; and it is this fact which makes it so difficult for English clergy to minister to American congregations successfully, until they have been for many years in this country, and have become ecclesiastically acclimated.

Various writers have contributed to this volume. The Editor contributes the Introduction, on "The Essence and Dignity of the Priesthood." Some excellent thoughts are here found, as:

"Let us not be frightened by the nickname 'Sacerdotalism.' Let us not suffer ourselves to be blinded to the distinction between the Christian and the anti-Christian Sacerdotalism. . . . . Verily, if Priestcraft is a possibility, so is 'Eldercraft'! Yes, indeed, and so is 'congregationcraft.'"

Archdeacon Webber treats of "The Priest as a Preacher." In this chapter he is perhaps less successful than he is when he exemplifies his topic in the pulpit. His sentences are long and involved. He does not, by his writing, well illustrate his own subject. He is sadly out of touch with the conditions of to-day when he writes:

"Usually speaking, it is wise that the sermon of a Sunday morning be not above a half an hour; *in the evening it may be longer.*"

Our own experience is that twenty minutes is the extremest limit that should be given to an ordinary Sunday evening sermon, except in most unusual cases. We think it not strange that the editor himself criticises this recommendation in a footnote in the next chapter—"The Priest and the Prayer Book."

On the latter topic, treated by Mr. Duff, there are some very practical thoughts. We differ from him, however, when he expresses the opinion that—

"the 'High Celebration' as the main morning service of Sunday, is inadvisable. . . . . To me, its inadvisability flows from the fact that it deprives the people of sufficient instruction in God's Word."

This raises the question as to whether the slightly fuller reading of the Bible in Morning Prayer is of greater importance and utility to the people, than the eucharistic office. We cannot see that it is, even granted, as Mr. Duff says, that the Bible is not read at home. Moreover, if the people attend Evening Prayer, they hear a part of the daily lections, even though "morning prayer is habitually relegated to a side place."

Of course it is only by comparison that "morning prayer is . . . . relegated to a side place" when a High Celebration is rendered at eleven o'clock. It is our own opinion that where practicable—it is practicable far oftener than it is practised—the rendering of morning prayer chorally at ten o'clock with a separate choir, composed possibly of ladies where the eleven o'clock choir consists of boys, solves the problem as to the apparent shelving of morning prayer when a High Celebration is, as in our opinion, notwithstanding Mr. Duff, it should be, the main service. There will then be a brief rest between the two services, but many will stay through both. There is, however, an altogether different question where a single priest must conduct all the services of a Sunday. Then, we grant the early celebration on three Sundays and High Celebration once a month, is no doubt the best arrangement that can be made. On the whole, notwithstanding this criticism, the suggestions in this chapter are excellent.

"The Priest as a Teacher" is divided into two sections, of which the Rev. H. P. Nichols treats of "The

Sunday School and Bible Class," and the Very Rev. Dean Fair, D.D., of "The Confirmation Class." Both these are generally good. Mr. Nichols' statement of the "aim of the Sunday School"—"to train the Church's children into an intelligent Churchmanship," is excellent. So are his suggestions generally, until we reach his opinion that the "*International Critical Commentary* and individual commentators who treat difficult passages courageously," are fitted for Sunday School libraries. The quality wanted in popular commentaries for Sunday School teachers is not courage, but reverence and truth. It would, in our opinion, be difficult to find a more unsuitable series for the purpose, even aside from their theological character, than the *International Critical Commentary.*

"The Priest and the Vestry" is well considered by the Rev. Henry Tatlock, who rightly believes that vestries are not always responsible for clashes between rectors and themselves.

"The Priest in the Organized Parish" receives careful treatment from the Rev. Dr. Prall, and "The Priest Among the Flock," by the Rev. Charles H. Smith, D.D. These are among the most practical of the chapters. "The Priest in the Community," by the Rev. John B. Hubbs, D.D., D. C. L., refers, not to community life, but to relations to local society at large, while in "The Priest Outside his Parish," the Rev. Dr. Locke treats happily of the diocesan and general ecclesiastical relations of the parish priest. Dr. Locke is right in thinking that no priest can afford to tie himself down to a narrow, selfish parochialism, ignoring the Diocese. Mr. Hector Baxter, of Minneapolis, closes the chapters, with a discussion of "The Successful Parish Priest from a Layman's Standpoint."

The papers are well worth careful study, and we gladly commend them.

## OXFORD CHURCH TEXT BOOKS.

(1) *The Thirty-nine Articles.* By Rev. B. J. Kidd, B. D. Vol. II. *Outlines of Old Testament Theology.* By Rev. C. F. Burney, M. A. New York: James Pott & Co. Price, 30 cts. net, each.

The second volume on the Thirty-nine Articles completes the subject, and, with the first volume, makes a convenient and useful hand-book. Each Article is treated by itself in a brief chapter uniformly divided into the three heads; source, object, and explanation. The familiar distinctions are drawn between Catholic and Mediæval doctrines, the following sentence giving the point of view of the author:

"It is worth while to note that where the articles directly challenge the official teaching of the Roman Church, the points in dispute are points of discipline, not doctrine, such as service in the vernacular, communion in both kinds, and the marriage of the clergy. Where the traditional doctrines are condemned by the Articles, they are those of the Mediævalist; which are not necessarily, nor commonly, identical with the reformed theology of the Church of Rome."

An exception to this statement seems to be the denial of a penal and painful purgation of the righteous, Art. xxii, which the "Catechismus Romanus" expressly teaches.

The style is clear and to the point, enlivened by an occasional epigram, *e. g.* "It (the Church) was to be a school for sinners, not a museum of Saints."

In the *Outlines of Old Testament Theology*, we have a hand-book containing a plain statement of the subject as viewed by the higher critics. The earliest part of the Old Testament, the "Jehovistic" narative, is supposed to come from the 9th century B. C., or the reign of Jehoshaphat; the "Elohistic," "Priestly," and other narratives, were contributed during the following centuries, and were finally welded into the Hexa-

teuch by a redactor who lived in the Southern kingdom in the reign of Manasseh, 700-650 B. C. The law thus comes after the prophets and represents the new ideas of religion developed immediately before, during, and after the captivity. The theology of the early Israelites is represented as consisting in a belief in the national patron deity, Yahwe, while admitting the existence of the rival Chemosh, Baal, and others as the gods of their enemies. Even David regarded the power of Yahwe as confined to the land of Canaan and it was not until after his day that the true conception of Yahwe developed as Lord of the whole earth. The criticism at once arises that this is irreconcilable with many passages in the early books of the Old Testament, but these are of course attributed to the later redactors. The decalogue alone is left to Moses, but even this confutes the new theory, for universal sovereignty by right of creation is attributed to God in the fourth commandment.

The next point of interest in the new "Old Testament Theology" is the absence of any belief in a future life, until after the captivity, when faint ventures of faith begin to appear. This seems to be a contradiction of the VIIth Article of Religion, and also of the Epistle to the Hebrews, which tells us that Noah, Enoch, Abraham, Sarah, Jacob, and other Old Testament patriarchs, were led by an overpowering faith in a future life, and journeyed as strangers and pilgrims on the earth in search of a better or heavenly country. The Sadducees were not the true exponents of the Old Testament.

A great difficulty with the new criticism is that it makes the Bible an artificial book. The man who runs, must now carry with him many critical keys and indices to be able to read understandingly. Those who wish to read from the new point of view, however, will find this little book helpful.

All scholars regret the blunder that placed the wrong vowels in the sacred name JHVH, but it is hard to see where Yahwe is much of an improvement on Jehovah, or why our author should change the consonants because the old copyists mistook the vowels. To edit the New Testament with the spelling Iesus Krist would not cast any more light on the gospel story than does the phonetic Yahwe on Old Testament theology.

---

## S. FRANCIS OF ASSISI.

*The Mirror of Perfection.* Being the oldest Life of the Blessed Francis of Assisi, by his beloved disciple, Brother Leo. Translated by Sebastian Evans from the Latin Original recently discovered by Paul Sabatier and now published for the first time. Boston: L. C. Page & Co. Price, 75 cts.

The translator has done a good work for religion by presenting this little work to the public. The title page states that the translator used the Latin original recently discovered by M. Paul Sabatier, that the Latinity is the work of S. Francis' disciple, Brother Leo, and that it is now for the first time published in English. He has used quaint, archaic, yet very lucid English, and the work is in the form of a series of narratives, each with a marginal note. It is interesting and profitable reading, although simple; and free from extravagances that so frequently characterize many of the earlier Christian writings. That so distinguished a Protestant as M. Sabatier is interested in this work argues much for its moderation. We recommend this book to such of our readers who desire to hear of one who struggled so hard to follow the example of the Saviour's great humility. The book is inexpensive and tastefully printed.

### ADVENT MEDITATIONS.

*Advent Meditations on Isaiah I. xii.* Together with Outlines of Christmas Meditations on S. John 1. 1-12. By V. S. S. Coles, M.A., Principal of Pusey House, Oxford. New York: Longmans, Green & Co. Price, 75 cts.

We very much like this little volume of Meditations, and the more so because they are all in the line of plain, sound doctrine. As would be expected from the author, the themes are subtle and exegetical; indeed, with a slight adaptation, many of them would make invaluable sermon notes. There is also in the book, as indicated by a sub-title, a set of outlines of Christmas meditations on the first twelve verses of the first chapter of S. John.

While these meditations are as the title indicates, primarily intended for Advent, they will be found of use to devout persons at any time and we have pleasure in commending the book.

---

# Summaries.

## HOME.

THE Bishop of Milwaukee has declined the request of the House of Bishops to go to Puerto Rico to supervise the work of the Church there.

---

THE official Congregational statistics, just completed, show the following losses: In Sunday School membership, 5,420; Christian Endeavor, 13,728, and that the benevolent contributions fell off $552,405.

---

THE Domestic and Foreign Missionary Society has added one more to its list of secretaries. The department of a Local Secretary has been created, and the Rev. Robert B. Kimber has been appointed.

---

THE Rt. Rev. Henry Melville Jackson, Bishop Coadjutor of Alabama, has sent his resignation to the Presiding Bishop. The latter has summoned the House of Bishops to meet in April to take action on the resignation.

---

MISS EMILY BARCLAY, who died during the past month, at her home in Philadelphia, leaves by her will, $20,000 to the Pennsylvania Company for Insurances on Lives and Granting Annuities, in trust, the income to be paid semi-annually to the Society of S. John the Evangelist, in Boston, for work in America. The bequest is valid only so long as the Society maintains its work in this country. If the Society should be withdrawn from America the income is to be divided equally between the hospital of S. Barnabas, Newark, N. J., and the House of S. Michael and All Angels, Philadelphia.

---

THE *Living Church Quarterly* for 1900 gives the following interesting statistics:

Out of 9,374 candidates brought to Confirmation (the total number being 41,302), the number trained in the Church was 5,790—about 62 per cent of the whole; the number professing no religion was 163—under 2 per cent; the number of former Methodists was 914—about 10 per cent; of Presbyterians 540—about 6 per cent; of Lutherans 444—about 5 per cent; of Roman Catholics 340—about 4 per cent; of Baptists 279—about 3 per cent;of Congregationalists 211, about 2 per cent; from other religi-

ous bodies 240—about 3 per cent. The whole number trained outside the Church was about 38 per cent.

---

THE special convention of the Diocese of Chicago, called for the purpose of electing a Bishop Coadjutor, with great unanimity chose on the first ballot the Rev. Charles Palmerston Anderson, Rector of Grace Church, Oak Park, Chicago. Mr. Anderson was born Sept. 8, 1863, at Kemptville, Canada. He was educated at Trinity College University; in 1887, was ordered to the diaconate by Archbishop Lewis, who also advanced him to the priesthood in 1888. He took charge of the parish at Beechburg, Ont., and early in 1891 accepted a call to Grace church, Oak Park, where there has been rapid growth, and the building of a $60,000 church edifice has been commenced.

---

THE commemoration of the Baptism of our Lord was observed, with its impressive ceremony of the blessing of the waters, on the Feast of the Epiphany, January 18th, by the Russian Orthodox Church of S. Nicholas, New York City, for the first time in this country. The congregation of this church are worshipping in a private dwelling in Second Avenue, below Nineteenth Street, New York City, until the new church, which is to be placed on Fifth Avenue, is erected. The designs for the building are being drawn in Russia. The east side of New York is not St. Petersburg, nor is the East River the Neva; yet the procession which started from the house in Second Avenue, to the river, gave one a faint idea of the gorgeous ecclesiastical pageantry of the Orthodox Church as it is seen in the East. At the head of the procession were borne side by side the flags of Russia and the United States, followed by banners of blue and scarlet. Then, carried by Russians in vestments of green with trimmings of silver and gold, came the sacred icons of our Lord, the Blessed Virgin, the Baptism of Christ, and the Resurrection. After these, escorting a huge cross and numerous images, marched a battalion of sailors of the imperial Czar's navy. The ecclesiastics who followed were, the Rev. Alex. Hotovitzky, rector of the church; the Rev. Ilya Zotikoff, his assistant; the Rev. Michael Husan, an Arab, recently ordained; the Rev. Archimandrite Raphael, of the Syro-Arabian church, and his deacon, and last of all, with his acolytes bearing the double and triple candle, the Rt. Rev. Bishop Tikhon, Bishop of Aleutia and Alaska, and head of the Russian Church in America. On reaching the river the water was blessed and the people and river sprinkled. Bishop Tikhon will not come to New York again for a year. He hopes, on his next visit, to consecrate the new church.

---

## FOREIGN.

THE SIRDAR of Egypt has withdrawn the inhibition on the carrying on of missionary work in Khartoum.

---

ON S. Thomas' Day the Archbishop of Canterbury completed the thirtieth year of his consecration to the episcopate.

POPE LEO XIII. inaugurated the year of Jubilee by opening the "holy door" of S. Peter's at Rome. This ceremony has not taken place since 1825.

---

THE Rev. W. Allen Whitworth, the well-known Vicar of All Saints' Mar-

garet St., London, has resigned his membership in the English Church Union on the ground that he cannot follow Lord Halifax and the extreme majority of the Union in their present policy of countenancing disobedience to the Lambeth ruling.

---

Queen Victoria has addressed an official letter to "the Most Reverend Father in God, our Right Trusty and Right Entirely Beloved Councillor the Lord Archbishop of Canterbury," requesting him to direct a collection to be taken on Sunday, the 7th of January, in all parishes in England and Wales on behalf of the sufferers through the war in South Africa.

---

According to the London *Church Review*, the Archbishop of Canterbury has expressed his willingness to receive the lay protest against the recent opinion on the use of incense and processional lights, to which the signatures of nearly 14,000 communicants of the Church are attached. The protest was to have been presented on January 19th, at Lambeth Palace by the Duke of Newcastle.

---

The processional donkey has again been trotted out, as part and parcel of the ritualistic paraphernalia of the advanced churches, in the Palm Sunday services. This time he is located at S. Alban's Holborn. At a public meeting recently held, a certain noble lord stated that he had met a young man in London who had seen the donkey in question. The well-known Vicar, the Rev. R. A. J. Suckling, having been appealed to as to the truth of the statements replies:

"I have been vicar here since December 7th, 1882, and during that time there has been no ass ( *i. e.*, with four legs) in our church or led round it. The statement you send is absurd and untrue."

---

That eccentric Priest of the Church of England, the Rev. R. C. Fillingham, Vicar of Hexton, who ostentatiously defies all Church law and order by preaching in sectarian conventicles and officially assisting in the worship therein, proposes, with the help of his "friends," to devote the year 1900 "to a crusade against vestments and the adoration of the Host." He says:

"All we propose to do is, if the Bishops do not put down the use of the illegal vestments, to quietly enforce the law. We shall attend some church or churches, and simply refuse to allow the service to take place unless the clergymen will officiate in the dress prescribed by her Majesty's courts. The partial cessation of incense by no means satisfies us. We regard it as the thin end of the wedge only."

Poor, unhappy England! What an eventful year 1900 promises to be, with the many issues at stake. The Boers to be subdued, Cardinal Vaughan's crusade for Romanism, Fillingham *et al* in defense of the "Protestant Reformed religion," one wonders what the residue will be at the opening of the year of grace 1901!

---

The case of the Church of the Annunciation, Brighton, is now before the Consistory Court of the Diocese of Chichester. The petition asks the removal of certain ornaments, to-wit: (1) Stations of the Cross; (2) image of the Good Shepherd on a pedestal, with candles on each side, and a lighted lamp in front; (3) image of the Virgin Mary on a pedestal, with candles on each side, and a lighted blue lamp before it, and with canopy, crown, and stars; (4) tabernacle over the communion table, with a red light burning before it; (5) crucifix over the communion table; (6) crucifix over the chancel screen; (7) tabernacle over the communion table in the side chapel, with a light burning before it; (8) crucifix in the side chapel, with canopy and crown over it; (9) images representing the Sacred Heart and S. Joseph near the communion table; (10) crucifix fast-

ened on a pillar over the pulpit; (11) "holy water" stoup near the door of the church; (12) another holy water stoup at the side entrance; confessional boxes with crucifixes over them; pictures of saints displayed in various parts of the church.

A large amount of evidence was put in in behalf of the petitioners, and the case was ably argued on both sides. The Chancellor, Dr. Tristram, reserved judgment.

---

NEWS from the Church in the Dioceses in and near the Transvaal is very meager. The Bishop of Pretoria was expelled from the country at the outbreak of hostilities. Some of the Anglican clergy have been allowed to remain, chiefly in the Free State. The Rev. J. T. Darragh, Rector of S. Mary's, Johannesburg, thus writes of the state of affairs:

"The members of the staff of S. Mary's church, still remaining here, are quite well and free from anxiety about their future safety. The Rev. C. B. Shaw, the Rev. J. L. Hodgson, the Sisters of S. Margaret's, and other Churchworkers, and I, have received permits from the Transvaal Government to remain here during the war and carry on our work as far as possible. The other three clergy have reluctantly withdrawn for the present. Besides those British subjects who have also got permits to stay, a considerable number of burgher families, Americans, etc., belong to S. Mary's congregation, and we are very grateful for being allowed to remain and minister to them and to share in the relief of the suffering and destitute. Two of our schools (S. John's College and S. Cyprian's Mission School) are still going on, though with sadly diminished numbers; one (S. Saviour's) has had to be closed for lack of scholars. We have turned S. Monica's Home (a small penitentiary) into a temporary asylum for women and children, whose homes have been broken up. S. Margaret's House (the home of the East Grinstead Sisters) is more than ever a center for works of mercy. The Sisters and their fellow-workers have their hands very full. No hindrance is put in the way of our going on peacefully with our several duties. We are under a solemn obligation not to interfere in political affairs. Our friends need not be specially uneasy about us. They will add their prayers to ours that an honorable and stable peace between brethren may come speedily."

---

Two events of minor interest, having some bearing upon the recent prohibition of the ceremonial use of incense, cannot go unrecorded, says the London *Church Times*. Saturday last was, as everyone knows, the Feast of the Epiphany, and, in accordance with custom, our Sovereign Lady Queen Victoria made her solemn oblation of gold, frankincense, and myrrh, during the Offertory at the Chapel Royal, S. James' Palace. The offering is, of course, done by deputy, and is of little account as a ceremony. Two of the Gentlemen Ushers in Waiting attend (there was only one on Saturday) and at the time of the Offertory approach the altar with three genuflexions, and kneeling offer the three purses containing the gifts, which are received by the celebrant (the Bishop of London on this occasion) in a large dish, and set on the altar. That is all. We believe that afterwards £20 is distributed to the poor, representing the gold of the offering.

At the same hour on Saturday as the service at the Chapel Royal there was at S. Alban's, Holborn, a return to the old accustomed use of this church before the recent order of the Bishop of London. It will be remembered that on a particular Sunday in September last the congregation were made aware by papers distributed in the church that "Sung Mass" would be substituted for "High Mass" until further notice, and in consequence incense would not be used at the chief service of Sunday. It was pointed out at the time in these columns that this was no surrender to the Archbishop's recently delivered

opinion, but simply an avoidance of a conflict, and that there was in reality no difference of opinion between the S. Alban's clergy and those of S. Peter's, London Docks, on the question of the right to use incense in Divine worship. As an assertion of this, incense was ceremonially used at the High Celebration on the Feast of the Epiphany.

---

A discovery has been made in Canterbury Cathedral which has confirmed the opinion already held (says the *Kentish Gazette*) that the recess in the north ambulatory of the presbytery, in which the chained Bible is placed, was formerly the site where in pre-Reformation times the "Easter Sepulchre" was fitted up during Holy Week. Many churches were provided with a recess in which, on Maundy Thursday evening, the Consecrated Host and the crucifix from the high altar were placed, with a curtain to conceal them, and on Easter Morn were removed fro mthe "Easter Sepulchre" (as the recess was termed), as symbolical of our Lord's Resurrection. This recess was always on the north side of the church, and as near as possible to the high altar, and it has long been supposed that the niche in which the Bible is placed in Canterbury Cathedral was the site of the Easter Sepulchre, and this has been proved by the removal within the past few days of a thin curtain or wall of stone with which the head of the arch had been filled up, flush with the internal wall of the ambulatory. This removal has exposed the soffit and jambs of the upper part of the recess, revealing the socket-hole and groove for the rod which carried the curtain. The alteration was doubtless the work of Archbishop Cranmer, by whose guidance Henry VIII. ordered that a copy of the Bible in the English language should be placed in every church throughout the kingdom. Cranmer would certainly lose no time in placing an English Bible in his own cathedral and providing a suitable place for it, and as the use of the recess for its previous purpose had ceased, he filled up the lower portion of the recess with masonry, and at a convenient height inserted a sloping wooden desk to hold the Bible, over which he built two Tudor arches as a canopy and filled up the head by the arch with a thin curtain of masonry, the removal of which has led to the present discovery.


## THE CHURCH ECLECTIC.

TERMS: Published monthly, at $3.00 per annum. $5.00 pays for two years. Special rates to the Clergy and Candidates for Holy Orders, $2.00 per annum, in advance.

☞ All business, whether editorial, advertising, or regarding subscriptions, should be addressed to the Publishers,

THE YOUNG CHURCHMAN CO.,

MILWAUKEE, WIS.

The Rev. Arthur Lowndes, D.D.

# THE CHURCH ECLECTIC.

VOL. XXVII. MARCH, 1900. No. 12

## ENCYCLICAL FROM THE BISHOPS OF LONG ISLAND, SPRINGFIELD AND DELAWARE.

AT the close of the year 1897, there appeared the *Vindication of Anglican Orders* from the pen of one of our Priests, the Reverend Dr. Lowndes. It was an elaborate reply to the Bull of Leo XIII., entitled *Apostolicae Curae* condemning the validity of Anglican Orders. Dr. Lowndes's monumental work immediately attracted attention, and was considered by many to be of such permanent value that a movement was inaugurated to send a copy of it, not only to every American Bishop, but to every Bishop of the Church of England and of the Churches in Communion with the See of Canterbury, to the principal Bishops of the Russian and Greek Orthodox Churches, to the Old Catholic Bishops, and to those of the ancient Church of Holland. This Edition is now being distributed, accompanied by an Encyclical Letter addressed by the Bishops of Long Island, Springfield, and Delaware, to their Brethren in the Episcopate throughout the World. This Letter is printed in English, Russian, and Greek. The translation and printing of it in these foreign languages has been the cause of the delay in issuing the Presentation Edition, but it was justly felt that the volumes should go out simultaneously to all the Bishops.

We have much pleasure in reproducing the text of the English version of this historic document, and compliment the learned Author on having achieved so unique a distinction; a distinction, we believe, never accorded to any previous author.

The text of the Encyclical of the Bishops follows, in *fac simile*:

# To Our Most Reverend and Right Reverend Brethren in the Episcopate throughout the World:

## Peace and Greeting in the Name of Our LORD JESUS CHRIST.

It is one of the peculiar distinctions of the Anglican Church that she has allowed to her sons a wide liberty in their exposition and defence of the Christian Faith. She has no index or censorship. She believes that her children will themselves apply the unerring test of Holy Writ as interpreted by antiquity

and primitive practice to all utterances as to Faith and Doctrine. Her confidence has not been misplaced. It is owing to this liberty wherewith she has made her priests free that she has never lacked sons to bear sturdy and successful witness to the Faith or to defend her from the attacks of those who would raze her bulwarks to the ground.

Our Mother Church, the Church of England, has been renowned from her earliest days for the learning and scholarship of her priests. It would be tedious to enumerate names. Suffice it to say, in the recent words of our brother of London, "The formula which most explains the position of the Church of England is that it rests on an appeal to sound learning." The Church in America, though young in years by the side of her venerable Mother, whose origin is lost in the mists of Apostolic antiquity, has not been unmindful of the solemn obligation that

"the priest's lips should keep knowledge," and is justly proud of her line of succession in doctrine as well as in Apostolic descent.

Therefore, on the appearance of this "Vindication of Anglican Orders," it was felt to be a matter of congratulation that such a work had proceeded from the pen of an American priest.

Planned somewhat after the model of the work of Bishop Jewel, the great Apologist of the Church of England, it is noteworthy for its moderation of tone, fairness of treatment and gentleness of spirit.

Careful readers of it immediately perceived it to be a work of permanent value. Dealing point by point with the Bull of the Bishop of Rome, entitled "Apostolicæ Curæ," it exposes with clearness and force the sophistries and unhistorical statements of that production, putting in a clear light the position of the Anglican Church, not in regard to Holy Orders only,

but as to the principles upon which Holy Orders must rest.

It was felt that a work of this nature was worthy of some special recognition. Hence a fund was raised to send a copy of it to every Bishop in Christendom who does not owe obedience to the See of Rome.

It is true that the Bull of our venerable Brother the Bishop of Rome had been replied to in a most able and convincing manner by the "Answer to the Letter of Leo XIII." under the signatures of our Most Reverend Brothers the Archbishops of Canterbury and York. This "Vindication of Anglican Orders" had been, however, completed in its main arguments before that Reply had reached these shores, and it deals with the points at issue in a more detailed and exhaustive manner than was possible within the brief compass of the Archbishops' "Answer," while arriving at the same general conclusions. This argument,

reached by a different course of reasoning, appears to us as very valuable, and we feel that it is not unworthy of being sent to our Brethren in the Universal Episcopate as a contribution from the American Church.

This "Vindication" is, therefore, sent forth on its message of truth and good-will to all our Brethren in the Episcopate in this land, to the Bishops of all the Churches in Communion with the See of Canterbury, to the Bishops of the Venerable and Venerated Orthodox Churches in Russia, Constantinople and the East, who for many centuries have been patient Confessors for the Nicene Faith against Latin usurpations, to the Bishops of the Old Catholic Church, and to those of the ancient Church of Holland.

Confident that one of the necessary conditions of the re-union of the dispersed sheep of Christ is the spread amongst our

Brethren of a true knowledge of that branch of the One, Holy, Catholic and Apostolic Church in which by the Divine Providence of God we have been set as Pastors, we submit this Vindication of her Orders and Principles to your careful consideration, trusting that, after its earnest study, it may so commend itself to you that you will be able to bring it to the notice of your clergy and your institutions of learning.

To our Brethren in the East we would say especially that our present contribution is sent out in a spirit of love and as a token of our sincere brotherly affection towards them, and is accompanied by the earnest hope that it may enable them to become better acquainted with our position as to Divine Order, and with our attitude towards our Brethren in other branches of the Holy Catholic Church.

We also trust that, through our present communication,

avenues may be opened for such intercourse as shall not only bring us closer together, as we come to understand more fully each other's relation to Catholic Truth and Practice, but which shall have its larger and grander issue in the greater glory of God and the salvation of men for whom the Shepherd and Bishop of our souls shed His Precious Blood.

Praying that the All-Wise Father of Lights will hasten the day when, by the gracious operation of His Holy Spirit, the veil of pride, prejudice and ignorance shall be removed from all hearts, so that all who bear the Son's Name may be shepherded in One Fold, we commend ourselves to your prayers and subscribe ourselves your fellow-brethren in the Christ-given oversight of the flock of the Lord Jesus.

Sealed and signed at our respective See Houses, on the Feast of the Nativity of Saint John Baptist, in the year of

our Salvation, one thousand eight hundred and ninety-nine.

A. N. Littlejohn,
Bishop of Long Island.

George F. Seymour,
Bishop of Springfield.

Leighton Coleman
Bishop of Delaware

## JOHN MASON NEALE.

By the Rev. Charles F. Sweet.

THE Catholic Revival began as an Oxford movement, but one of the mightiest of the instruments whereby it swept over England and reached us in America came from the great sister University of Cambridge. The Cambridge men, accepting the great idea of the Catholic Church, set themselves to working out the problem how the outward aspects of English public worship might be made most reasonably and intelligibly to correspond to the ideal of Catholic devotion, and to the best traditions of the ancient and historic Church. They founded the "Camden" Society, and the *Ecclesiologist* to carry on this study with characteristic breadth and thoroughness. And they thus took a great and eventful step; for their method was the indispensable condition of bringing the truths which had been reasserted at Oxford into contact with the popular mind. The work begun by those Cambridge men has changed the whole face of public worship in England.

The leader in this great work was John Mason Neale, to whose memory the Church of the English-speaking race can hardly pay too great honor and praise.

He was born in London, January 24, 1818. All that is known of his family is that his paternal grandparents were very earnest followers of the early Evangelical leaders, and that the father of his mother, Dr. John Mason Good (after whom he was named) was well known not only as an able physician, but also as a versatile and thoughtful writer, a skilful linguist, an accurate translator, and an elegant and facile versifier. Neale's father was Senior Wrangler, Chancellor's Medallist, and gainer of Dr. Smith's first mathematical prize.

Mrs. Neale was of remarkable energy and vigor of mind, and was devotedly attached to Evangelicalism, which was strongly Calvinistic in her case.

John Mason was the only boy in a family of four children. His father was ordained in 1822, and died in the following year from consumption, brought upon an always fragile body by constant visits to the dark, damp houses of his village poor. So deep and intense was the child's love for his father that at a distance of nearly forty years he could recall to mind the misery with which at the time of his father's death he lay awake and felt as if it would be impossible to go on living. He was then placed

in the care of a clergyman. He showed in very early years the scholastic bent of his mind, great love for Scripture and its mystical interpretation, insatiable relish for books, love of poetry and the arts, and keen delight in nature. At the age of ten he composed a tragedy, for which he had prepared himself by reading all the tragedies of Seneca! Letters written during his school life show not only his remarkable aptitude for languages, but also many little foreshadowings of his future life. While he was still but a boy he imbibed the opinions which were then called Tractarian, and from this beginning he gradually dropped one Protestant tenet after another, embracing more and more fully the belief and practice of the Catholic Church. This he did with instinctive joy and delight, for his nature was essentially a religious one, and the cramps and fetters of Protestantism once cast away, his mind and heart found free play in the Catholic Church.

In 1836, Neale entered Trinity College, Cambridge. He was universally judged to be the finest classical scholar of his year, but he did not graduate with distinction, for it was then the rule at Cambridge that none might offer themselves for honors in classics who had not first taken honors in mathematics, a thing he could not do. The rule, long seen to be absurd, was abandoned the very year after his graduation.

His industry was tireless, but it was altogether given to books. Athletics had no charm for him; books were his unique passion. He read at meals, he read walking, he read driving, and what he read he never forgot, for his memory was not only quick but enormous in its capacity, so that his mind was stored with an immense mass of knowledge. In leisure hours he rambled through the country about Cambridge, attracted by an irresistible fascination towards the churches and other ecclesiastical buildings in various stages of ruin or decay, whose peculiarities he noted. Thus it was that he began the study of what is now called ecclesiology. But his studies were not exclusively antiquarian. Soon after he reached Trinity he arranged with a dear friend at a distance to read and pray over the same passages of Scripture daily at the same hour. A little society was formed among the men of his year for religious improvement. They met in each others' rooms in turn. Amongst other things they practised themselves in writing skeletons of sermons from given texts, and to avoid undue prolixity, they limited their space to the size of a visiting card.

He began to publish, in the *Voice of the Church* (a periodical of the time), translations from Latin hymns, mostly versions from the Roman and the Parisian Breviaries. But his great work was in 1839, when he and Benjamin Webb, both undergraduates, founded the "Cambridge Camden Society." The work begun thus was no less an undertaking than the reconstruction of the visible worship and Church architecture of England. Among his followers were Harvey Goodwin (late Bishop of Carlisle), the late Archdeacon Freeman, Professor Paley, Mr. Beresford-Hope, and Dr. W. H. Mill, who was one of the greatest men then living at Cambridge. Later on, this Society was called by the cumbrous and rather curious title, "The Ecclesiological (late Cambridge Camden) Society." The Oxford Tracts were still coming out when the Society was formed, and it took up the revival at the point at which the Oxford leaders left it weakest. But the school of architects which the Society formed were potent missionaries all over the world. By 1843, this Society, begun by undergraduates, numbered over seven hundred members, and among them were two Archbishops, sixteen Bishops, thirty peers, and others distinguished by talent or birth. The Society had its influence on this side of the Atlantic, and in 1848 the New York Ecclesiological Society was formed.

One of the rules of the founders of the English Society was to visit some specified church within four miles of S. Mary's Church *weekly*. The greatness of the revolution brought about by the practice of Church principles on the part of this Society is immense. One can hardly credit the condition in which churches then lay almost universally. A few instances drawn from Neale's own letters must suffice. He writes in 1842 of a certain village, that—

"The clergyman is a sporting parson and there is hardly a respectable person in the parish who is not a dissenter. The altar cloth was spotted over with ink and grease, and a pen and ink-bottle stood on it. The incumbent himself showed us over the church, and went to the altar flourishing his huge riding-whip."

In another letter of 1841 he says—

"A clergyman near here grew tired of his font, so he cut a hole in the wall, put it in there, and bricked it up. Then he built up a post in his chancel, made an excavation in the upper part, and put in a little basin. 'How do you like my new font?' he asked my informant. 'Why,' says the other, 'I really can't say much in favor of it.' 'Can't you?' said the clergyman. 'Well,

I think it excellent. I have some fear, though, that people, when they see it for the first time, will think me a Puseyite!'"

"A clergyman was asked to take the duty in a little parish. When it was over there was a christening, and so he went to the font and proceeded with the service as usual. When he took the child in his arms, he found there was no water; he thought it of course an accidental omission, and asked for some. The clerk was in astonishment; however, he sent for a glass of water, thinking the clergyman wanted it to drink. And, in conclusion, it came out that they never used it there! Is not this almost incredible? But I can assure you it is true."

One more illustration:

"I must tell you of a thing practised in ——— Church. The squire has built a pew in the chancel; when the Commandments are begun a servant regularly enters the chancel door with the luncheon tray!"

Great as was the need for a radical change, the efforts made even upon the improvement of the fabric of neglected churches met with violent opposition. Plain, unsparing condemnation of church-wardens' Gothic and of destructive restorations, and outspoken statements of the bearing of real ecclesiastical architecture upon ritual aroused storms of indignation, and the cry of superstition and Romanism could scarcely be conceived, if we were not all too sadly familiar with the obscene tumult of Kensitites. Alarm on extreme ritual as expressive of extreme doctrine spread, and several Patrons withdrew from the Society. This it was that caused the C. C. Society to become the Ecclesiological Society, which lived on until a year or two after Neale's death. But Neale lived to see the complete triumph of the principles for which he labored so zealously. The fabrics of Anglican churches, and their furnishings are now, as a rule, marked by an evident dedication for Catholic worship.

Neale was ordained Deacon June 6, 1841, and Priest a year later. The day after his ordination he accepted the small living of Crawley, the only parish ever held by him. The very next day a troublesome cold declared itself, and though he took up his work with earnestness and enthusiasm, bubbling over with plans for improvements, symptoms of disease showed that his life was in danger, and in six weeks he was obliged to resign his cure and go to a milder climate. But not even the south of England brought him health, and with Mrs. Neale (he had married a Miss Webster in July, 1842) he started for Madeira in February, 1843.

In 1842 he wrote two series of *Hymns for Children*—almost

the first to break the unquestioned reign of Dr. Watts. It was not until 1845 that Neale could remain in England, though trial-visits home had been made. During one of those visits, and under his influence, a village "Wake" (really the festival of the dedication of the parish church) was held after full two centuries' abeyance. It was the first, or nearly the first, of such festivals in modern times, though now they are common enough. The clergy walked in procession; they all wore surplices and stoles; there was a celebration of the Eucharist; the elements were placed on a credence table until the Offertory, and, most wonderful to relate, Neale, before beginning the Gospel, crossed to the north side of the altar to read it! After service came dinner and rural sports. A song by Neale was sung, a line or two from which is often quoted:

A SONG FOR THE TIMES.

"A song for the times when the sweet church chimes
Called rich and poor to pray,
As they opened their eyes to the sweet sunrise
And when evening died away.

"The Squire came out from his rich old hall,
And the peasants by two and by three,
And the woodman let his hatchet fall,
And the shepherd left his tree.

"Through the churchyard dew, by the churchyard yew,
They went, both old and young;
And with one consent in prayer they bent,
And with one consent they sung.

"They knelt on the floor till the prayers were o'er;
To the priest they gave good heed;
Who would not bless the good old days,
When our Church was a Church indeed?"

On the first of August, 1843, Neale began his heaviest literary undertaking—the *History of the Holy Eastern Church*—though he had no idea of the extent to which even his fragment (for it was never finished) would reach. During his twenty-sixth year he wrote eight different books, and about three hundred pages of his Greek Church history, besides, as he says, "odds and ends." He also began a commentary on the first seven Psalms—the germ of his great *Commentary on the Psalms,* a work unique in plan and execution. At Madeira he made the acquaintance of Comte de Montalembert, who wrote him a letter, afterwards reprinted under the title, *A Voice From the Dead,* in which the Count tried to convince Neale that the English Church was in error. Neale wrote an answer. He was supposed by many to be about to join the Roman Church, but in truth he never felt the slightest tendency to do so. He was in advance of his time, and people were alarmed because they did not understand his posi-

tion. On October 19, 1845, ten days after Newman was received into the Roman Church, Neale wrote to a friend—sending a paper with a published letter from Dr. Pusey:

"You probably have not seen Pusey's letter on Newman's secession. I cannot pretend to agree with it, because if the step was not very right it must have been very wrong; but no one can help admiring its spirit. I think Dr. Pusey's letter too much goes on the hypothesis that God cannot raise up some one of Newman's talents in our Church, or do His own work without them. As to me this event can have no influence, excepting that naturally, when one's mother is betrayed, however weakly or wickedly she may have acted (which yet in this case I do not see that our Church *as* a Church has done), one is more desirous than ever of working for her and serving her."

Again, in another letter, too long to be quoted entire, he says:

"I do acknowledge the great rise of Church feeling. It is the Lord's doing, and it is marvellous in our eyes. But still I wish to forget the things which are behind. Only yesterday, in writing to Pusey, I dwelt on this onward movement as the strongest argument against Rome. I am haunted day and night with a beautiful theory, beneath which, oh, so far, is our present and the present Roman practice. * * * Draw up any formula you will, of confidence in our Church, and expectation that the glory of the second house will exceed the glory of the first, and I will sign it. I have said it and written it a hundred times."

It was said in those days, and the saying has often been repeated since, that the revival of symbolical and material expression of the faith is an imitation of Roman practice. On this point Neale says:

"When all ecclesiastical principles seemed lost in the last century, if English churches were bad, Roman chapels were worse. This Mr. Pugin allowed, and we suppose that his communion will allow it. The question is, in which Church did a better taste first arise? We refer it to the almost simultaneous formation of the Architectural Societies in the two Universities. Pugin met with no support, he received no confidence; rather he was laughed at and put down. Roman England would have nothing to do with him."

Newman and Faber both deserted Gothic for the Italian architecture of the Renaissance and modern Rome. This defection, had a material influence in bringing about poor Pugin's mental aberrations. We read in Wilfrid Ward's *Life of W. G. Ward* that Pugin's—

"Possession by one idea grew as time went on. He wrote to a friend when accepting an invitation to pay a visit as unable to

eat puddings unless they were Gothic in form, and enclosing a design for a Gothic pudding!"

In 1846 Neale was appointed Warden of Sackville College, and there he lived and worked, and at last ended his days, twenty years later. Sackville College is a charitable institution founded in 1608 by the Earl of Dorset for the shelter and maintenance of thirty poor housekeepers, under a warden and two sub-wardens. The funds were wasted and mismanaged, and the inmates brought almost to starvation. At last, after much litigation, the "College" was able to offer a stipend of £14 a year to twelve poor men, and £28 a year to the warden. This was the station bestowed upon one of the best and greatest of England's priests—to be keeper of an almshouse at a hundred and twenty-five dollars a year!

Neale made many restorations. The buildings, which from neglect as much as poverty and lapse of time had become ruinous, so that the rooms were like windy caverns, were restored, extended, and beautified. The number of inmates was greatly increased, and room was made for the accommodation of any who were sent by special contributors. Neale's charity knew no distinctions. There were always some poor people invited out of the town to the Sunday dinners, till there were enough inmates in the College to fill the tables. Their only claim to admission was their poverty. Aged, sick, infirm, dissenters as well as Churchmen, all found a welcome at his board and sympathy from his generous heart. He established an orphanage near by, and there the children clustered round their "dear father," as they always called him. In the oratory itself he always used to have a child on each side of him, putting up its tiny hands to touch his, or finger his surplice. His love of animals was equally marked. Not a boy would beat a donkey or throw a stone at a dog, if Dr. Neale were suspected to be near. He was the most generous of men, and required Mrs. Neale and the servants to give something to every applicant, if only a penny or a slice of bread.

In his library, piled from floor to roof with folios, quartos, octavos, in all kinds of bindings, and all kinds of languages, and strewed with pamphlets, papers, and manuscripts, a veritable honey-comb of books, he worked, standing at his desk, or dictating to a Sister. Neale, like St. Thomas Aquinas, could dictate to three or four amanuenses at once on as many different subjects. Here he remained till he took his nightly rounds in the quadrangle before retiring for four or five hours of sleep. He used to take

his friends out with him, and let them stand under the windows of the sleeping inmates to hear them snore!

At Sackville College his untiring pen poured out work upon work. He was master of over twenty languages, and of an immense mass of varied learning, the first liturgical scholar of the age. He was one of the most energetic restorers of the true doctrine and discipline of the English Church. That he should therefore be suspected of disloyalty is not strange. Over his study door was the inscription, "Through evil report and good report," but as for himself he had, as he once remarked, "a good deal of the evil report and very little of the good."

Dr. Neale was not suffered to build up the ruined halls of Sackville College and restore its provisions for worship without malicious interruptions. The Bishop of Chichester, Dr. Gilbert, took advantage of the fact that Neale had not received his license to officiate in the chapel of Sackville College, to inhibit him. Mr. Neale had wished to ask for the license, but at the request of the Earl and Countess of De LaWarr, who had appointed him warden, he had not done so. Lord De LaWarr considered that the chapel was private and that the warden was in some sort a chaplain of himself, and therefore Neale had not requested the usual license at the time of his appointment. The Bishop gave no reasons for his inhibiting Neale, and the inhibition was illegal. It was of no effect outside the diocese of Chichester, and such Bishops as Drs. Wilberforce and Longley gave Neale full right to officiate in their dioceses. Bishop Gilbert, after doing his best to dislodge Neale, finally, in 1863, formally withdrew the inhibition. As no definite reason had been given for its infliction, so none was given for its withdrawal.

"So," wrote Neale then, "ends a battle of more than sixteen years; I have neither withdrawn a single word, nor altered a single practice, except in a few instances by way of going further."

A few years after the putting forth of this inhibition Neale began a Burial Guild which provided a decent funeral for the poor people of the College, and a bier and a pall were used in funerals. Would it be believed that, for using a bier instead of carrying the coffin on the shoulders, and for using a purple pall with a cross upon it, a mob of about one hundred and fifty, many of them in disguise, paraded the town of East Grinstead, carrying torches, oil, shavings, and other combustibles, disturbing the town; they came to the College and burnt a bier, a pall, and crosses in the field, smashed the windows with stones thrown with great

violence and lighted a fire against Neale's windows which melted the lead around the panes! The mob retired to the town and returned after having been refreshed with beer, and when Neale came out to remonstrate with them, attacked him, and even attacked Mrs. Neale! And all this time Mr. Neale's children were, to the knowledge of the mob, lying seriously ill. This riot lasted three hours, and no one, literally no one, came to the assistance of Mr. Neale. He lived for years, the victim of every misapprehension, envy, suspicion, contempt, obloquy, and open hatred. At Brighton he was publicly burnt in effigy. But nothing daunted him, though he was far from being ignorant of the state of opinion concerning him, or indifferent to it. He had counted the cost before he began, and to strong convictions he joined marvellous power of expression alike of his point of view and his resolute purpose, and calm courage of endurance. He was indeed a confessor of Catholic truth.

We come now to his most noteworthy work. Fifty years ago the hymnody of the Anglican Church was the poorest in quality and the most meagre in quantity of that of any religious body in England. Tate and Brady's metrical Psalms were used in some places, but any priest who ventured to use them was at once marked as a Puseyite, and labelled "Dangerous!"

With the revived life of the Church came the revival of hymnody. Neale, by his poetic taste, feeling, and gifts, his love of beauty and of music, his sense of the picturesque, and his Christian character, had natural gifts for the composition of hymns. But over and above these, his profound knowledge of the vast mass of ecclesiastical literature of all sorts made him a discoverer of hymns, Eastern as well as Western, which had been quite unknown to English scholars. And the combination of full knowledge with poetic talent made him an ideal translator of hymns. In Julian's great *Dictionary of Hymnology,* Dr. J. H. Overton says that Neale was—

"Not only an excellent classical scholar, but he was positively steeped in mediæval Latin. * * * Again, Dr. Neale's exquisite ear for melody prevented him from spoiling the rhythm by too servile an imitation of the original; while the spiritedness which is a marked feature of all his poetry, preserved that spring and dash which are so often wanting in a translation. Of all the translations in the English language, no one has ever been so popular as 'Jerusalem the Golden' [and others from the long mediæval poem *Hora Novissima*]."

A very great hymn-book (not well-known to us in America,

for our authorized Hymnal and the apparently prohibitory canon have been hindrances to the development of a school of hymn writers in the Church) called *The Hymnal Noted* came out in 1851. It was made up from translations from the ancient Hymnal of the English Church—the only authoritative hymns of the Church of England. The music was the ancient Gregorian, arranged by Dr. Helmore of the Chapel Royal. Most of the words were written by Dr. Neale. Then once again the hymns that in other days had given meet honors to the King of Saints were heard in England's churches. These hymns were strongly theological in temper, and their simple diatonic melodies made them strong instruments for the teaching of Catholic doctrine. There has been a great advance in devotional song in the last half century, but most of the later hymn-books both in words and in music are distinctly less Catholic in tone—more sentimental and sweetly-pretty, and more akin to the tuney and catchy music of popular composers. This criticism may be, and doubtless is somewhat colored by the writer's own taste. However that may be, the Hymnal noted was found in all churches where "the Movement" was acknowledged, and the words of Neale brought more to feel the nobility and beauty of the mediæval Latin hymns than had been done by the work of any preceding translators.

When Neale, however, brought out his *Hymns of the Eastern Church* he was on ground familiar to him and to him alone. A learned and appreciative writer on hymns, Rev. F. M. Bird, writing in the *Schaff-Herzog* Encyclopedia, says of these:

"Whatever the originals, such renderings from any language into English as some of these, had not been known, nor were there many original sacred lyrics of such beauty as 'Art thou weary,' 'Safe Home,' or 'The day is past and over.'"

Besides these he published many other hymns: *Hymns for Children, Hymns for the Sick, Mediaeval Hymns and Sequences,* and above all, the *Rhythm of Bernard de Morlaix, Monk of Cluny, on the Celestial Country,* in the midst of which is that most lovely hymn of all modern compilations, *Jerusalem the Golden,* which in the original runs thus—

> "Urbes Syon aurea, Patria lactea, cive decora,
> Omne cor obruis, omnibus obstruis et cor et ora."

The whole poem, whether in Latin or in English, is quivering with tender longing and heart-hunger for God, the soul's true and

only abiding Portion, and moves round and round its subject, ever contemplating it from some fresh side, weaving round it a wealth of thrilling imagery, until at last the poet finds his skill all too feeble for the expression of the entrancing vision and breaks off, and thus ends—

"O mine, my golden Syon!
O lovelier far than gold!
With laurel-girt battalions,
And safe victorious fold;

"O sweet and blessed Country,
Shall I ever see thy face?
O sweet and blessed Country,
Shall I ever win thy grace?

"I *have* the hope within me
To comfort and to bless!
Shall I ever win the prize itself?
O tell me, tell me, Yes!

"Exult, O dust and ashes!
The Lord shall be thy part;
His only, His forever,
Thou shalt be, and thou art!

"Exult, O dust and ashes!
The Lord shall be thy part;
His only, His forever,
Thou shalt be, and thou art!"

Perhaps it may not be too much to quote the Latin for these last two stanzas—

"O mea, spes mea, tu Syon aurea, clarior auro,
Agmine splendida, stans duce florida perpete lauro;
O bona Patria, num tua gaudia teque videbo?
O bona Patria, num tua praemia plena tenebo?
Dic mihi, flagito; verbaque reddito, dicque,—Videbis:
Spem solidam gero: rem-ne tenens ero? Dic,—Retinebis.
Plaude cinis meus, est tua pars *Deus*: ejus es, et sis:
Plaude cinis meus, est tua pars *Deus*: ejus es, et sis."

No more genuinely sincere words ever came from believer's heart than these of the monk of Brittany and of the holy victim of the unworthy fears of the English prelate.

All of Neale's work in this department of ecclesiastical literature has made him quite the leader of all modern hymn-writers in English, and to him more than to any other one man is due the changed position of hymnody in the Anglican communion.

But Neale wrote other verses besides those which he meant for religious use. Eleven times he gained the Seatonian prize, and after his reconciliation with his Bishop he published these prize poems in a volume which, by permission, he dedicated to the Bishop as a token of amity.

Neale also wrote a very large number of stories for children. He chose subjects from obscure historical incidents, the martyrdom of saints of ancient days, or mediæval legends. The spirit and intention of these tales were plainly to teach the great truths of the Catholic religion, which is always made the unquestioned basis of all the action in the stories. But his knowledge of the times in question was so full, exact, and minute, his style so vivid and instinct with dramatic feeling, his manner so sympathetic and poetic, that he surpassed every other writer of tales meant to popularize Church history, unless it be Wiseman in his tale *Fabiola.* These tales were, like the hymns, influential upon "the Movement," but in the United States they were hardly known, except to a few enthusiastic devotees of antiquarian tastes. A large number were, however, re-published here in the *Church Journal* during the editorship of John Henry Hopkins. These tales and hymns show us something of the man Neale himself. Personally a man of the most absolute certainty that "England's Church is Catholic, though England's self is not," and the sworn foe to all "liberal" notions, he was a thorough modern in his education and manliness.

After many years of labor Neale published the first two volumes of his *History of the Holy Eastern Church* on the Patriarchate of Alexandria. Two years later appeared an *Introduction* to the history in two thick volumes. In them he covers a wide extent of ground; he describes the government of the East, pictures its Sees, past and present, classifies its rich Liturgies, unfolds the obscure subject of Ecclesiology, Byzantine, and Armenian. He gives information about vestments, calendars, service-books, and enters into the disputes on the Creed of Constantinople, concluding with a most interesting report of the present state and discipline of Oriental Christendom.

Dr. Neale never finished this vast work, though his fragment fills four volumes. This history was greatly appreciated in Russia. The Emperor made him a present of £100, and Philaret, the great Metropolitan of Moscow, sent him a large number of lovely icons, and a service-book in Sclavonic with an autographic inscription ending:

"God's blessing be on all those who study the ancient Liturgies and rites of the Church in preparation for the future union of the Churches."

Neale was always toiling for this reunion, and some of his

very last verses were inspired by the thought of reunion on his hearing that a priest of the English Church [Mr. Denton], had been allowed to receive the Holy Communion in Servia.

GOOD NEWS FROM BELGRADE.

"O sweet Rainbow, yearned for long and dearly,
That some day One Only Church shall span,
Dim and broken and incipient merely,
Yet not less God's covenant with man.

"What are we that we should see thee faintly
Gleaming on our dark tempestuous sky?
Thee, whom Seers, Confessors, Doctors saintly
Did so long for, would have dared to die.

"We shall never see thy perfect beauty;
We shall never trace thy sevenfold form;
Others' be the triumph—ours the duty;
Others' be the sunshine—ours the storm.

"None the less we do, we do behold thee—
Thee our wishes full and perfect sum;
None the less our loving hopes enfold thee;
We can suffer so thou wilt but come."

In 1854 Neale, who had long been pondering over a plan for establishing an English Sisterhood, began to see his way towards realizing his dream. Some women had been led to Sackville College who desired the Religious Life, and the whole country about him was crying out for such help as should reach soul as well as body—*both* being neglected and forlorn. None but women devoted to a life of prayer could do such work. So Neale, harassed, maligned, misunderstood, and persecuted—distrusted above all others (unless, possibly, Pusey), frowned on by his Bishop, and avoided by "safe" and "prudent" men, conceived the idea of a community of women who should go and nurse the sick poor in their hovels, and take care not only of their bodies but of their souls. S. Margaret's Sisterhood was the outcome. Two members of it were living in the College, and cared for the poor old people there. At the same time they were most carefully trained in spiritual things. After a while Neale obtained admission for them into Westminster Hospital.

From this time on, though Neale continued his work on general subjects, especially such as were liturgical, he felt that the care of his little community was of a paramount importance and responsibility; the more so since the revival of the Religious Life in England was as yet experimental and in its infancy, and that,

therefore, any attempt in that direction demanded extreme care, diligent study and skilful adaptation of existing Rules to meet the conditions of the English poor in agricultural districts.

Sisterhoods had already taken hold of penitentiary work, and such work had been accepted by public opinion, for it was quite plain that women who worked for love of God and not for money would be the most likely to draw sinful women to repentance. But Sisters as parochial or mission workers were regarded with suspicion. The S. Margaret's Rule was grounded on S. Francis de Sales' Rule for his Order of the Visitation as he originally designed it—that is, it was not to be a cloistered society. But S. Margaret's was to be essentially a missionary sisterhood, living in an atmosphere of fresh air, and mingling very largely with the world outside. The Sisters were to go forth open-handed and open-hearted to face all manner of unlooked-for emergencies, and, on occasion, to forego all sacramental means of grace; and yet to hold fast by God, to anchor all their faith and love in their dear Lord, serving Him and suffering for Him in His suffering creatures, and drawn away from His love and service by no temptations. It was a tremendous undertaking, and so it was felt to be by the Sisters and by their Founder. But in this and its daughter foundations has been realized the truth that in acts of self-sacrifice and self-devotion on the part of Christian women this prosaic nineteenth century is not behind any period of the Church's history. The Religious Life has been as thoroughly realized by these noble-hearted daughters of the Church of England as in any other part of the Catholic Church, and that in the most real and practical ways, such as the care of the sick, the charge of orphans, the education of girls, the preparation of vestments of grace and beauty, besides direct missionary work undertaken in our large centers of population.

But the honor and esteem with which the great English Sisterhoods are now the recipients were unknown forty-five years ago. Then Dr. Pusey and Miss Sellon were drenched in a torrent of reviling, and their names were greeted with hooting and ribald jeers at "Protestant" meetings, and the worst of motives were openly imputed to them, not only by the baser elements of such gatherings, but also by pious clergymen. Neale, too, had his share of this obloquy.

In 1857 Sister Amy died of scarlet fever, caught from a case the Sister had been nursing. She was a clergyman's daugh-

ter, entirely independent of her father, and over thirty years of age. When Neale and some of the Sisters went to Lewes for the funeral, the service in church proceeded in the midst of hooting and yelling outside, and after the burial a mob pressed fiercely upon them, unrebuked by any, even by Sister Amy's father. Then they made a rush upon Neale and the Sisters (in whose arms Sister Amy had died). Neale was knocked down, the Sisters were hustled from one to another, their veils dragged off and their dresses torn, while *gentlemen* stood by and made no sign except of approval. Only by the assistance of the police was danger to their very lives averted. Bishop Forbes, of Brechin, said, "Twenty years hence the people of Lewes will kiss the dust off the Sisters' feet." This came almost literally to pass on the occasion of their nursing a serious attack of fever in that town. But at first, every odious calumny against Neale and the community was circulated freely, and only after years of patient endurance of obloquy did Neale and his great foundation gain their rightful place in the appreciation of the public. At East Grinstead they were turned out of their first shelter, and obliged to take refuge in cottages built for laborers. But at last the reaction began, and an eye-witness thus narrates one of the incidents which showed the change of feeling.

"It was on the 5th of November, and Sussex was notorious for the zeal with which this great Protestant festival was kept up. On the College Green, bon-fires were lit, tar barrels set on fire and squibs let off, and thither frequented the whole populace of East Grinstead. The S. Agnes' [school] girls had coaxed Dr. Neale to let them go to see the fireworks, and I volunteered to head them up from the school to the College. So I marshalled them in due order, when in rather a lonely part of the road we encountered a lot of young fellows letting off crackers. I rather hesitated what to do, but no sooner were we recognized than the word passed from mouth to mouth, 'the Sisters,' 'the Sisters,' and the youths and hobbedehoys stood aside respectfully to let the procession pass, and not a squib was fired till we were far out of gunshot. * * * When I told Dr. Neale, he said that a very few years before it would have been at the peril of their lives for him or the Sisters to have been out in the crowd on Guy Fawkes' Day. A little later on, one of the Sisters was travelling in a third-class carriage, when two 'lewd fellows of the baser sort' got in and made slighting remarks on the Sister's dress, meanwhile staring her rather impudently in the face. But this roused a sailor at the further end of the carriage, and over the divisions and seats he strode, and with upraised fist he thus addressed the

men: 'Now, my hearties, just you hold your din, and keep your tongues within your jaws; for by the Lord Harry, if you affront this lady, I'll give you both such a milling that your mothers that bore you won't know you. That lady's a Sister, and when I was down with fever at Cardiff, one of 'em, if it was not her, nursed me through it as if I had been a baby.' "

Neale had the pleasure before his death of seeing the laying of the foundation of the great Convent of S. Margaret, and of beginning (and in Scotland, too), the first of the affiliated branches of the Community. And now S. Margaret's Sisterhood is revered the world over.

In person Dr. Neale was a tall, angular, rather loosely-limbed man, sallow in complexion, with dark hair; he was short-sighted and had a dreamy look as if his thoughts were far away. His head was intellectual and his face that of a typical scholar and recluse, and when a smile crossed his rather melancholy features it was like a sunbeam on a cloudy winter's day. Within the College and at the Sisterhood house he always dressed in his cassock with a teacher cap on his head and a pair of bands under his chin. His manner was so abstracted and absorbed at times that it was not easy to draw him out. We have spoken of his magnanimity and generosity and kindliness. But he had also a truly English sense of humor, which sometimes warms up discourses upon the most recondite subjects; witness this from a paper on "Calendars" in which, speaking of the curiosities of mediæval calendars, he quotes various rhyming verses used for Responsories and Antiphons on the feasts of local saints. Among them is this from an Aberdeen office:

"Nullum dedit otio
Tempus: vel orabat
Semper, vel colloquies
Divinis vacabat.
*Dominus regnavit.*

"Fixo piscis gutture
Dron offe vexatur;
Sed ad Sancti subito
Preces liberatur.
*Jubilate Deo.*"

Then he gives this droll English version of the Latin, sung on the great day of the year at Aberdeen:

"Never did he rest a whit;
Either he was praying,
Or in reading holy writ
Pains and zeal displaying.
*The Lord is King.*

"In his throat a fish bone lay;
Dron was troubled greatly:
But the Saint began to pray,
And relieved him straightly.
*O be joyful.*"

Or this, which comes from Neale himself: "Of a visit which he paid to Hursley, whither he had been invited by Mr. Keble to help with a new hymnal. Neale arrived a few minutes before his host, who was busy in his parish. On his return Dr. Neale said, 'Why, Keble, I thought you told me the *Christian Year* was entirely original?' 'Yes,' he answered, 'it certainly is.' 'Then how comes this?' And Dr. Neale placed before him the Latin of one of Keble's hymns, for S. Luke's Day. Keble was utterly confounded. There was the English which he knew he had made, and there, too, no less certainly, was the Latin, with far too unpleasant a resemblance to his own work to be fortuitous. He protested that he had never seen this 'original,' no, not in all his life, and so on. After a few minutes more, Neale relieved him by owning that he had just turned it into Latin in his absence."

Neale's health began to fail seriously in 1865. He was always careless of his own comfort and of his health, going about in all weathers without umbrella, and with no warmer garment than his thin cassock. His feet were wet through again and again in a day. Never, as we have seen, robust and vigorous, he had poured out a vast mass of varied learning, and scholars from all over the world personally or by letter had consulted him as to knotty points in theology, politics, hymnology, canon law, liturgiology, and history, and to every one of these, though he assumed his own inadequate instinct, he was ready with an answer. Such toil could not but have its effect upon his frail body. Yet, in failing health, he worked on to the very limit of his strength. After he was taken ill, he was carried to the new buildings of the Convent, where the workmen were always glad to carry him, chair and all, round the works so that he might not be shaken by the rough paths. He died on the Feast of the Transfiguration, 1866. On the day of his funeral it was thought best that the work should continue on the buildings, but the men could not be kept away from the coffin of their friend, and followed him to the grave with tears. About that same grave stood representatives of the Catholic Church from all its branches, English, Greek, and Roman. When news of his death were telegraphed to the Patriarch of Holy Russia, the same bell tolled for Dr. Neale which is used for dignified ecclesiastics of the Orthodox Church.

The bare list of Dr. Neale's writings would fill many pages, and many of his writings will never be outworn. But his great monuments in the hearts of Christians will be his hymns and the sisterhood of S. Margaret.

Yet better even than they were his wonderful industry, his rigid consistency, his patience under long adversity, injustice, and neglect; his superiority to all questions of self-interest, and his heroic and unflinching faith in God—these were the rich fruits of his devotion to the Crucified One, to Whom he clung in a life-long ecstacy of love. One vision was his hope and inspiration, of which his own words well expressed the power; words never borne more thrillingly into the very soul than when one hears them sung by Neale's dear daughters in Religion as some fresh maiden before the altar lays aside her chaplet and tremblingly, yet confidently vows her life to that Lord Whom her soul loveth—

"While we do our duty
Struggling through the tide,
Whisper Thou of beauty
On the other side!
Tell who will the story
Of our NOW distress;—
O the future glory!
O the loveliness!"

---

## A GROPING AFTER THE INCARNATION.

By the Rev Edward Macomb Duff.

IN the last number of The Church Eclectic under the caption, "Human Nature: Is it Celestial, or Is it Terrestrial?" I offered a few thoughts upon a certain movement, emanating from east of the Hudson River which calls itself "The New Thought."

Like the immortal Lewis Carroll's famous "Snark," "The New Thought" is somewhat difficult to "hunt," inasmuch as it is without organization or official representatives. Nevertheless, in common with the "Snark," it has certain marks or characteristics by which it may be known. We may therefore, so to speak, "Hunt it with forks and hope," when once we hear recalled its "marks."

Its leading marks seem to be these: A renascence of New England Transcendentalism in rebellion against the Materialism of the Bain-Tyndall-Mill-Spencer-Huxley type; one wing of it carrying the reaction to the extreme of out-and-out *Immater-*

*ialism* ("Christian Science"); another wing of it trying to demonstrate "spirit return" through mediumistic seances ("Spiritualism"); a part of it conversing mysteriously about "the projection of astral bodies" (Occidental Theosophy); another part talking about "Planetary Influences" and "Zodiacal Signs" (Neo-Astrology); and all of them looking with favor upon the doctrine of Reincarnations; while the main body—the "Center"—sometimes smiling approval upon the "wings," sometimes frowning upon them; but always in rebellion against the Outward and the Objective; exhibits the following marks:

(1) A disdain of historic authority and precedent; whether racial or ecclesiastical;

(2) A consequent venomous antipathy to ecclesiastical institutions and ordinances; which is logically accompanied by

(3) A repudiation of what it calls the "Old Theology" with

(4) Clamoring intimations of a Reconstructed and Revised Theology which this chaotic matrix is groaning and travailing to bring some day to birth;

(5) An assumption of enlightened superiority to such out-of-date affairs as the "Christian Scriptures";

(6) Last, but by no means least, for in fact this is the basic principle of the "New Thought"—Man in his essence is without beginning or end of days, and incapable of sinning;—one with Deity.

In last month's issue I endeavored to show how this sixth article, this basic principle of "New Thought," is shattered by the psychic facts brought to the light by the "New Psychology"; which facts are set forth so admirably in Dr. Hudson's *Law of Psychic Phenomena.*

To be explicit: Facts show that what neo-psychologists call man's "Subjective Mind" or "Subliminal Self," and what S. Paul (1 Thess. v:23; Hebrews iv:12) calls *spirit* in distinction from *soul*—the inmost life of man—is an entity which, with all its marvellous powers and faculties, is hedged about with the most distressing and humiliating limitations. It is the puppet of *Suggestion,* just as the *geni* in the "Story of Aladdin" is the slave of the lamp. Hence, S. Paul: "The first man is of the earth, earthy"; and, "Thanks be to God which giveth us the victory *through our Lord Jesus Christ.*"

In this supplementary paper I desire to present the hopeful and encouraging side of the "New Thought" as looked at from

the standpoint of Catholic Christianity; and I make bold to lay down this thesis: That the "New Thought" expresses an effort, albeit a blind and groping one, on the part of husk-fed souls to get back to that life-sustaining Food which Catholic Christianity alone offers—viz., the Incarnate Christ-Life.

At first sight no doubt this thesis seems startling—superficially regarded, no two systems seem to be farther separated from each other than do Catholic Christianity—the Religion of the Incarnation—and the "New Thought." The one proclaims that God has become visible; the other asserts the fatuity of the outward. Where, then, shall we look for a possible common ground of meeting?

We have not far to look. It presents itself in the common moral aim of Catholic Christianity and the "New Thought"—to-wit: The bringing of man *into harmony with God.*

True, the "New Thought" stoutly maintains that man is essentially one with God; but it admits that most men—(the Trans-Hudsonians and Trans-Mississippians) do not realize the "truth" of this basic principle. With this admission it proclaims salvation through "right-thinking"; that is, by making men open their eyes to this "truth." Then will their essential oneness with God become a subjective as well as an objective "fact." Man's "essential harmony" with Deity is thus made a part of his self-conscious life.

But is not the aim of Catholic Christianity the same, with this important difference: that man is essentially at *discord* with Deity; but possesses an inherent capacity of being brought into harmony with Him? But whereas the harmonizing method of "New Thought" is that of so-called right-thinking, the harmonizing method of Catholic Christianity is two-fold: (1) Bringing man to a "new state" (Regeneration); and (2) inducing in him a "new heart" (Conversion), whereby his new state becomes a factor in his self-conscious life; and he realizes that he is in harmony with God by Divine Grace. All this flows from the fact of the Incarnation; which, being interpreted, means the Reconciliation, the Harmonizing of God and man; even as S. Paul said: "God was in Christ *reconciling* the world unto himself."

In brief, "New Thought" says, "Man is *essentially* in harmony with Deity, and he must be made to realize it."

Catholic Christianity says:

"Man, though essentially at discord with Deity, is capable of

being brought into harmony with God; and he can and must be made to realize it."

The essential discord between God and man was discussed in my last paper, and therein (I trust) demonstrated from the painful and distressing limitations to which man's spirit is subject.

What I desire to emphasize now is, that after taking account of "New Thought" fatal anthropological error, we can see that its moral aim coincides with that of Catholic Christianity—bringing man into reconciliation and harmony with Deity. Unless I have interpreted facts amiss, I maintain therefore that "New Thought" expresses a blind and groping effort upon the part of husk-fed souls to get back to that Incarnate Christ-life which Catholic Christianity alone offers.

I use the expressions "husk-fed" and "get back" advisedly. Let me explain why: This "New Thought" movement represents Protestantism in its next to the last stage—the Prodigal Son in the far country separated from his Father's House, who has been feeding upon husks, who feels now an hungered and is expressing his longing for this "Living Bread," and has yet to find out that no *man* can or will give it to him. The last stage is yet to come, when the Prodigal will say, "I will arise and go unto my Father." Then he will "get back" to that Household from which he turned in the sixteenth century.

When he separated himself from that Household, the Prodigal straightway lost sight of Christianity's one Sustenance—the Incarnation as the Harmonizing Bond between God and Man. Losing sight of Bethlehem, losing sight of its corporate extension in the Household Font and upon the Household Altar, he nevertheless for a time kept his eyes fixed upon Calvary. But Calvary, thus arbitrarily isolated, e'er long became to the Separatist an arbitrary and inexplicable fact. "The Blood of the Cross" came to mean nothing to him, but a pious phrase. Atonement was a formal transaction in which the Cross was all, and the Incarnation a preliminary incident. The Fall of Man became regarded as a sort of holy necessity for the working out of the "transaction" on Calvary. His whole system of Theology became a stilted, dry, arbitrary affair.

For a long time this self-separated son clung to this system tenaciously. His "soundness," his "orthodoxy" were his boasts. But slowly yet clearly the perception dawned upon him that he was far off from the old Household. It was to him not a sadden-

ing, but a welcome perception. He begun to realize that the isolated and artificially conjoined formulae to which he had been clinging meant nothing to him. He perceived them to be husks. He cast them aside as worthless and unsatisfying. They were to him, old household idols. Triumphantly he proclaimed his emancipation from this bondage. "Orthodoxy," "Soundness," "Tradition," "Ecclesiastical ordinances and institutions"! What were they but trammels to one who had taken "the portion of his inheritance," and had freed himself from the effete Household tyranny? He despised himself to think that he had not come to this perception years before!

The husks were cast away; but food, nourishing food, must be found. The instinct of sonship now prompts him to seek the Father. And it is at this point that we find the Prodigal persuading himself that he has found his Father and is at one with Him, though yet far off from the Paternal Mansion. It is at this point of farthest separation when the first step toward getting back is being taken. Harmony with Paternal Love is now the Prodigal's aim. The discovery is about to dawn upon him that he is still separated, is still at discord, until he shall actually "arise and go," and say "I have sinned," and "am no more worthy to be called Thy son." Then will the Father feed him under the Household Roof and from the Household Table with the Flesh of the Sacrificed Victim, Who was dead and is alive forever more, through Whose Incarnate Life the Father and the children are harmonized and reconciled and at one, the discord being abolished, and the "enmity" slain. Then will the restored son be as one who has travelled from the darkening West to the Radiant East, seeking that which 250 years ago was lost, which now is found once more under that same Household Roof from which the Prodigal departed so many years before.

With all reverence for the integrity of this Parable of our Lord recorded by S. Luke, may I be permitted to extend it, perhaps add to it, in a few words pertaining to the "Elder Brother"? In the sixteenth century there were many brethren dwelling within that Household. One of these, whom we shall call the "Elder Brother," had arrogantly usurped lordship over his brethren and had overlaid the Household Faith with fables. At length the younger brethren arose in righteous revolt. One of them went so far as to leave the Household. Another remained within and worked out his emancipation, not as a separatist, but as one abid-

ing under the ancient roof, looking for the time to come when the Spirit of Truth would finally restore unity, peace and concord; —that time when the separatist would return, and the Elder Brother resign his pretensions and his fables. Need I say that this is an allegory of Roman, Anglican and Protestant Christianity?

Have I wandered from the main thesis? Not so, I think. This allegory I have introduced in order to point out a factor which constrains the Separatist blindly to *grope* after that which he has lost—viz., The harmonizing fact of the Incarnation— instead of seeking it with *open eyes.* The factor to which I have reference is the Separatists' traditional aversion retained through 250 years, toward the fables and pretentions of the "Elder Brother" of the Household-Rome. So deep-seated has this aversion and dread become, that he looks upon the other Brother who abides independently within the Household as little better than an ally of him whose section of the Household is called the Vatican. As two stars in a distant constellation separated from each other by millions of miles appear to the naked eye of the terrestrial observer to be one star, so to the Separatist standing at the farthest limit of his separation, Rome, Canterbury, nay even "Evangelical" Protestantism itself, appear as one feebly twinkling luminary whose name is Mediæval Priestcraft, Ecclesiasticism, Superstition, Bondage; whose light must soon wane before the "glorious dawning" of an enlightened twentieth century "Revision." Hence the first glimmerings of "Revised Theology," so far as their rays shoot upward toward the Zenith of the Incarnate height, do so accidentally; that is, with no conscious aim on the part of the "Revisers." The latter have not yet begun to realize the true fulfillment of their aim in that Incarnate, harmonizing light which shined in the clear atmosphere of the early centuries, which pierced the fog-banks of mediæval fables, which penetrated the dark storm-clouds that gathered in the sixteenth century, and which shall shine on after the passing away of the earth and the heavens.

I see in the basic principle of "New Thought" a groping attempt to get back to the Incarnate Light of the world.

"New Thought" votaries are clamoring about and threatening a revision. Certain of them who still retain a respect for Holy Scriptures, and a desire to be called by the name of "Christian," are seeking to "remodel" the creeds so as to bring them *up*

to the standard of twentieth century religious conceptions; which means "up" to this basic principle:

"Man is essentially at one with Deity, and must be made to realize it by right thinking."

Revision? Would our "New Thought" friends listen to us if we recommended before Revision a brushing away of Vatican cobwebs and a blasting of Geneva flint stones followed by an unobstructed inspection of that Light in its shining from Jerusalem to Nicea? Very likely they would not listen; yet, God be thanked, this is the invitation, this the proclamation which this Church of ours is sounding to the men and women of the twentieth century, even the message that "God was (and is) in Christ reconciling the world unto Himself." And we sound this message in the calm confidence that discord-rent souls will in the end recognize it or the one Gospel which can bring them into "tune with the Infinite" and into harmony with the Eternal; as the one Gospel which is at once ancient and forever "up-to-date."

When the Wanderer groping for the Light has finally returned and laid hold of this Gospel of the Incarnation, which in the "Orthodox" stage of his Protestantism he lost sight of, there will come home to him the Apostle's words—"Now therefore ye are no more strangers and foreigners, but fellow citizens with the Saints and of the household of God; and are built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the Chief Corner-stone; in Whom all the building fitly framed together, groweth unto an holy temple in the Lord; in Whom ye also are builded together for an habitation of God through the Spirit."

---

## THE DECLINE OF CHURCH GOING.

By the Rev. John A. Mills.

### I.

ONE of the apparent facts the historian of the nineteenth century will record is the decline of church going. It is enough to assert the fact to prove it. One of the surprising things in connection with this decline is that it established itself coincidently with the ascendancy of preaching. Ever since Protestantism has held its empire over the Anglo-Saxon, the sermon

has been the chief point of his church-going, and still in the great majority of cases, holds the first place in Protestant worship. But it does not now draw the congregation of old times. This is mostly due to one cause among others—controversy does not now interest men as it once did, seeing that many issues that once were lively are now dead, insomuch that Protestantism has shifted its position. Such questions as Justification by Faith only, Reprobation, and Election have ceased to interest and attract hearers. In their place social questions, reforms in politics, party policies, are the subjects of a large and increasing number of sermons. It would appear that here too, interest is not satisfactory, since the drift away from the churches is sure and steady.

It is very true that a few great preachers—great in public opinion and great in fact without doubt—still continue to address large congregations; but they are the exceptions that prove the rule, and it is probable that great preachers themselves are not satisfied with the proportion of men that attend their discourses.

It is not less true that sensational preaching draws, at least for a time. The sensational topic is advertised in the Saturday papers, if not as a sermon, as a "prelude," with a catchy title like for instance, "Miles the Protestant and Eagan the Catholic," and the crowd comes to hear entirely out of curiosity. If those who employ these "fin-de-siecle" methods to stem the tide that is emptying the churches were to tell us what they think of them, they would probably say they adopted these methods because congregations were growing smaller; that they do not draw the most desirable class of church-goers, but rather repel them; that they do not encourage church-going as a habit nor stiffen the moral fibre of those who make it a point to attend such discourses in any lasting way. Whether it is admitted or not, it is safe to say sensationalism is a good witness of the decline of church-going among men, and that the American people have too much innate good taste to be amused very long by that sort of thing. Something else beside their curiosity and love of amusement will have to be appealed to, to get them to restore to themselves the habit of going to church. Other witnesses to the decline of church-going are the Sunday night stereopticon lecture, and in the smaller cities and larger towns, the innumerable efforts that are being made to keep the congregation united and interested, in the way of socials, entertainments, theatricals, and the like, so that there may be "something going on," to bring people together. This may be per-

fectly proper, and perhaps if something of the kind were not provided, especially for the younger people, they might be in danger of drifting into evil company and questionable amusements; but the point is, it is a very new departure for a church and is a very valuable indication of the trend of things. Time was when they were not necessary. If they are necessary now it must be because people are losing interest in the churches and in church-going. It is not too much to say that Protestantism has a hand-to-hand fight on its hands to keep its adherents in church, and has not a choice of weapons.

## II.

On the other hand the Roman Catholics are having no such fight. Whenever their churches are open they are crowded to the doors. The sermon adds none to the congregation and probably takes away none. It is an incident of the service if one is delivered; it is sure not to be sensational; usually it is extremely practical and direct.

It is tolerably certain that in reply to this statement it will be said that the great number of Roman Catholics in America make full churches a foregone conclusion. Protestantism cannot afford to press this argument till its own churches are full, since the percentage of non-church-going Protestants is much larger than it is with Roman Catholics. Hardly anyone can be found to dispute this fact.

Neither can it be advanced that Roman Catholics have inherited the church-going habit, and for this reason go to church. No people were brought up to go to church more strictly than the Puritans. They were almost brought up in church. Some say this is the very reason their children do not go. It is very strange an inheritance of this kind should work so differently without adequate reason!

It is, however, sometimes said Roman Catholics go to Mass through fear. Fear of what? Well, because it is Catholic teaching that non-attendance at Mass on Sundays and certain holy days is a mortal sin. There are many other things that are mortal sins that Roman Catholics do in common with the rest of us, for the Roman Church has her proportion of sinners. Why should they pick out non-attendance at Mass as the one mortal sin they dare not commit? One might think they would pick out some others, the consequences of which are more apparent.

Are the American people, then, outside the Roman Catholic

Church, tired of sermons? It would be hard to prove it, since American preachers on the whole are as interesting and eloquent, and as graceful in their manner and delivery as preachers are anywhere. Certainly they are not tired of public speaking. They attend lectures well, they are eager for information. Are they then tired of Christianity? One of the most hopeful signs of the times, is the wide interest in religious questions. Books on religion, articles on religious subjects in the magazines, and even in the leading dailies, not to mention exclusively religious journals, are in abundance, testifying that if there were no demand for them they would not be written. The times, too, are marked with desires and attempts for a better moral temper, which proceed indirectly, if not directly, from a religious and Christian disposition that only needs training. The heart of the American people is in the right place.

III.

Are Americans tired of Protestantism? Yes, they are worn out with sectarianism, division, and strife over doctrine. They are sick of indefiniteness, of creeds and formulas that feed controversy and are failures in raising the moral standards of life and duty. The practical condition of American Christianity has discouraged them. They are tired of wasting time, money, energy, on five or six struggling, half filled churches in one town, when two good strong ones working together would, if they could only speak the same thing, do infinitely more good. Faith is weakened by the continuous attacks on the Bible in the ranks of those supposedly the defenders of it. The present contempt of creeds is the natural result of the discord that has been sown by those professing obedience to the Prince of Peace. If they cannot have a practical Christianity, a united Church, Americans are beginning to say very loudly, they will have none. Thus, though preaching, and for the most part good preaching, has been ascendant for these many years, though it is one of the functions of the Christian ministry and the cornerstone of Protestant worship, the decline of church-going has been coincident with it. On the whole the American people have not liked the message of the preacher hitherto.

But are they looking towards Rome? Only with good natured toleration. They give their witness every once in a while that they desire no feudal lord over them, and that they will have

home rule in religion as well as in politics. They have no time to discuss the distinction between temporal and spiritual authority. Church authority for Americans must be American in its genius, though Divine in its claim.

## IV.

It is a curious thing in a new country like ours, that we do not appeal to history for the corrective of a condition that is becoming intolerable, since we are willing to admit that "Experience is the best teacher." Now, in this matter of the decline of church-going, history has much to tell us. During the first fifteen centuries Christians went to church. For nineteen, Roman Catholics—and the Anglican Church almost as well, save for the eighteenth century—have in the main had no complaint to make. And the reason is, of course, because public worship was in a normal condition, it rested on the proper basis. The decline in church-going has always followed the decline of belief in the Real Presence. With the decline of that doctrine came in the undue ascendancy of preaching. And when people lost the idea of worship, which is bound up in the doctrine of the Real Presence, they stopped going to church. They became tired of preaching only. Even in the English Church and in the Episcopal Church in this country, though for a season the doctrine as imbedded in the Book of Common Prayer was disregarded, and the Communion Service superseded three or more Sundays in the month, church-going did not fall off as much as it might have, because that service has always been recognized as having a sacredness and character all its own, that lent a worshipful spirit to the Morning Prayer, Litany, and "Ante-Communion" of ordinary usage. When the Real Presence was re-taught and the weekly Eucharist restored by the Tractarians, church-going improved with a bound. It is probable that the adherents of the movement have fuller churches, than where the Real Presence is forgotten—unless there be reasons of an exceptional character for the contrary. History has decided apparently, that though sermons have an honorable place in the Church service, they cannot take the place in the long run of that one consideration—*Worship*—which is the object and end of church-going. The strength of the Catholic religion has been the fact that it provides a Divine object of worship in a definite, concrete way, whose Presence is not less Real because after a heavenly and spiritual manner. To enthrone this doc-

trine in American hearts and restore public worship is the work of the next century. If any mistakes have been made hitherto that have kept the restored doctrine from doing its work, they have been in the mistaken judgment of too close adherence to essentially Roman ceremonial and terminology, thus awakening perhaps unreasonable but unhappily real prejudice, while there is a wealth of Anglican usage, which, though it has caused in the past and will in future in the very nature of the case cause strong opposition, in the long run would have proved of immense value in disarming prejudice not only inside but outside the Episcopal Church. But it is more an incident of policy than anything else.

But the monumental mistake of Protestantism was to place the preacher above that doctrine that gives life to worship. It failed to see that all worship of the world's religions as well as in the Christian Church is based on the idea of Priest, Altar, Sacrifice; that the way to free the Mass from a corrupt materialism and gross superstition was to enthrone the true doctrine of the Real Presence; that in a worship that is sacrificial and also memorial the essential thing is the Presence, not the slaying, of the Victim. If Protestantism could only have seen this, church unity would have come long ago by the grace of God. We should have buried our differences in the Sacrament of Love and Unity.

Prejudice blinded them to the saying of Christ Himself: "I, if I be lifted up will draw all men unto Me." It is as pregnant a saying here and now as it was nineteen centuries ago.

It remains for the Episcopal Church to restore church-going by giving the American people a worship that will unite them in creed and effort. She can do it, for she has this tremendous advantage over Rome, among others—her Communion service is in English. The tide that is setting toward her is hopeful. She does not need anything new to attract the American people, the old will do. She is American in the best sense—she belongs to the soil and has no foreign allegiance; her creed is the creed of nineteen centuries of Christianity. If she can succeed in bringing the American people back to church, she will reinstate the handmaid of church-going—household religion—that adornment of a people, without which they cannot attain true greatness.

If she will be true to her heritage, the American people will be true to her.

## THE AUTHORITY ON WHICH THE NICÆNO-CONSTANTINOPOLITAN CREED IS RECEIVED.

By the Rev. Arthur Whipple Jenks, Professor of Church History, Nashotah.

THE traditional view as to the authority on which we receive the Creed recited in the Communion Office, commonly spoken of as the Nicene Creed, has been held from the sixth century to be as follows: that a council was summoned by the Emperor Theodosius to meet at Constantinople in 381, amongst other things for the purpose of dealing with the Macedonian heresy, and that the clauses following the statement in the Creed of the 318 made at Nicæa, "And in the Holy Ghost," were added at Constantinople, that the Creed after such recension having been annexed to the Canons of the Council thus comes to us in a way and with an authority similar to that on which we receive the Symbol of Nicæa itself. It is this view that is advanced probably in every Church History until within a few years, and the above statements go unchallenged. But the question has been taken up as one of textual criticism within the last fifteen or twenty years, and strong grounds are now adduced for somewhat modifying the old view, the result having no especial doctrinal bearing, though leading to some rather interesting and suggestive observations, but being rather a case where the historical statements which have been made in error, are to be corrected and made to square with the fresh evidence brought forward.

Let us notice, point by point, the evidence and conclusions now put forward on the question of the position to be assigned to the so-called Nicæno-Constantinopolitan Creed.

(1) *Did the Council of Constantinople, held in 381, set forth this Creed as one of its Acts?*

Almost certainly it did not. Lumby and Harnack both decide that the Constantinopolitan Creed is not among the documents which are preserved as the Acts of the Council, but was pushed into the Acts at a later date, and stands there without any historical introduction whatever. The three early historians,[1] in whose writings we might expect to find some mention of the Creed, are entirely silent on the subject. Gregory of Nazianzum, who was present at the Council, only mentions the Nicene Creed, and says nothing as to any enlargement

[1] Socrates, Sozomen, and Theodoret.

made of that symbol, or of any new Creed set forth at that council. Another Council, held at Constantinople in the succeeding year, 382, refers only to the Nicene Creed. At the Third Œcumenical Council of Ephesus in 431, the Creed of the 318 was recited as the profession of faith of the members, and no other form but the unenlarged Nicene appears in any of the numerous versions of the Acts of this Council. Even as late as 449, the date of the Robber Council, the Nicene Creed is spoken of as the only and immutable foundation of the orthodox doctrine. The sum of all the evidence is thus given by Harnack:

"There is no certain vestige from 381 to 451 in the synodal Acts or Church Fathers, orthodox or heterodox, in the East or the West, of the existence of the Constantinopolitan Creed; and it is impossible to adduce proof from any source, that, in this period, it was regarded as having originated in the Constantinopolitan Council, or as being the official baptismal formula."

(2) *What was the Origin of the Creed of Nicæa, and what was its history between A. D. 325 and 381?*

All Creeds of the Church up to A. D. 325 have about the same rationale, viz., the requirement of some formula to be used as a profession of Faith by those about to be baptized. And the early forms of professions of faith were all based upon Scripture statements and expressed in Scriptural terms. We have then a number of Creeds of this character which were in use in different parts of the Church, but not for controversial purposes nor as tests of orthodoxy. These typical Creeds were shorter in the West, and longer in the East, where erroneous opinions concerning the unity of the Godhead, and the Incarnation, made the expansion of the articles on these points natural. When the First General Council met at Nicæa to consider the Arian heresy, it became necessary for the first time to issue, on the authority of the Church, a statement of the belief which had been held in the Church from the beginning, to be used not merely as a profession of faith, but as a Rule of Faith, and the difficulty was to find a form of words which would meet the emergency and afford no loop-hole for Arianism to creep in. There seems to have been no attempt to formulate such a statement entirely new *ab initio,* but rather to find a form that could be used as a basis on which the new language directed against Arian errors might be incorporated. It seems almost beyond dispute that the Creed produced by Eusebius of Cæsarea, but not accepted by the Council as adequate,

was yet made the foundation of the Creed subsequently adopted. A comparison of the two formulæ shows that the Nicene Creed differs from that of Cæsarea by certain omissions and small changes, by the introduction of the Christological clauses advocated and insisted on by the Alexandrian Church, and by a revision based upon a comparison with the baptismal formulæ used in the Churches of Jerusalem and Antioch. The proof that the Nicene Creed was not from the first intended to be used as a baptismal formula is found in the abbreviation of the third portion, concerning the Church, the Forgiveness of Sins, and the Life Everlasting, and the addition of the anathemas.

Up to the year 361 when the Semi-Arian movement was overcome and was on the wane, the Creed of Nicæa continued to be employed only as a standard of orthodoxy, jealously guarded from any change in wording. There is no evidence up to that date that it had been connected with the rite of Baptism. That other Creeds of local use as baptismal formulæ were influenced by this Creed of the Council was undoubtedly the case, as will appear in another connection. After 361, however, it seems to have had a wider use, and to have been employed at one time or another previous to the Council of Chalcedon as a baptismal formula in three different ways; (1) by introducing its emphatic expressions into the old provincial baptismal formulæ, (2) by enlarging it, (3) by using it without change.

(3) *What was the original of the Constantinopolitan Creed, and how was it influenced by the Creed of Nicæa?*

It has been an interesting fact always more or less referred to in connection with the history of the "Constantinopolitan" Creed that the latter is to be found almost exactly as we now use it, the Filioque clause excepted, of course, in one of the writings of Epiphanius, Bishop of Constantia, the Ancoratus, the date of which is A. D. 373, or *eight years before the Second Œcumenical Council.* But he does not claim to be the author of the Creed, and speaks of it as a "venerable confession" in such a way as to give the idea that he himself has known of it for a considerable time, and presumes such to be the case with others. His suggestion has been followed up by scholars who detected the likeness between the Creed of Epiphanius and that of the Church at Jerusalem, with the result of establishing with great probability that the Creed of Epiphanius, and therefore the "Constantinopolitan" Creed, is really only a revision of the baptismal formula of the

Jerusalem Church, "in which the most important Nicene catchwords, and the statements concerning the Holy Ghost have been inserted." A careful collation of the language of the Constantinopolitan Creed with the works of Cyril of Jerusalem has led to the conclusion that the reviser of the baptismal formula used at Jerusalem was S. Cyril. The period between 360 and 400 forms the second period in the formation of baptismal Creeds, which were all, of course, influenced by the Nicene Symbol, and to this period the "Constantinopolitan" Creed is to be assigned.

(4) *Is it accurate to speak of the Niceno-Constantinopolitan Creed as a recension of the Creed of Nicæa?*

There is nowhere near so much similarity between the two as is often assumed. The enlargement of the third article as to the Holy Ghost is generally pointed out as the greatest difference. But a careful comparison of the two formulæ shows that the later Creed differs from the earlier by having four omissions of words, the omission of the anathemas, the addition of ten clauses, and five changes in the location of words. Dr. Hort shows that—

"of the hundred and seventy-eight words in the Constantinopolitan only thirty-three, or one-fifth, are to be found beyond a peradventure in the Nicene Creed."

The omission of the two clauses—"of the *ousia* of the Father," and "God of God"—and the addition of the two clauses—"before all worlds," and "according to the Scriptures"—are inconsistent with the known feeling towards these clauses at an earlier time, which made the latter two to be regarded as susceptible of an Arian interpretation. Neither is the statement as to the Holy Ghost of such a character as a Council might be expected to set forth against Macedonianism.

(5) *The testimony of the Council of Chalcedon.*

At the opening of this Council, as was customary, the Acts of the previous Council, that of Ephesus in 431, were read, and among them the simple form of the Creed of Nicæa. It was immediately declared by some members of the Council that this Creed had been enlarged by the addition, after the words "And was incarnate," of the clause "Of the Holy Ghost and the Virgin Mary." This addition was declared by Dionysius, Bishop of Cyzicus, to have been added by "holy fathers" to the original Nicene formulary. The great majority of the members of the Council, however, did not think that this addition had the authority of the Church. Then the members were asked to put into

writing each the form of belief which he had received and taught. The Bishop of Nicomedia recited the Nicene Symbol, which was greeted as the faith of the orthodox. Then a request was made that the "exposition" of the 150 Fathers of Constantinople be read, and accordingly Ætius, Archdeacon of Constantinople, read the Creed ascribed to them. The heading to the Creed merely stated that it had been set forth in harmony with the Council of Nicæa. The Council showed no such enthusiasm on hearing it as had been shown when the Creed of Nicæa was recited, and only commented on it that it "was the faith of all." Afterwards, however, the whole Council solemnly adopted a definition in which (1) the original Nicene Creed with "Constantinopolitan" additions (*i. e.*, the clause "Of the Holy Ghost and the Virgin Mary"), and (2) the "Constantinopolitan" are recited, the former being referred to as a "salutary symbol." To use the words of Canon Bright:

"The Council in effect says, this symbol ought to have sufficed, but on account of Nestorian and Eutychian errors we confirm the 'Nicene' Creed, and the teaching of the Council of Constantinople on the Holy Spirit."

It seems, then, that the "Constantinopolitan" Creed had been known to the Second Council of 381, and had received their approval as a baptismal formula, but had not been solemnly set forth by them. From that time it came into use first in Constantinople and then spread more widely, until it came to be associated very closely with the acts of that Council. It was produced at Chalcedon by members from the Constantinopolitan Church, and received the sanction of the Fourth Council, *not as being of conciliar authority,* but as being orthodox and in its completeness adapted for general use in the Church.

(6) *Some observations.*

(*a*) The Nicæno-Constantinopolitan Creed, then, is like the Apostles' and Athanasian Creeds, of unknown authorship, and like the former of the two other Creeds, a growth and gradual expansion, made according to the circumstances of the times.

(*b*) It was received by the Church before the Council of Constantinople was received as œcumenical by the whole Church.

(*c*) While the Creed of Nicæa was put forth as a Rule of Faith, and is distinctly theological, the "Constantinopolitan" Creed is in the form of a baptismal Creed.

(*d*) Two additions have been made since 451—the clause "God of God" and the "Filioque."

# THE DEATH OF CHRIST.

A SERMON

By the Most Rev. William Alexander, D.D., D.C.L. Oxon., LL.D. Dublin.

Archbishop of Armagh and Primate of all Ireland.

"CHRIST once suffered for sins, the just for the unjust, that He might bring us to God," 1 S. Peter iii. 18.

Many minds are led into unbelief, or haunted by distressing doubts—not about the facts or principles of the Christian Creed—but by particular theories with which they have come to implicate the facts themselves. For most of us there grows round the Creed a mass of traditional expositions; the slapdash scholasticism of popular religion—the result is that the commentary edges out the text—the explanation of the fact or principle occupies the place which of right belongs only to the fact or principle itself—and when the explanation is refuted our conviction of the fact falls with it.

The effect of the death of Christ is my subject to-day. I wish to look at it, as far as possible with the New Testament in my hand—resting upon the fact as revealed, not upon human explanations of it.

1. The New Testament view of the effect of Christ's Death seems to be addressed to the whole nature of man in four forms. (i.) To the understanding in a definite language of prepositions. (ii.) To the conscience in a mystical language of sacrifice. (iii.) To the emotions in a colored, passionate, pathetic language of images. (iv.) To the higher reason in a transcendent language of infinite relations.

1. The prepositional language concerning the Death of Christ.

Four prepositions are thus employed in the New Testament. The preposition of relation (περὶ); the preposition of protective relation (ὑπὲρ); the preposition of affectionate relation (διὰ); the preposition of a relation of mysterious exchange (αντὶ). The language of the Nicene Creed echoes the Prepositional language of the New Testament: "Who for us men and for our salvation came down from heaven, and was made man" (δι' ἡμᾶς καὶ διὰ τὴν ἡμετέραν σωτηρίαν) "and was crucified also for us" (ὑπὲρ ἡμῶν).

(a) My next quotation is from Bishop Butler. Bishop Butler writes in his simple magisterial style:

"How,and in what particular way (the Sacrifice of Christ) had this efficacy there are not wanting persons who have endeavored to explain; but I do not find that the Scriptures have explained it, nor has any one reason to complain for want of further information, unless he can show his right to it."

That it has a marvellous efficacy over and above the grasp which it lays upon the affections by the exquisite beauty of perfect example and tender sympathy, Butler affirms with all his stately strength:

"And it is our wisdom thankfully to accept the benefit, by performing the conditions upon which it is offered on our part, without disputing how it was procured on His."[1]

(b) The same spirit breathes in a Collect and a Hymn, which I just quote:

The Collect is that for the 2d Sunday after Easter.

"Who hast given Thine only Son to be unto us both a Sacrifice for sin and also an example of godly life, give us grace that we may always most thankfully receive that His inestimable benefit."

Listen again to the noble and truly philosophic nescience of the simple hymn:

"I cannot understand the woe
That Thou wert pleased to bear,
O, dying Lamb, I only know
That all my hope is there."

(c) Yet again, the language of the Martyr Ignatius, upon the effect of the Death of Christ is predominatingly prepositional.

(d) It is at least interesting to note how Shakespeare's comprehensive intuition perceived this large reading of the effect of Christ's Death by Catholic Christianity; how his gifted eye caught the divine fact rising in perfect sunlight over the mists of human speculation. Of course I am not arguing that Shakespeare was a Theologian any more than I should argue that he was a statesman or a botanist, or an expert in mental disease. But the general essential principles of great systems stood out before him. Not, of course, distinctly; for that sort of knowledge which is distinct is articulated into parts; and only a specialist can be distinct. But they stood out clearly; for that which is clear is presented to us, possibly at a distance, but as one. And

[1] *Analogy.* Part II., chap. v., § 6.

it is the prerogative of the highest genius to see clearly as it is of the specialist to see distinctly. Listen to the ample and stately lines which so well beseem the conception of a royal speaker in King Henry IV.:—

> "In those holy fields
> Over whose acres walked those blessed feet,
> Which, fourteen hundred years ago, were nailed
> For our advantage to the bitter cross."

On the whole; one and the same spirit breathes in the Creed; restrains the philosopher from attempting to explain the inexplicable; takes the Church's minister in his most solemn office for its exponent in the collect; sighs before the dying Lamb with the hymnist; chastens the poet in his imagination; nerves the martyr for his agony in the Coliseum. Theories of the How of the Atonement, explanation of its mode, have occupied theologians in all ages. Ransom paid to God; paid partly to Him, partly to Satan; necessarily infinite victim for sin, necessarily infinite as against an infinite God; the subtleties (sometimes nobly true) of Anselm's *Cur Deus Homo;* the theories discussed by Baxter in his *Treatise on Imputation*—tons of heretical or repulsive speculation suspended by the thread of a single text—they are mere speculations; the Creed is committed to none of them. The symbol, the philosopher, the martyr, the liturgist, the hymnist, the poet, each tells the truth and nothing but the truth; each refrains from complicating the divine fact with human speculations about the method of its effect.

i. The teaching of the New Testament about the Death of Christ is addressed to man's conscience in the mystical language of sacrifice. Upon this point it is needless to dwell at length. It is a sacrifice; a sin-offering; a combination of the different forms of sacrifice—the fulness of the divine ideas of devotion, expiation, union, commemoration. There are applied to it analogies traditional between the language of sacrifice and ordinary speech (ransom, reconciliation, redemption).

ii. The prepositional statement is best fitted for the human understanding (and understanding must rest there). Man's conscience with its inexplicable awakenings, its tremulous misgivings, its exquisite sensitiveness in saints, needs that which gives us really and spiritually what the older sacrifices gave ritually and formally. But man has also affections and emotions, and for these the New Testament has provided a language of images—of smiles and tears—a language that is splendid with triumph, or

pathetic with pity—the style that suits the romance of the love-tale of eternity.

Think how the effect of the Death of Christ is depicted to our hearts. It is a debt remitted, a bond cancelled; it is a curse transferred; it is an unutterable price paid by an unutterable love; it is the tearing off of the terrible robe which the sinner has woven for himself. Yes! And the defeat of Calvary is a triumph won. Note the stir and glow; the rapture of victory which transfigures S. Paul (Coloss. ii. 14, 15) as he brings out "the paradox of the cross"; the identity of the convict's gibbet with the victor's car. In all the Roman triumphs no such conqueror was ever borne aloft; no tree was ever hung with such trophies as the wood of Calvary!

iii. The effect of the Death of Christ is addressed to the higher reason in a transcendental language of infinite relations. The word reconciliation in the New Testament is perhaps always of man to God—not of God to man.

Yet the awakened soul yearns to know that the reconciliation stands in heaven as well as on earth—in divine fact as well as in human feelings; in the heart of God as well as in that of His sinful creature.

Can we assert absolutely that the redemption wrought by Christ's death acts exclusively upon that in us which has alienated us from God? That is going beyond the wise attitude of reserve imposed upon us by our incapacity to affirm the precise mode in which the Atonement took place.

The argument from God's unchangeableness against the objective atonement is precarious. It seems to be on a line with Spinoza's reasoning against the personality of God Personality, he argues, involves consciousness; but consciousness involves limitation, and limitation annihilates infinity—therefore, God is not personal.

The answer is that Spinoza's infinity is merely mensurative; that the attributes of the living God are not lost in mere vastness. Similarly, if God is too high to be changed in any sense by the willing self-sacrifice of His Son, He is also too high to be grieved by our sin or touched by our love. Nor do we know enough to entitle us to dissever an objective atonement from a subjective reconciliation. To affirm that the psychological effect of the self-sacrifice of Calvary is the whole of the "one perfect and sufficient

sacrifice" is equivalent to saying that we do know precisely how it took effect.

Beyond the prepositional, the sacrificial, the emotional language about Christ's death in the New Testament, there is an unexhausted surplus; a language of infinite relations.

II. Let me tell you my reasons for choosing this subject to-day.

1. An examination and brief analysis of the language of Scripture itself seemed adapted to turn our mind from human explanations of the mode in which Christ's death points us to the divine revelation of the fact.

2. The true view of repentance is indissolubly connected with the death of Christ. The efficacy of repentance is not inherent in the nature of things. For, however deep the sorrow, however full the confession, however real the amendment, guilt has been contracted and punishment is deserved. The penitent of to-day is the sinner of yesterday. He is answerable for his whole life, not for a late and selected fragment of it.

The assertion of the intrinsic efficacy of repentance was much more common and unhesitating in the last century than it is now. It was evidently in the air, not only among the Deists, but in the Church itself.

The reason, no doubt, is the enlarged conception of the reign of law necessarily produced by the advance of science.

What modern philosophy generally thinks of repentance is very much as follows—

Each of us is set down in the perilous game of life to contend in a game more serious even than chess, with a player who is perfectly fair but absolutely remorseless. The stake for which we play is happiness—play well, with continuous wisdom; your chance of success is fair—make but one move carelessly, and you must abide the consequence. You cannot reconsider your move; you have to do with the passionless majesty of an order that can never be broken, with the hidden sequence of an iron necessity.

Talk of perfect absolution for the past; of the music and dancing which greet the penitent when he finds his way back to his father's home! From triflers who have walked carelessly about the engine-room, who have been caught in by the cogs upon the wheel, and terribly scarred by its iron teeth; from men who have wasted their years and women who have sold their beauty; from those who are beggared of money by a rash investment, or of

happiness by a foolish marriage, or of reputation by an unguarded letter; from these and millions more there dies into a wail or swells into a shout an exceeding great and bitter cry, "there is no repentance." You may be of a sensitive temperament; you may have an unpleasant sensation, physiologically connected with a spasm of the diaphragm and an exudation from the lachrymal duct, sentimentally called conscience. But the feeling has no objective effect—

> "Fool! all that is at all,
> Lasts ever past recall;
> What entered into thee,
> That was, is, and shall be.

You are in an awful world, where the facts which some men call spiritual are bound by a fatal succession quite as much as the facts which all men call material, where as surely as two and two make four your sin will always find you out, and never leave you as long as you live.

To remove this impotence, "Christ suffered once for all for sin, the just for the unjust." Repentance is His indulgence flung down from the balcony by the great High Priest; repentance is His gift; the efficacy of repentance is His secret. Hear His own words of commission to His Apostles, "that the Christ should suffer, and that repentance and remission of sins should be preached in His name." Hear S. Peter and his company, "Him did God exalt with His own hand to be a Prince and a Saviour, for to give repentance."

Addressing the younger among you generally. I ask you to look forward—at first a little—then a long way. When, after leaving Cambridge, some of you first return to visit the old place, I feel pretty sure what your experience will be. You will go to your former rooms. But every man who passes you will be a stranger. No young voices will call to you in bursts of song, or with the old nicknames. Then a shadow as of death will darken over you; but you will partly dispel it by saying, "I cannot see those bright faces together again; but they are still living, though scattered far and wide; we shall meet somewhere again."

When some twenty-five or thirty years have passed you will notice this. Nearly every month or two for several years, you will start as your eye catches the name of a college friend among the deaths in *The Times*. Then that ceases—because there are so few left to die.

And now conceive yourself an old man, looking in imagina-

tion over all that company of friends. Can you not see them? There they are in their youth with the strength and beauty of opening manhood, the proud and careless freedom of English University life. Next: you see them in the more sombre light of advancing years, slowly ageing with disappointments, sickness, sorrows, sins. You see them in the most different circumstances, some falling in the storm of battle that sweeps along the hills of India, some tried in the senate; some worn out with work in city parishes, falling asleep with the light of sainthood on their white faces. And you ask "For them and me, what hope of paradise, of heaven, of meeting?" And the cross stands out, and over it in letters of light, "Christ suffered for sins, the just for the unjust, that He might bring us to God."

3. To divinity students—not to those who intend to devote a life "in the calm and still air of delightful studies" to mastery of the higher theology and criticism. Study this great matter—the Death of Christ. Seek to know what the New Testament really teaches about it, that you may indeed be able to teach others. Do not hunt metaphors down with the triumphant barbarism of logic *à l' outrance*. You will find that many difficulties fall to pieces of themselves when you have once mastered the meaning, and the usage of the word, *e. g.,* "ransom"; "propitiation." Never allow yourself to speak as if the love of God to sinners was the *effect* of the Atonement, not its *cause;* as if there was a discord between the will of the persons of the Blessed Trinity; as if we were not "to give thanks to God the Father, the Son, and the Holy Ghost, for the redemption of the world by the Death and Passion of our Saviour Christ." But the fact itself apart from human speculations ever consider as the mainspring of your work. All organizations in your parishes help as you can. All that your Church teaches of sacraments—the sacrament of life and that of growth—accept and teach. All that exchanges a living Father for a metaphysical God and from the passionate variety of the New Testament language about the effect of the Death of Christ manufactures a Euclid of condemnation, put away from you. All that makes worship bright and beautiful encourage, without a tawdry travesty of un-English rites.

But remember that this is not all. We have been told lately by an eloquent voice of nations that live and nations that live not. There are parishes also that live and parishes that live not. There are carefully worked parishes that remind us sometimes of the

train and its locomotive glued to the rails. Spiritually there is a frost which needs to be thawed. The clever preacher "casteth forth his ice like morsels. Who can abide his frost?" Try the lifted Cross and a thaw will set in. As regards the conversion of sinners—not the font nor the Eucharist, but the Cross, the "Word which is the Word of the Cross," is the great magnet which sets souls in motion, and draws them from sin to God.—*Church of Ireland Gazette.*

---

## "THE CHURCH OF ENGLAND, CATHOLIC AND PROTESTANT."

THE sentence at the head of this article has been adopted by Dr. Ince, the Regius Professor of Divinity at Oxford, as the title of a very interesting sermon which he preached before the University on November 5, 1899, and has since published. The date is significant. "Guy Fawkes' Day" is the solitary Protestant festival in the English National Calendar. It was the only holy day which the Nonconformist Long Parliament allowed the English folk to retain, when it abolished as Popish all the Catholic holy days—Christmas, Easter, Ascension Day, Whitsunday, and every Saint's day. Even "Guy Fawkes' Day," however, could be celebrated with a clean conscience by an English Catholic. It was not a protest against Catholicity, unless Romanism and Catholicity be the same. It was a nationalist protest against the internationalist and imperial jurisdiction claimed in England by the Bishops of Rome, politically as well as ecclesiastically. It was a day of thanksgiving, in which Church and Commonwealth had alike good cause for common joy, because the Roman Pontiffs had claimed not only a right to set up and pull down Catholic Bishops, but a right also to set up and pull down National Kings and Parliaments.

Moreover, every English priest or layman who celebrated the Fifth of November, whether or not he called himself a "Protestant" when he was outside the church, was obliged to profess himself a Catholic when he was inside the church. For he had to say on that festival, as on all the Catholic festivals, "And I believe one Catholic and Apostolic Church." Nor is this all. The very word "Protestant" was most scrupulously omitted from the offices used in the English churches on that day. Nor was this word "Protestant" merely omitted by the first compilers of

the offices in the reign of James I.; but what is much more significant (both of the good providence of God and of the mind of the English Church), it was as studiously kept out of the alterations and additions made in those offices in the second year of William III. and Mary, when there were specious and plentiful temptations to insert that word. It is not a little significant that in the most Protestant epoch of English history, and in the most emphatic protest ever made against Popery in our churches, or ever bound up with our Common Prayer Book as occasional devotional literature, the Church of England refused to denominate herself "Protestant" before the Altar of God. The offices for the Fifth of November—both where they refer to the Gunpowder Plot, and when they refer to the liberation of the English Church and Commonwealth from Popery and arbitrary rule—are consequently, in Dr. Parker's sense of the word, "drenched with Popery."

Dr. Ince has undertaken to justify the position that the Church of England is at the same time Catholic and Protestant. The position is no new one. What novelty it may seem to have, as Dr. Ince is fully aware, is due to the loose, careless, and unhistorical uses to which both the words—Catholic and Protestant—have been perverted from their original meanings, and now-a-days are more than ever perverted. Between sixty and seventy years ago T. S. Stephens, the biographer of Archbishop Sharpe, described the Scottish Rescissory Act of 1661, as "the Act which re-established in Scotland the Protestant Catholic Church," and "disestablished the Presbyterian Establishment set up in 1638."

That the Church of England is "Catholic," goes without saying. If she were not Catholic, if she were merely "Protestant," she would be no "Church" at all, or no part of the Church. The union between the Church and a State, as we have often said, is a relation uniting a society which is universal in its nature and claims—a Catholic organization— to a society which is limited in its nature and claims—a national organization. The Church no more ceases to be Catholic by union with a commonwealth, than a commonwealth ceases to be national by union with the Church. To be Catholic and National at the same time is no more contrary than it is to be good universally as a man, and to be good nationally as a citizen. But to be "at once Catholic and Protestant" is not quite the same thing as to be at once Catholic and National—unless by "Protestant" we really mean English or National.

Dr. Ince's "justification" of the claims of the Church of Eng-

land to be Catholic (pp. 5-13) is admirably stated. In the continuity of her ministry and her membership before and after her Reformation; in her doctrine; in her principles of worship; in her government, as the learned preacher excellently demonstrates, "the English Church claims to be Catholic in the earlier sense of that much misinterpreted term."

"But then," continues Dr. Ince, "it is equally true that the Church of England, as settled at the Reformation, is a Protestant Church." Even if this be "true," in that catholicizing sense with which the party of "moderates" amongst us are now trying to inoculate the word "Protestant," is it "equally" true? Dr. Ince knows that there are two other parties in our own nation—a Romanist party and a Protestant party—which agree in denying it to be "equally true." The *Osservatore Romano* and the *Methodist Times* are of one and the same mind on this point. If the Church of England be, as the organ of the Italian mission fancies, merely one portion of a world-wide anti-Catholic Protestantism created at the Reformation, she must at the same time be, as the organ of the Wesleyan West-end Mission said last week, the most faulty and despicable of all the varieties of Protestantism. "The semi-paganized substitute for Christianity, which the Reformation wholly destroyed in some countries," says that not very tolerant paper, "the Reformation only *scotched* in the Established Church of this country."

Dr. Ince states his case for the imposition of the epithet "Protestant" upon the English Church with a moderation which would certainly have been denounced as "Popish" by the most significant of all the authorities cited by him. After observing that Archbishop Laud declared on the scaffold of his martyrdom, "I have always lived in the Protestant religion established in England, and in that I come now to die," Dr. Ince next cites the words of "Bishop Cosin, who had much to do with the final revision of the Prayer Book," and who wrote:

"We that are Protestant and reformed according to the ancient Catholic Church do not search into the manner of the presence of the Body and Blood of our Lord in the Blessed Sacrament."

It is pretty clear, from the character of these two sufferers and from what they said, that neither of them ever intended for a moment to put into the word "Protestant" the same meaning which is attributed to it by the Bishop of Rome and Mr. Hugh

Price Hughes. This will become as clear as the sun when we ask whence Dr. Ince fetches his third witness to the proper application of the epithet "Protestant" to the English Church? He actually goes to the very men who beheaded Archbishop Laud for being Popish, and not a Protestant! He cites those Erastian Non-conformist Lords and Commons of the Long Parliament who expelled Cosin from his prebend at Durham, and then kept him out of the Deanery of Peterborough for being a "Popish Innovator" and not a Protestant! Dr. Ince most innocently observes:—

The Protestation subscribed by the Lords and Commons in 1642 shows the then accepted meaning of the term. It contained a promise to maintain and defend the true *Reformed* Protestant Religion, expressed in the *Doctrine* of the Church of England, against all Popery and Popish Innovation within the realm contrary to the same Doctrine.

Why did these Lords and Commons of the Long Parliament, who were then plotting to substitute a foreign Scottish Presbytery for the English Catholic Episcopacy, qualify the word "Protestant" by the technical word "Reformed," which was at that time equivalent all over Europe to the word "Anti-Lutheran?" Dr. Ince ought to study those indispensable aids to the history of this "Protestation," the sermons preached to these Lords and Commons on their Erastian Fast and Thanksgiving days, by their flattering Puritan "trencher-chaplains," as Laud truly called them, in Westminster Abbey and St. Margaret's. Calamy, Marshall, Newcomen, Caryl, will tell him in those sermons what was meant by the word "Protestant" in the Long Parliament's "Protestation." The Parliament had already usurped to itself the Pontifical function of a "*Summus Episcopus*" of the English religion when its members subscribed this "Protestation." There was a violent controversy in the House of Commons over the use of the phrase "Church of England" and the word "doctrine" in their "Protestation." The Marprelatist members, who were the leaders of the House, had already declared their intention to make several Puritanical innovations in her doctrine and discipline, so as to render the Church of England as "Protestant" as the Reformed Churches of Holland, Geneva, and Scotland. The Moderates, however, secured a temporary compromise by the inclusion of the word "doctrine" and the exclusion of the word "discipline." The "doctrine" of the English Church, it was contended, was expressed in the Thirty-

nine Articles, which were capable of a "Protestant" interpretation; that is, of a Calvinist one. The "discipline" of the Church of England, on the contrary, was "Popish," by which these Puritan and Erastian politicians meant that it was Catholic. Nevertheless, in the very next year (1643), when the Lords and Commons of the Protestation of 1642, convoked their Westminster Assembly of Puritan Divines, they handed over the Thirty-nine Articles to their new parliamentary anti-Synod, with instructions that their trencher-chaplains and camp-preachers should re-edit the Articles in a "Protestant" sense. The "Protestation of 1642" was the Long Parliament's first act of Puritanical and Calvinist conformity, and it had to be taken by every member of the Long Parliament's Westminster Assembly of Divines before he could be admitted as "orthodox and godly" in the judgment of the Nonconformist Lords and Commons, who had passed a Bill for depriving the Spiritual Lords of their seats and votes in Parliament.

The most loyal sons of the Church of England are accused of treason against the Church (1) because they deny her to be one amongst the myriad sects which go to make a world-wide system known as "Protestantism"; (2) because they refuse to call themselves "Protestants." What then is to be said of the devout and learned German Christians, the undoubted children of the original Protestants, who have so resolutely endeavored from time to time to shuffle off the epithet which some of our brethren are so eager to force upon us? Neither Luther nor Melancthon had any presage that the word "Protestant," which they so innocently accepted for themselves, would come to mean, not merely Anti-Roman, but Anti-Catholic; still less did they suspect that it would be ever assumed as a covering by the Anabaptist, the Socinian, the Libertine, the Rationalist, if not even by the Anti-Christian.

Many of the devout school of German Pietists objected to be called "Protestants," because, as they said (whatever Dr. Ince or Dr. Wace may now plead to the contrary) "Protestantism is descriptive only of a negation" (*Weil Protestantismus nur eine Negation ausdrucke*). Hence they handed over the future possession of the epithet Protestant "to the exclusive use" as they said, "of men of a negative spirit." Again, at the great German Jubilee of Luther's Reformation, held in 1817, when King Friedrich Wilhelm III. was eagerly bent upon the union in his own kingdom of the two rival divisions of German Protestantism—the Lutheran and the Reformed—he declared in the Edict of

June, "that the name Protestant ought now to be laid aside as unfitting for our age." Hence the word "Evangelical," as being a more positive word, was adopted in the title of the new State Church of Prussia.

Does not the scientific historian already realize that Protestantism, like Gnosticism, is but a temporary phenomenon in the long evolution of the Church's history? As it was possible and reasonable for such a teacher as S. Clement of Alexandria again and again to call himself a "Gnostic," and mean by it that he was Catholic and Orthodox, so it was possible for Laud to call himself "Protestant," and mean by it that he was Catholic. But in process of time the epithet "Gnostic" came to have so many contrary and anti-Catholic meanings, and it became so entirely the property of Heretics and Separatists, that no Orthodox or Catholic thinker would use it as descriptive of himself or of the Church. Mr. Birrell thought he had scored a fine point against us by telling us (as if we did not know) that Archbishop Laud called himself "Protestant" a few minutes before Mr. Birrell's ancestors cut off his head for not being a true Protestant. It would have been more to the point if the smart Q. C. had proved, what he would have had his jury infer, that Laud held the same opinions on the sacraments or on the priesthood as Mr. Birrell holds, or as Mr. Kensit holds.—*Church Times.*

---

## APOSTOLICAL SUCCESSION.

CANON JOSEPH HAMMOND, vicar of St. Austell, sends us the following:—

"The *British Weekly* informs its readers that 'the interest excited by the discussion, of this question in its columns 'has been very great and widespread.' And yet it summarily closes the correspondence. The peremptory haste with which it does this is very noticeable. Nothing more must be said except on its side of the question—that is a different thing! As to the meaning of this step, there can be no mistake; newspapers do not ordinarily burke a discussion of profound interest. They are afraid of our proving our case and disproving theirs. And that this is so becomes still more apparent when we consider the reason which it assigns for the closure. It is that I have 'raised a side issue only.' But what I have done is to discuss the issues which Dr. Watson raised, and these were central enough. He affirmed that character, and

against the idea of succession altogether. I submit, therefore, that this attempt to stifle discussion is in itself most significant.

"However, be that as it may, I will say this, that they have every reason to dread a calm and dispassionate inquiry, not only into the teaching of the Church as to the *ministry,* but also as to the sacraments and the very constitution of the Church itself. The Bible, to which they appeal, is on our side, not theirs. They attack our beliefs—some of them, unhappily, do little else—and when we, as is our bounden duty, stand up for them, they are afraid to give us a patient hearing. Still, the truth will come out at last. If only Churchmen will be wise and patient and courteous, they are bound to win, for revelation and reason and antiquity are all alike on their side.

"I am afraid that I must go back to Dr. Watson's assertions which I felt constrained to question; only thus can I deal clearly with his replies, and there is the more reason for reproducing them as his address is still advertised as splendid and convincing. But, for brevity's sake, I shall do no more than put them, and the Bible statements which they seem to me to contradict, in parallel columns. I give them without note or comment, merely italicising the more salient words, and I number them for convenience of reference. I will then examine his reply; and, in the last place, I shall have something to say about the leader in which the *British Weekly* fires its Parthian shots—and then declines further discussion.

| Dr. Watson. | The Bible. |
|---|---|
| 1. 'Who *ordained* and *established* me [S. Paul] *in my office?* Not Peter, but Christ.' | 1. 'There were at Antioch . . . *prophets* and teachers . . . And as they ministered . . . the Holy Ghost said, *Separate me* Barnabas and Saul for the work whereunto I have called them. Then, when they had fasted and prayed and *laid their hands* on them, they sent them away.' —Acts, xiii. 1-3. |
| 2. 'If there were *never any laying on of hands,* he [whom the Church sees to have grace] is equally a minister of Jesus Christ.' | 2. 'They *laid their hands* on them.'—Acts, vi. 6.<br>'And *laid their hands* on them.'—Acts, xiii. 3.<br>'*Lay hands* suddenly on no man.'—1 Tim. v. 22.<br>'The first principles of the doctrine of Christ . . . the *laying on of hands.*'—Heb. vi. 2. |
| 3. 'We hold it [the grace of Orders] *comes through* no man's hands.' | 3. 'Stir up the gift of God, *which is in thee through* the laying on of my hands.'—2 Tim. i. 6.<br>'Neglect not the gift . . . which |

| | |
|---|---|
| | was *given thee by prophecy,* with the laying on of the hands of the presbytery.'—1 Tim. iv. 14. |
| 4. 'It [the "particular function" of ordination] is the *recognition* of a fact, *not* the creation of a fact.' | 4. 'Seven men . . . . whom we may *appoint* over this business.'—Acts, vi. 3.<br>'They had *appointed* for them elders in every Church.'—Acts, xiv. 23.<br>'I left thee in Crete that thou shouldest . . . *appoint* elders in every city.'—Tit. i. 5. |
| 5. 'Paul appealed to the work he did and the man he was.' | 5. 'The *signs of an apostle* were wrought among you . . . . by *signs* and *wonders* and *mighty works.*'—2 Cor. xii. 12.<br>'In the power of *signs and wonders.*'—Rom. xv. 19. |
| 6. 'If he was worthy before, it [the laying on of hands] can add nothing to him.' | 6. 'He *blessed* them, laying his hands upon them.'—S. Mark, x. 16.<br>'When Paul had laid his hands upon them, *the Holy Ghost came on them.*'—Acts, xix. 6. |
| 7. 'Our Lord instituted a body without a priest.' | 7. 'Ye are a royal priesthood.'—1. Pet. ii. 9.<br>'We have an altar.'—Heb. xiii. 10.<br>'Priests unto his God.'—Rev. i. 6. |
| 3. 'You find him [Amos] standing face to face with the *priests of the day,* denouncing the priestly *sacrifices* and the priestly ways, until Amaziah could stand it no longer.' | 8. 'Then Amaziah the priest *of Bethel* sent to Jeroboam, saying, Amos hath *conspired* against thee.'<br>'He [Jeroboam] placed in Bethel the priests *of the high places* that he had made.'—1 Kings, xii. 32. |
| 9. 'If he be an *evil liver,* he is *no longer a priest.* What! the sacrament valid . . . though his hands be unclean and his life black!' | 9. 'One of you is a *devil.* Now he spake of Judas . . . *being one of the twelve.*'—S. John, vi. 70, 71.<br>'This he [Caiaphas] said not of himself; but being *high priest* that year, he *prophesied,*' etc.—S. John, xi. 51.<br>'The scribes and the pharisees *sit in Moses' seat;* all things therefore whatsoever they bid you observe, *that observe and do* . . . Woe unto you, scribes and pharisees, hypocrites.'—S. Matt. xxiii. 2, 3, 25. |

"Now let us see what Dr. Watson, in his courteous reply, says on these points. I take them in their numerical order.

1. "As to this, he remarks, 'It will not be seriously contended that the hands of Niger and Manaen conferred apostolic grace upon S. Paul, and it would have been surprising indeed if S. Paul had written to the Galatians, "An Apostle by Niger and of Manaen.'" To which I reply, (1) Hands cannot 'confer grace.' That is God's gift. But, as the Scriptures quoted above prove, God may and does give His grace *through* the outward sign and

channel of the laying on of hands. Through the prayers and hands of Manaen and the rest, S. Paul was 'separated' to the Apostolate; why may we not believe that the Holy Spirit which commanded this, at the same time gave him grace to fulfil the charge? We know that through S. Paul's hands grace was given; why not through Manaen's? (2) It might have 'surprised' them if S. Paul had written 'An Apostle *by* Niger and *of* Manaen,' because it might and would lead to the idea that he had been called and empowered by them. But it would have surprised no one had he written, 'An Apostle not of man nor by man; yet still separated and stamped by man, at the call and with the grace of the Holy Ghost, to the work,' etc.—for such was the fact.

"But these 'men who ordained S. Paul,' says Dr. Watson, 'were themselves unordained.' I reply, (1) That cannot be proven; (2) If it could be, it would make no difference, for this was an altogether exceptional appointment. They acted under the direct inspiration and command of the Holy Ghost.

2. "Dr. Watson informs us that 'in the days of Cyprian there is no mention of the laying on of hands—so that there may have been times when the rite was omitted.' The answer is, that 'may have been' is not the same as 'have been,' and that, as he well knows, to argue from the silence of early writers about a rite that it was non-existent, is a most precarious proceeding. The silence may have resulted from the fact that the rite was so thoroughly established, and so universally in use, that there was no need to mention it.

3, 4. "With the contradiction involved in 3 he has not attempted to deal. I cannot but conclude that he found the task a hopeless one. As to 4, he merely quotes a writer who holds the same view as himself—that ordination in the New Testament is 'the recognition of . . . . a qualification already imparted;' he does not profess to grapple with the Scriptures which assert the contrary. We allow, of course, that those ordained by Apostles—'the seven,' for example—had the necessary moral qualification, but we are still compelled by Holy Writ to affirm that they received a 'gift' in and through ordination. With the Pastoral Epistles before us we cannot do otherwise. I must also point out that the words 'by prophecy' (in 1 Tim. iv. 14) will not bear the meaning which my courteous and amiable antagonist assigns to them, namely, the 'qualification which justified the or-

dination.' 'Prophecy' can only mean an utterance of the prophets, such as is implied in Acts xiii. 1-3.

5. On this point he repeats that S. Paul 'appealed to his life and work'—which is quite true. But he alleges nothing to show that S. Paul did not also, and equally, appeal to his miraculous powers as proofs of his apostolate, or did not appeal to his having *seen* the Lord (1 Cor. ix. 1). His life and character and successes could never, by themselves, prove his claim to be Christ's Apostle, for there were surely scores of pious and devoted men at that time in the Church who were not Apostles. S. Paul does not rest his claim—as we are now asked to do—on fitness alone.

6. "Dr. Watson says, 'Our Lord had no place in His teaching for the ministering priest.' Well, I cannot pretend that our Lord taught even the priesthood of all believers, but His Apostles did in His name. And as some, and only some, of those Christian priests are 'ministers,' there must be in our religion 'ministering priests.' He quotes Bishop Lightfoot's words, 'Christianity interposes no sacrificial class between God and man, by whose intervention alone God is reconciled and man forgiven.' Certainly 'by whose intervention *alone,*' for God is tied neither to means nor to agents. But as to the intervention of a class between God and man, Dr. Watson holds that as strongly as we do. Does the preacher never intervene? And the pastor? I am inclined to think that the *man* counts for much more, and looms much larger, amongst Dissenters than amongst ourselves. Then he reminds me—this is a 'commonplace,' if you like—that the ministers of Christ are never called 'priests' in the New Testament. But the answer to this is conclusive: 'They could not be, so long as the Jewish priesthood stood. People would have thought of the legal priests when they heard the word.'

8. "Referring to 8, Dr. Watson neither denies that Amaziah was one of the man-made priests of the high places—whose ritual proceedings therefore, whatever they were, could not compromise or condemn the priests of the Lord—'the priests of the day,' the Doctor calls them—who were his opponents at every turn. Nor does he attempt to show that, if Amaziah's sacrifices were condemned, it argues anything against the Temple sacrifices offered in sincerity and truth. He only quotes an able and thoughtful writer, who says 'Amos was right.' Why, of course he was right, if he spoke as God's prophet. But I do not find, after reading over the prophecy at Dr. Watson's request, that Amos anywhere

denounces or disallows sacrifices as such. He does denounce 'the altars of *Bethel*' and the offerings at *Gilgal,* but that is all. Dr. Watson cannot produce *one* text—certainly Amos, v. 25, which he cites is not to the point—to show that this prophet was against all priests and all sacrifices, which is what his words at the City Temple affirmed.

"Nor can I allow that there is any difference *in principle* (as his next words seem to imply) between the Methodist succession, which dates from 1836, and Apostolic succession. No doubt Methodists and others take a different view of the ministry from ours, but that is not the point; the point is that they *insist on a succession,* just as we do, and only recognize as Methodist preachers those who are in that succession, whatever their or other persons' characters may be; with them it is a question of *appointment,* just as with ourselves. If I am told that they insist on character and gifts, well, we do the same. So that the very persons who are for ever denouncing Apostolic succession, have instituted—they were compelled to do so—a succession of their own. When we are reproached—and when are we not?—for upholding a succession in the ministry, we have only to point to the Presbyterian and Methodist successions which they insist on.

9. "I come to the last point, in which Dr. Watson deals with S. Matt. xxiii. 1-3. He 'submits' that our Lord could not mean that the scribes were to be obeyed when they contradicted Moses, which I have never affirmed; they were then forsaking Moses' seat. He then contends that our Master directed obedience to the scribes, because (for one reason) 'only a very few rich people had copies of the law, and the poor were dependent on the Rabbis for their knowledge of Scripture.' As to which I have two remarks to offer. (1) That it was not any *reading* of the Scriptures that our Saviour had in His mind—in fact, they were read by almost anybody who offered—but their *exposition,* and the scribes' exposition was to be accepted, despite their *characters* (as to which He was most explicit) because of their *office.* (2) Why should our Lord have wanted His disciples and the Jews generally to listen to the Scribes if Dr. Watson's view of priests and sacrifices is the correct one? Nay, why should He have cared for the reading of the law at all if the sacrifices, which it describes at such length, were not 'the Divine, the revealed element in the religion of Jehovah?' I must also add (3) that our Saviour's warning against 'the pride of the Pharisaic succession,' says nothing against

that or any other succession. To denounce pride in priest or king is not to forbid the claims of either priests or kings to authority. No, Dr. Watson has not met and, I venture most respectfully to say, cannot meet the facts—which effectually dispose of his main contention—that Judas was an Apostle despite his character, and that the scribes were successors of Moses, and to be obeyed as such in all things lawful, notwithstanding their character, because of their appointment.

"And now let us see where we stand. I have charged Dr. Watson with being betrayed, in his address at the City Temple, which was received with so much acclamation, into a series of statements which are at direct issue with the warrants of Holy Writ. I have studied the explanation he has kindly offered, but I cannot withdraw the charge. Non-conformists may, if they please, protest that he has settled the whole question, but he still has the Bible to reckon with; and no amount of ingenuity will ever make that teach his novel doctrine.

"And to this I will only add, to prevent misconception, that whilst we cannot recognize fitness for the ministry as any substitute for due and orderly appointment—if we did, we never could be sure who were and who were not ministers of Christ—we Churchmen do insist on fitness, on character, no less than Non-conformists do—a glance at the Ordinal will prove that—yes, and we also insist on a Divine call. And I am inclined to think, too, that we secure character in our clergy quite as much as they do. I know that comparisons are odious, and I would not say a word to wound anyone, but my experience, and it is a large one, of Non-conformist ministers, has not convinced me that, as a class, they are superior to the clergy, as a class. There may be fewer *scandals* amongst them—they can get rid of their *mauvais sujets* more readily than we can of criminous clerks; they are not trammelled by vested interests; they have but to stop the supplies and the man goes—but their ministry has its own peculiar failings and besetments. Drunkenness is no doubt hateful to God, but is it more so than conceit and 'watchful jealousy'? It shocks the congregation more, but does it do more to 'hinder the effect of the sacrament?' I think our separated brethren would do well to ask whether the failings are all on our side.

JOSEPH HAMMOND,"

—*Church Bells.*

# THE ANGLICAN CHURCH IN NORTHERN AND CENTRAL EUROPE.

INTERVIEW WITH BISHOP T. E. WILKINSON.

WHEN the Bishop for Northern and Central Europe, one of the most courtly and genial men ever elevated to the Episcopate, is in town, he is to be found at 42 Norfolk Square, Hyde Park, and it was here, in a room containing, among many treasures, a signed portrait of the Emperor Frederick, given to the Bishop a month before the death of His Imperial Majesty, that I had a chat with him about his remarkably interesting work on the Continent. It is upwards of thirteen years since the then Bishop of London appointed Dr. Wilkinson as his coadjutor, with the direct episcopal charge of the English residents in Northern and Central Europe. This was after his retirement from the position of Missionary Bishop of Zululand. It may be the idea of the uninformed that the duties which he now discharges are not of an arduous character. If so, the Bishop's own story will undeceive them.

"Of how many chaplaincies have you the oversight?" I asked.

"There are about ninety permanent British chaplaincies, and perhaps 200 summer and winter stations."

"In how many countries are there permanent chaplaincies?"

"Ten. A large proportion of the churches are in France and Germany, and a great many of the season chaplaincies are in Switzerland."

"Will you tell me which are the finest churches in France?"

"One of the best is St. George's Paris, built mainly by the late Sir Richard Wallace, the site of which alone cost 13,000*l.*; it is known as the Victoria Jubilee Church. S. Andrew's, Pau, is another good church, as is also S. Andrew's, Biarritz. At Arcachon we have a charming little church in the pine woods. S. John's, Boulogne, is an exceedingly good type—a pupil of Professor Herkomer executed the mural painting at the east end. In Dinan we have a nice church, and at Havre one of a very heavy order. Nothing but an earthquake, or the end of the world, could destroy it."

"What about Germany?"

"First of all there is S. George's, Berlin, which was a silver-wedding gift to the Empress Frederick. This is very beautiful

and costly. Her Majesty frequently attends the service in the evening. There is a very pretty little church at Cassel, and a very fine one at Dresden, on which no expense was spared either on the interior or the exterior; it was built by the Goschen family. The church at Freiburg is new and good. At Gotha, Duke Alfred lends us the Schlösschen in the castle grounds, which he has adapted for our use; it forms a most picturesque little church. It is fitted up very suitably, and lighted by electricity. S. Catherine's, Stuttgart, is handsome, and at Wiesbaden there is an excellent edifice. A great deal was done for the latter by the brother of the late Archbishop Benson, who lived at Wiesbaden for thirty years, and was a great benefactor to the church. I have to consecrate a church at Weimar in the ensuing spring. The Grand Duke, who has been very anxious to have an English church, has taken great interest in its erection. Another awaits consecration at Düsseldorf."

Speaking next of Belgium, the Bishop said—

"There are two very handsome churches in Brussels—the Church of the Resurrection and Christ Church. SS. Peter and Paul, Spa, is a good church, and I hope that before long we shall build one of considerable dignity at Antwerp."

"I suppose that the Church of England is not so well represented in Holland?"

"At Amsterdam and Rotterdam there are churches two hundred years old, but the best in the country is in The Hague. As to Scandinavia, a pretty little church was consecrated six or seven years ago at Christiania. There is a fair church in Stockholm, and a beautiful one at Copenhagen, built by Sir A. Blomfield. We have reproduced at Balholm, on the Sogne Fiord in Norway, the first of the old Stave Kirks built for, perhaps, nearly a thousand years. The late Sir Arthur Blomfield was much pleased with the design of this reproduction of old Scandinavian ecclesiastical architecture."

"Are our churches in Russia notable?"

"The tower of our church in Moscow is a faithful reproduction of that of the parish church of Bolton. The building cost about 30,000*l.* At St. Petersburg a very large room over the premises of the Russia Company was fitted up, without regard to cost, as a church by Sir Arthur Blomfield."

Then I mentioned Austria, and the Bishop rejoined:

"We have no remarkable church in Austria. We have but the Embassy chapel in Vienna, and a small church at Meran in

Tirol. In Switzerland we have a comely little edifice at Davos Platz, a large consumptive resort. One of the best churches on the Continent is at Lausanne. It is by Sir E. Street, as is also that at Vevey. S. Anne's, Zurich, will be very good when it is finished. Territet-Montreux is a charming little building."

"How do you arrange your work in all these countries?"

"I have to lay it out *en bloc.* I must go to Russia in the winter when the English reside in the towns; in summer they disperse into the country. I visit Norway, Sweden, and Denmark in the autumn. In February, 1900, I go to the Pyrenees, taking Bordeaux, Arcachon, Pau, and Biarritz. If I did not go to Biarritz at that season of the year, the English would be gone. On my return from the Pyrenees I shall stay in London for a short time, and then go to Russia, visiting Antwerp, Brussels, Hanover, Berlin, etc., on my way. Returning from the Baltic provinces of Russia I visit Dresden, Leipzig, Weimar, Cassel, and Frankfort, holding confirmations at all these places. At Weimar I consecrate a new church."

"Where next?"

"Then I return again to England 'to refit.' Very early in May I shall be in Paris for the Conference which takes place annually at different centers. Sir Edward Monson is always most kind, helpful, and hospitable in putting the Embassy at our disposal, as is also Sir F. Lascelles at Berlin."

"How long does the Conference last?"

"A couple of days. We discuss Church work on the continent, and Church questions of the day. Though the chaplains are, of course, widely scattered, a good many attend the Conference, and also a certain number of the local laity. After Paris, I shall take the Swiss work at Lausanne, Geneva, Neuchatel, Territet, Zurich, etc. This will complete my work for the first half of 1900."

"You must do an enormous amount of travelling?"

"This year has been very heavy and tried me much. I frequently travel from 12,000 to 14,000 miles upon my yearly visitations."

"In addition to holding confirmations and consecrating churches, what are your duties?"

"I have to settle any difficulties that arise, and they are not few, to attend functions and hold meetings—very much the work of an English Bishop. It is, in fact, an English diocese pulled

limb from limb, and flung over an area of 800,000 square miles."

"That is the extent of your diocese?"

"Yes, it is eight times the size of Great Britain, and eight times the size of the diocese of Capetown."

"You spoke of attending functions. Do you remember any in particular?"

"One of the most remarkable services I ever took part in was the consecration of S. Alban's, Copenhagen, the year of the first Jubilee. There were more crowned heads present than at the historic function in Westminster Abbey. The Emperor and Empress of Russia, King and Queen of Denmark, King and Queen of Greece, Prince and Princess of Wales, together with about thirty crown princes and princesses and younger princes and princesses, were present at the ceremony."

"How does the position of the Church in Northern and Central Europe compare with the days before there was direct episcopal supervision?"

'In former days it was extremely difficult for a Chaplain in either Central or Northern Europe to obtain the services of a Bishop. When the English abroad wanted a Bishop or a Chaplain,they had to get him as best they could. Left to themselves, some drifted away to foreign Protestant bodies, joined the Roman Church, or lost altogether what religion they had. For fifty years —from the Peace of 1815 to 1865—the three thousand English lace-workers of Calais had no English Chaplain to care for them. In short, the state of things but a few years ago was a disgrace alike to our Church and nation."

"And now?"

"Within the last fifteen years the whole platform of the Church has been raised. Our services are almost everywhere better and more reverently conducted than they used to be. New churches, more worthy of our Church and country, are springing up year by year in many Continental centers, and taking the place of the unworthy corners in which we were so long content to hide our light and influence. The permanent chaplains compare most favorably with the average of clergy found in an English diocese. They are as kindly, capable, and loyal a body of men as any Bishop could wish to lead, and I should very reluctantly exchange them for any other. We have as our organ the *Anglican Church Magazine,* most ably edited by the Chaplains of Croix and Berlin, which all the world should read."

"Have the laity assisted to bring about this great change?"

"Yes, in many cases we owe almost everything to earnest and generous laymen. They have given time, talents, and money to raise the Anglican Church from the condition to which she had fallen abroad, and have spared themselves neither labor nor trouble in working with the Bishop and his Chaplains to place her in her present position."

"You have told me the area of your enormous diocese, but what about the residents?"

"The resident English in Northern and Central Europe number about 75,000, scattered broadcast through the ten nations. There are among them many highly cultivated people; there are also artisans and factory *employes;* young men in banks, offices, and shops; and boys and girls in technical and other schools. Then there are governesses and domestic servants everywhere, and stable-men and jockey-boys in the racing centers of the Continent, such as Chantilly in France, Hoppergarten in Germany, and Toti in Hungary."

"And the floating population?"

"There are considerably upwards of 200,000 British sailors, trading in the ports of N. & C. Europe, whose temptations to evil in foreign towns are as numerous as they are vile. Another feature in respect to population is the tourist element. It is calculated that some two millions of travelling English visit the ten countries every year. Wherever they go, they expect to find a well-appointed church, a good service, and a capable chaplain, and if they do not find all this, we hear about it, for I may add they are grumblers—grumbling, in fact, seems to be a chronic Continental epidemic. My poor dear chaplains, as well as their long-suffering Bishop, are terribly tortured in this respect. It is said to be the Englishman's prerogative. The Continental English certainly assert and exercise it pretty freely."

"But they cannot always have what they want?"

"No, not at present. In my opinion, the holding of services by the season chaplains in rooms at hotels, and secular buildings, or foreign Protestant places of worship, is very undesirable. Wherever such temporary arrangements are absolutely necessary, great care needs to be taken to ensure all things being done at least decently and in order. An English church may not always be essential; but when built it should be, however small, the best we can erect, and the service should be the best we can provide."

"Do the English tourists support the Church with their money?"

"No. There are noble and princely exceptions, but, as a rule, they grumble more than they give. Many of our chaplains are very badly paid; others most generously cared for."

"What about the Bishopric Fund?"

"English people at home and abroad have not responded, as we have a right to expect, to the appeal to provide a Bishopric Endowment Fund."

"What is the existing endowment?"

"The sum of 9269*l.* has been subscribed or promised, and the annual income on the 8300*l.* invested, 300*l.*, is paid for the Bishop's expenses in visiting his diocese. It is thought that if we can raise 30,000*l.*, an income sufficient to place the bishopric upon a permanent basis, and to render it independent of the present temporary arrangement, would be secured. Obviously, it is not right to expect the English who live abroad to supply the whole of this money; and we do look to the great number of wealthy and well-to-do English, from every parish in England, who travel on the Continent year by year, and share the benefits of the ministrations provided by the Church, to render substantial assistance."

"In the discharge of your episcopal duties, you must come across some interesting persons?"

"Yes, I meet many of the most interesting people in Europe."

And then the Bishop was good enough to show me some of his treasures. In addition to the portrait of the Emperor Frederick, the Empress sent him one of herself; he has a picture of one of those great historic gatherings in 1887 at Fredensborg, in Denmark, at which he was present, and excellent portraits of the old Kaiser William, and of the Empress Augusta, signed with their autographs. Among relics, the most curious are a pair of manacles, which the Bishop brought from the great Perisiluy prison at Moscow, in which convicts are collected for banishment to Siberia. The chains are such as are worn by the exiles. A very handsome ikon in silver-gilt, presented by the Metropolitan of Petersburg, was amongst this interesting collection. A piece of the carriage was shown me in which the Tsar Alexander was killed; while, perhaps, the most valuable of his collection of letters, from Royal and other personages, is one, dated February 19th, 1896, from Father John, of Cronstadt; and another, from General Gordon, of considerable length.

In view of the war in South Africa, and of the knowledge which Bishop Wilkinson possesses of the country, I could not forbear alluding to the subject. He very kindly put into my hand a copy of the delightful work, *A Lady's Life in Zululand and the Transvaal,* being the journals of the late Mrs. Wilkinson, as he said:

"Yes, I know the Transvaal well. I lived within sight of those hills round Ladysmith from which the Boers are bombarding our camp. I have ridden and re-ridden all that country, Laing's Nek, Majuba Hill, etc. One of the near hills which I looked upon from my window was Isandhlwana. My post office was Rorke's Drift, and I had many friends among the Boers as well as the British. I had a house in Pretoria, where my second son was born. The most formidable danger has not yet been realized. If the Boers of the old Cape Colony should join those of the Transvaal in any considerable numbers, the prospect would be very serious indeed. Their aim at running big game as they ride at full gallop in pursuit is deadly. What chance have our infantry in face of such shots, kharki or no kharki? I have ridden with them many a long day, and know their extraordinary mobility and endurance. The very boys are riders and sportsmen from the day they can handle a rifle and put their legs across a saddle. I am afraid that, as it is, the struggle will last much longer than many people at home anticipate."

Alfred Wilcox, in *Church Bells and Illustrated Church News.*

---

# Correspondence.

## MARGINAL READINGS RECONSIDERED—SYNOPTIC GOSPELS.

*To the Editor of The Church Eclectic:*

IN THE modified Report on Marginal Readings affecting the Synoptic Gospels, it is noticeable that several changes have been made in accordance with the critical suggestions printed in The Church Eclectic. Thus all critical notes have been dropped; and when an alternative retained, it is introduced simply by the word *Or.* The most important places where both note and variation have been dropped are the last twelve verses of S. Mark;

S. Matt. xviii. 11 (to save that which was lost); and xix. 11 (concerning divorce and re-marriage). But such important cases of omission are reserved for later decision. The objectionable readings on S. Luke ii. 14, and vi. 7, have been retained. Various readings that are not suitable to be read publicly should be excluded. E. P. Gray.

---

## A DEFENSE OF THE COMMITTEE ON MARGINAL READINGS.

*To the Editor of The Church Eclectic:*

THE Rev. Edward P. Gray, in his series of articles entitled, "Marginal Readings—Greek Text," of which the last number endeavored to establish three positions:

First, by the examination of a number of instances to show that the method and Greek Text of Drs. Westcott and Hort, which was to a large extent the basis of the critical notes inserted in the Revised Version of 1881, is faulty and erroneous. Secondly, that the readings thus selected for examination are, in their general character, dangerous in tendency, favoring "rationalistic and hyper-critical tendencies." Thirdly, that partly on the above grounds, and apparently also on the more general contention that "critical notes are out of place in a version for popular use, they should be quite excluded except when conclusive evidence requires a change"; the notes on the passages referred to, adopted from the R. V. by the Joint Commission of the General Convention on Marginal Readings in their report to the Convention of 1898, ought to be omitted.

It appears to me unfortunate that this third point, which from the heading of the articles may be assumed to be the practical result which Mr. Gray had in mind, was not argued at greater length on its own merits, apart from the very wide and far-reaching critical issues contained under the first two heads. That the Church's sanction in these Marginal Readings should be confined tentatively to "the most decisive and necessary alternatives, discarding all critical notes, as quite out of place in a version intended for the people at large," is a position which clearly has much to be said in its favor. This position might possibly more effectively and certainly more fully have been argued, had Mr. Gray been less anxious to make the Joint Commission a kind of *corpus vile* through which to strike at the whole critical posi-

tion of Westcott and Hort. The method adopted has tended to confuse the real issue to at least a casual reader, whilst the long array of critical authorities adduced under the several heads, and the recurring condemnation of successive readings on critical grounds, was calculated to spread an impression that this part of the Commission's work lacked due care or scholarship, or both. Of course, I do not mean to suggest that Mr. Gray shared, or intended to give, such an impression. His articles, carefully read, do not support any such view. All the same, however, the effect actually produced has been, in some quarters, to cast doubt upon the ability of the American Church or its Commission to successfully carry through this work under the present conditions of scholarship.

A moment's reflection will show how unjust to the Commission such a conclusion, so far at least, as this matter is concerned, really is. The Commission was not intended or commissioned to revise any system of textual criticism, any more than it was entrusted with the task of making a new version. Its functions were of a far humbler kind. It was meant to select out of the mass of readings in the R. V. such alternatives as would conduce to the real instruction of our American people, and not to suggest readings of its own, save in quite rare cases needing exceptional treatment. Still less was it meant to reopen *ab initio* the whole question of textual criticism. If it was necessary to give critical notes, clearly these should not, generally speaking at least, go behind the statements of the R. V. The discretion of the Commission in the use made of the R. V. in this particular, invites the freest discussion and criticism. Not so, however, their using the R. V. in preference to critical conclusions of their own. Mr. Gray's points of difference on critical grounds with the Revisers, open up ground which the Commission was not authorized to treat, as Mr. Gray has done, as an open question to be examined over again *ab initio*.

The same misapprehension of the limitations of the functions of the Commission to the work of selection, and only exceptional cases to that of origination, shows itself in the statement that in passing over many of the readings contained in the R. V. they are to be understood as having thereby pronounced an adverse judgment against them on their own merits, as not being "worthy of adoption as marginal readings." The Commission must no more be held to have condemned the readings they did not adopt,

than to have adjudged as faulty translations the renderings which they passed over. Their task was not to pass judgment upon either readings or translations in themselves as they stood in the R. V., but to select those out of the whole mass which were really important for the instruction of the people. This relative standpoint of practical teaching and edification was the guiding principle of their special task. Judgments formed on this principle can clearly not be taken off-hand as valid in regard to a totally different standard of decision.

It may, however, be urged that, granted that the general function of the Commission was to select rather than to originate, yet if new material of importance has come to light since the Revision of 1881, calculated to thoroughly discredit the whole principles on which that Revision proceeded either in regard to translation or readings, or if the tendency of such changes is clearly dangerous whilst their authority is doubtful, ought not the Commission to deem it its duty to examine the matter by the help of such new light, and to be on its guard against putting forth for the sanction of the Church anything which is in itself perilous or uncertain?

Undoubtedly such would, under those circumstances, be the duty of the Commission. Wherever such causes have in any appreciable degree existed, they have felt themselves called upon and bound to make such examination. Hence, for the most part, the small number of changes of rendering which they have recommended on their own responsibility in their report. It is really necessary, however, to say, quite frankly and unhesitatingly, that in the present instance Mr. Gray has not adduced facts or reasons which come under either of the above heads.

In the whole series of articles I am unable to find any new fact which has not been perfectly well known to New Testament critical scholars for a long period of time, or any argument which is not quite familiar. His presentation of the facts is, moreover, liable to serious criticism on the score of accuracy, as I shall presently show.

Of the fifteen passages which Mr. Gray has examined, nine, which may fairly be regarded as involving all the principles which would operate in the other cases, have been fully discussed (with much greater detail as to authorities than was possible for Mr. Gray), in practically unchanged fashion in all the editions of Scrivener's *Introduction to the New Testament,* from the Sec-

ond edition in 1882 to the last two-volume Scrivener-Miller edition in 1894. The only exception to the substantial unity of treatment in this interval arises in regard to the passage S. Mark vi. 20, where, without adducing any new fact in justification, and solely on the ground of subjective preference, Dr. Scrivener formally retracts his originally favorable estimate of the reading, "was perplexed," in that passage. Thus we read:

"We do not hesitate to receive a variation supported by only a few first-rate authorities, where internal evidence pleads so powerfully in its favor."[1]

And in the Third and Fourth Editions, says:

"I must, however, retract that opinion, for the former reading now appears to me to afford an excellent sense."

Mr. Gray comments on this reading:

"Westcott and Hort, and Tischendorf, with their prepossessions were bound to follow" (their favorite codices). Here the reading "makes S. Mark's statement inconsistent with itself."

Was it worth while to bring against these three great scholars a charge of unscientific partiality in a case in which the internal evidence alone appeared to Dr. Scrivener for years so clearly in its favor? Does not this instance illustrate rather the merely subjective criteria on which the Scrivener school are in practice so largely dependent? It is interesting to compare with Mr. Gray's statement of "internal inconsistency" the comment of Dr. Swete in his recent *Commentary on S. Mark's Gospel*:

"These interviews pleased Antipas, at the time, bracing his jaded mind as with a breath of desert air. At the same time they perplexed him, leaving behind a tangle of confused thoughts and purposes which led to no definite course of action. The psychological picture is one of great interest for the Christian teacher and student of human nature."[2]

Leaving this exceptional instance, the arguments on which Mr. Gray relies have been before the English and American scholarly world for nearly twenty years, and have failed to carry conviction to the minds of those best qualified to judge. Dr. Sanday, than whom no one in England has a higher reputation, either for life-long research in this department, or for general soundness of judgment, expressed a general feeling when he said at the recent Conference on the subject:

---

[1] Second edition, p. 333.
[2] P. 117.

"The advocates of the received text had failed to produce any tenable method of weighing authorities instead of counting them. . . . He was glad to see from Mr. Miller's recent books a fuller realization of the necessity of being prepared with a view of the history of the text before attempting to decide what was in the autographs. . . . . Drs. Westcott and Hort had worked out this problem with extraordinary skill and patience. He (Prof. Sanday) had practically applied this system with some modifications for some years and had never found it fail him."[3]

Surely this position rests on a solid basis of sound reason. A judge who undertook to determine a cause by the simple process of counting the number of witnesses on either side without investigation of their antecedent credibility and of the sources from which they derived their knowledge, would be little likely to command respect for his decisions. Nor would the obvious fact that it is impossible with absolute certainty to determine such matters be held to dispense him from the necessity of so fundamental a rule. This is the whole case in a nutshell. The opponents of the Westcott and Hort method must be ready with some alternative way of grouping and weighing authorities before they can redeem their method from the charge of undue subjectivity and lack of scientific basis. To group, as Mr. Gray does, a number of late codices whose general concurrence against those of the fourth century proves their unity of descent, in order to establish a numerical preponderance in favor of his view, is quite inconclusive.[4]

In a statement of a popular kind adapted for non-technical readers, the Revisers were justified in regarding this array of late authorities as equivalent to the ancient authority from which their general accordance makes it practically certain that they have descended.

On the whole, the theory that many of the readings current in the Ante-Nicene period (styled "Western" by Westcott and Hort) represent rather the vigorous life of a period of the Church not preëminent for verbal accuracy of expression or quotation, and cannot be regarded as certain witnesses of the original text; whilst the remarkable agreement of the later codices and cursives in favor of the readings of the *Textus receptus,* points to a period at which, by mutual harmonization, the various readings were as far as possible reduced to uniformity, is a working hypothesis which, at the least, best harmonizes the facts of the case. It may

[3] *Guardian,* May 1897. P. 747.
[4] See discussion of S. Luke 6:1. CHURCH ECLECTIC, October 1899.

be, as Dr. Sanday is prepared to admit, that the preference of Westcott and Hort for these two codices (ℵ and B.) sometimes went too far. It is possible that our theories of the descent and origin of the several groupings may be modified somewhat by future discovery or research. What seems certain, however, is that the ultimate conclusion will not be reached on Mr. Gray's methods of counting authorities, but on the scientific and reasonable way of weighing and grouping authorities in accordance with the best substantiated view of the history of the text.

Nor can Mr. Gray's presentation of the evidence be regarded as exceptionally clear or accurate. Thus he constantly gives the versions with the chronological mark of their period of probable origin ("Old Latin and Syriac II or III," "Armenian V," and the like) without giving any idea of the dates of the codices which now represent those versions, whilst the codices of the Greek text are dated according to their own period of transcription. In an arrangement purely numerical and chronological, such as Mr. Gray adopts, the result is in many cases unfairly to diminish the apparent weight of codices as against versions. Thus in an extreme case we have six MSS representing a version of the second or third century on one side, and five MSS representing the same version with the same date, on the other. It is clear that both these conflicting results cannot in the nature of the case represent the original text of the second or third century. Clearly the testimony of the codices on each side must be weighed. If the codices on one side are all of a later date, or predominantly so, we may assume that the other set preserve the original reading with a high degree of probability. If, as in the case cited, no such clear line of demarcation exists, we must acknowledge that we have no certain method of determining what the original text of the version really was, and hence neither side can be held certainly to go back to the century in question. Of course, it may be answered that Mr. Gray has simply given the most obvious chronological marks to the authorities, as arranged, for example, in Tischendorf's last edition. But this work is not of a popular kind, does not contain the chronological signs objected to, and does give in its concluding volume full information as to the date, etc., of every codex, whether of versions or of the Greek text.

But to pass from the question of clearness to that of accuracy. One of the most important arguments of Mr. Gray is that for the authenticity of the last twelve verses of S. Mark's Gospel. I

cannot but think his presentation of the evidence seriously at fault. Mr. Gray gives as the testimony of versions against the twelve verses, "two MSS only of the Armenian Version, two of the Ethiopic, and one Arabic Lectionary." In this enumeration he omits entirely the Old Latin Codex, which, in the place of these verses, gives the shorter alternative ending, so that there is no doubt as to the fact of the omission of these verses. This codex is discussed at length by Wordsworth and Sanday in Vol. II of *Old Latin Biblical Texts.* Wordsworth describes it as the—

"oldest existing representative of the African version of the Gospels, and as such it is historically and critically inferior to none of the Old Latin Biblical texts."

The comparison is made with codices like *a* and *b* which are possibly a century younger in transcription. Now it so happens that these older codices are unfortunately defective in this place, so that *k,* with its adverse testimony, is at once the oldest and a primary witness for the reading of this version.

Nor is this all. By an elaborate process of minute comparison, Prof. Sanday has shown a remarkable coincidence between the text of *k* and that of Cyprian, so that—

"even in places where the text of Cyprian is doubtful, those MSS which coincide with *k* are most likely to be right." Dr. Sanday continues, "Phenomena like these carry us back to a very early stage in the history of the version. The common archetype of *k* and Cyprian is, if not quite, yet very nearly the most primitive form we can trace."

The importance of this testimony of *k* is thus clear. But the omission has still more important consequences. Mr. Gray cites Cyprian as quoting verses 17-18. From what has been said above this seems unlikely. Scrivener-Miller more accurately cites the quotation as by "Vincentius at the seventh Council of Carthage." The words occurring in S. Cyprian's works are not put into his mouth, but are the utterance of the Bishop Vincentius of Thibari speaking at the Council. But the quotation itself is so doubtful, and, if a citation of this place, so inexact, that it is just as likely to be a citation based upon S. Matthew x. 8, and other places to which it has some points of very close agreement. Dr. Burgon[5] himself acknowledges—

"the evidence of Vincentius a Thibari at the seventh Carthaginian Council is sufficiently inexact to make it unsafe to build upon."

[5] *Last Verses* etc., 1871. P. 36.

In this position of matters, the evidence of *k* comes in to turn the scale, and makes it improbable that the African Bishop's citation was really based on the disputed passage.

Still one point more. Mr. Gray cites Tertullian (four times) as a witness for the disputed ending. Here I am glad to endorse heartily Mr. Gray's complaint of the faulty character of the indices to this Father. They form the subject of similar complaint by Dr. Burgon, who wrote in 1871 in the work above cited:[6]

"Tertullian, so far as I am able to discover (apparently from Oehler's indices), does not quote S. Mark xvi. 9-20 at all."

I think, however, that I have examined the same passages which Mr. Gray has in his mind; *viz., De Anima* 25. for v. 9; *Apol.* 21 for v. 15; *De Ress. Carnis* 51 and *Adv. Praxean* 30 for v. 19. No one of these is a clear and certain citation, nor is there one which is not perfectly explicable from other parts of the New Testament. The two last passages, for instance, speak of the Session at the right hand of *the Father* agreeably to Rev. iii. 19, etc., but not to the passage in S. Mark.

Taking now into account the rest of the African witness, and the negative evidence presented by the writings of Tertullian and Cyprian elsewhere,[7] it becomes almost certain that the whole African witness is against instead of being in favor of the passage. Mr. Gray mimimises, too, the importance of the shorter ending found in *k*, in L, and other authorities, which he dismisses with the remark that "no critic has adopted" it. This, however, is not the point. The shorter alternative is important, not for the sake of its contents, but as witnessing to the fact that the need was widely felt at such an early period, of supplementing the abrupt ending of v. 7, and that no other way of supplying the deficiency was known, but to *compose* a new and valueless way of rounding off the narrative. The reader may be referred to new evidence of a striking character as to one of the earliest Armenian codices in Swete's *S. Mark,* p. ciii. This codex shows that in the judgment of its scribe, the Gospel of S. Mark ended at v. 8, and then gives the present ending as "the work of the Presbyter Ariston." The isolated character of the Armenian Church and version would shield it largely from change by assimilation. It is probable that this ancient copy represents in this form the sense of diversity

[6] P. 30.
[7] See Westcott and Hort, *Intr. ad locum.*

of origin of these verses which that Church had held from the earliest times of the version.

Enough has been said to substantiate my proposition that Mr. Gray's presentation of the evidence can hardly be regarded as perfectly accurate. The passage is in any case of wide and very early diffusion, probably, as Swete thinks, emanating from the circle of disciples of which S. John was the head, and therefore amply vindicating the position it has won in the Canon by so long and such wide Canonical reception. This is, however, quite consistent with its not being the original ending of the Gospel.

But Mr. Gray has a concluding argument drawn from comparison of the passage Col. i. 23, with v. 15 of the ending of the Gospel. The similarity does not appear to me sufficient to warrant the conclusion that S. Paul's words are "evidently an adaptation of the words of our Lord in S. Mark." But apart from this there is a fatal chronological difficulty in the way. According to Irenæus, our most trustworthy authority, this Gospel was written "after the departure(ἔξοδον)of SS. Peter and Paul." There is a variant Alexandrian tradition, to be sure, which places its composition in S. Peter's lifetime; but there seem conclusive reasons for preferring the witness of Irenæus.[8] As, *ex hypothesi,* the fragment represents an authoritative record in any case, it is quite possible that the general similarity of the Colossian passage may be a reflection of these words of our Lord, but it is most improbable that they were based on the present written ending to S. Mark.

A final word in reference to the supposed dangerous character of these readings. It will, I imagine, hardly be seriously contended, that, apart from the rest, such matters as the omission of "second-first," or that of "in Ephesus," or the insertion of "wash their robes" for "do his commandments," shows any marked unorthodox proclivities. A short notice of the more important readings will, therefore, suffice on this head.

In the "Angelic Song," the change of text into "amongst men of good will," in no way limits the universal "benefit of our Lord's redemption." It, at the most, indicates the law of the diffusion of those blessings, and regards them as they are actually and historically being realized in the world, rather as they are once for all potentially given. The comparison of Messianic passages of the Old Testament suggests that this is the point of view

[8] See Swete, *Intr.*

from which the prophets habitually regarded the matter. It seems probable from the known Old Testament character of the "Songs" of the early part of S. Luke, that the contents of this Song would correspond to the general character of Old Testament hope and prediction. Moreover, the change obviates what is almost a verbal contradiction with our Lord's own words in S. Luke xii. 51. The critical change in S. Matthew xix. 9 again harmonizes this difficult passage with the law of Christian Marriage everywhere else laid down in the New Testament, and witnessed to by an overwhelming amount of Christian testimony. This can hardly be thought "dangerous." The alteration in S. John ix. 35 makes our Lord's language much more natural in addressing, at this stage of His Self-Revelation, this poor and uninstructed man. The answer of the disciples in S. Matthew xvi. 14 shows the limits of the faith which those outside the Apostolic company had generally reached, and the uniqueness of S. Peter's confession and opportunities makes it improbable that it was duplicated at this time by the blind man. The change in S. John iii. 13, may be defended on similar grounds of the improbability of the advanced teaching given in the *Textus Receptus,* being given at this stage of a Gospel, whose subject is so very distinctly to trace out the growth of faith on the one side and unbelief on the other.

This will suffice to show that the readings as a whole are not justly to be rejected on the ground of their dangerous character. The arguments given are directed to this end. It is not desired to give to mere internal arguments of this kind any more positive value.

Coming back to Mr. Gray's practical suggestion previously quoted from his closing paper in the February number of The Church Eclectic, it may be well to invite the attention of your readers to the action taken at the January meeting of the Commission, and communicated to the Church Press. The Commission reconsidered the readings in the Synoptist Gospels reported at the last Convention and referred back to it by that body. They have adopted the principle of giving the more important variations due to difference of text with an "Or" prefixed merely, and without any other critical note. The Church, in accepting their report, will thus pass no opinion upon the merits of these readings, save that they are important enough in themselves to make it desirable that the reader of the Bible should be aware of their

alternative existence. This will in no way prejudge any critical question which, in the present state of scientific knowledge, it may be very desirable that the Church should leave open. The more difficult matter of marking the few cases in which omission seemed really necessary to be indicated, was reserved for further consideration. Undoubtedly, whatever decision be arrived at on this point, such cases will be extremely few, and of such a nature as to commend themselves to all reasonable men, what ever be their position on the disputed theories of New Testament Criticism.

C. W. E. Body.

---

# Miscellany.

## TITHES AND GLEBES IN ENGLAND.

SIR—May I reply to your correspondent "Long Ago" with reference to the Church's endowments? In all matters relating to her position in England, it must be borne in mind that the English people accepted Christianity as a national movement, and not by individual conversion. Augustine in Kent, Paulinus in Northumbria, addressed themselves to the King and Witan of each Anglo-Saxon kingdom, and when accepted by them Christianity became the religion of the people, and the Christian Church was established by the law of the people. Christianity did not reach the English folk until a time when it was held over Christendom that tithes should be paid to God's ministers as of right, under the Gospel as under the Law.

Hence, from the earliest times, tithes seem to have been paid by the English people as a national and spontaneous recognition of Christianity as part of their law. No Act of State ever decreed them, but Acts of State have been continually passed to regulate and enforce their payment.

At first tithes were given to "the Church," and not to any particular ministers of it, and the Church was represented by the diocese, not only on the principle that *"ubi Episcopus ibi ecclesia,"* but also because the early dioceses represented the original kingdoms of the Heptarchy, and in many instances retained the boundaries limited by those of the early Saxon kingdoms until the establishment of the Ecclesiastical Commission in the present reign.

The Bishop received the whole of the endowments and distributed them as the diocese had need. But from very early times,

to encourage thanes and nobles to build churches on their estates, it was allowed that such as did so might consecrate the tithes arising from their demesnes to the use of the priest serving the church that each of them built. This was not inalienable. Until the third Council of Lateran (1179) it was held that a landowner might apply the tithes to any ecclesiastical purpose, subject to the consent of the Bishop, and so arose the endowments of monasteries, bishoprics, or cathedral chapters. That Council forbade further alienation of tithes, and since then they have been the fixed property of any ecclesiastical person that they were then appropriated to.

From the first in England, the Church held her property "free," as recognized by the first article of Magna Charta;—that is not free from the law, but in the technical sense of feudal usage —free from feudal servitude to any mesne lord. Hence, whoever could claim the tithes as of right, as the *persona ecclesiæ* to whom they had to be paid, was a "freeholder" in respect of his benefice, the endowments of the Church have been his freehold; and that is the title by which we hold them.

Glebes have arisen in various ways. Some may have been among the very oldest endowments of the Church; as doubtless the priests of the pagan English had their patches of land to live on, and when the Christian presbyters became their "priests," they would naturally be placed in occupation of them.

It is not impossible that the Archbishop of York may be holding some patch of land that originally was occupied by Coifi. Then gifts of land were made by nobles and landowners who wished to endow special churches, as when Ethelwulf in 855 booked the tenth part of his land throughout his realm for the glory of God and his own eternal salvation.

Then, as each "parson" or *persona ecclesiae* in possession of a church was (as I have shown) a freeholder, as the commons were enclosed, he could claim his share among other freeholders. Lastly, it was not uncommon in many enclosures to allot portions in lieu of the tithes payable from the old enclosed land; and wherever land is tithe-free, it is probably in this way that it has been made so. But from whatever sources arising, glebes are held by the same tenure, as the property of each ecclesiastical person as *persona ecclesiæ*.

Now, to apply this (which I hope I have not made too long) to the question put by "Long Ago." The State, as we know that

impersonal entity, never gave the tithes or glebes; they were spontaneous and voluntary gifts of the people to the service of God and the maintenance of His Church among them. Therefore the State has no *right* to take them away and apply them to any secular purposes; it would be an act of sacrilege; and just the same spoliation as to appropriate the funded millions of the Wesleyan body. I think Dissenters are coming to see this, and that one act of spoliation is very likely to lead to another. But if ever the Church is Disestablished in our times, it will be to give up the endowments to the cupidity of the modern electorate, as the tithes and glebes appropriated to monasteries were seized to satisfy the cupidity of Henry VIII. and his nobles.

But as the endowments of the Church were national in their first dedication and in their dimensions, the State always has exercised the right to regulate their appropriation. And here, again, we see the necessity, as an alternative to Disestablishment, with its accompanying disendowment of reform in the true sense; that is, to put into "form" again that which has got out of form. For the original "form" of our endowment, by which they were given to "the Church" as represented by the diocese, and subject to appropriation according to the Church's needs, is the true one, and individual freehold rights have been strained to a point injurious to our best interests. It is the assumption of secular law that each incumbent has a life freehold in his benefice that causes by far the greater proportion of our difficulties in discipline, and of the anomalies and abuses and defects in our practical Church system, that cause the outcry for Disestablishment among sincere friends of the Church.

If all the tithes and glebes were vested in a diocesan body under the direction of the Bishop, with free powers of management, the value of the properties might be largely increased; grievances of clerical taxation and dilapidations would cease; promotion would be largely facilitated, and the income of the Church far better applied to her present needs; and incapable or scandalous priests would have no freehold rights to entrench themselves in by secular law, to the damage of the highest interests of the Church.

Are we (clergy) patriotic enough to consent to be individually Disestablished, to prevent the Church from being violently Disendowed? That is the question before us.—*W. A. M. in Church Times.*

# Editorial.

## ANNOUNCEMENT.

THE CHURCH ECLECTIC, NEW VOLUME, APRIL, 1900.
TWENTY-EIGHTH YEAR.

We take pleasure in being able to announce that the Rev. Arthur Lowndes, D.D., Author of the monumental work, *Vindication of Anglican Orders,* has consented to be Editor-in-Chief. This will be sufficient guarantee that this publication will continue under able and scholarly management and loyal to the doctrines and principles of the Church as laid down in her Book of Common Prayer.

JAMES POTT & Co.
March, 1900. 283-285 Fourth Ave., New York.

---

## AN EDITOR'S FAREWELL.

IN saying farewell to the readers of THE CHURCH ECLECTIC, he who has for five years last past directed the editorial policy of the magazine, desires to render thanks for many kindnesses on the part of subscribers and of Churchmen at large.

The magazine had been almost the life work of one of the ablest priests of the American Church, the Rev. Dr. William T. Gibson. Dr. Gibson had carried to completion twenty-one volumes which were not only replete with the best of our own American as well as of English thought in the Church, and which were not only always characterized by a firm adherence to the Catholic Faith, but which also at the same time to a marked degree, represented the personality of the Editor himself. Ordinarily it is a misfortune in journalism for an editorial personality to be largely impressed upon the pages of any periodical. In the case of Dr. Gibson, however, the remarkable characteristics, the wide learning, and the eminent ability of him who occupied the editorial chair, made it a recommendation rather than a detriment, that the mark of the Editor might be observed on almost every page.

In following in the footsteps of the founder of THE CHURCH ECLECTIC, the present Editor has desired to reduce to a minimum the personal element. There have been some who, almost invariably with kindly feelings, have pointed out various faults and imperfections in THE CHURCH ECLECTIC. In thinking over the past five years, however, the Editor cannot recall one single instance in which attention has been called to any imperfection that was not more keenly vivid in his own mind than it could be in the minds of his readers. He has been throughout

even painfully conscious of the limitations under which it has been his duty to carry on the work which seemed given him to do. These limitations were in part, as the Editor could not but be aware, those pertaining to his own personality, and also those arising from the necessity of carrying on the magazine in such a way as to make it pay its own expenses, with rigid economy and with the voluntary assistance of those who, for the work's sake, felt able and willing to give what they could.

Yet, having said this, the Editor would be untrue to his many friends, if he did not bear witness to the fact that on the whole, and with few exceptions, his work has been received by the Church most favorably. The words of commendation that have come to the Editor's desk have been so evidently sincere, so frequent, and from so many and so various sources, that he feels that the work of five years has been work possessed of real value, and work appreciated by the Church at large.

The assistance that has been voluntarily rendered to the Editor has been such that it has been possible to issue the magazine regularly, replete with matter that truly represented the best thought of the Church. There has been no time when the papers freely submitted by American scholars were not more plentiful than space would permit the Editor to accept. For these, thanks are due to so large a circle of correspondents, that only by calling attention to the authors represented in the Table of Contents of the several volumes, is it possible to enumerate their names.

Aside from these, the Editor is bound to express especial thanks to those who have rendered assistance in the editorial department, either by way of valued advice, often sought and kindly given, or by assistance rendered as editorial writers.

First, because his services have most often been called into requisition, and because his never-failing courtesy, his wide learning, and his eminent ability, have made the service possible, the Editor begs thus publicly to tender thanks to the Rev. Francis J. Hall, D.D., Professor at the Western Theological Seminary. Next to the Editor himself, who discovers with some surprise that more than half the editorials have been his own personal work, the editorial writer who has most frequently contributed to these pages, is Dr. Hall. These editorial contributions have been in addition to many signed papers from the same source, for which the Church is the richer. Dr. Hall's literary service in preparing the papers on Swedish Orders, which are perhaps his most notable production in these pages, has been widely recognized throughout the whole An-

glican Communion; and it is probably not too much to say, that no product of American Church theological thought has exercised, and is likely to exercise, so wide an influence in the practical workings of the Anglican Communion. We do not recall another instance where high authorities of the Church of England and of the Colonies have deferred so largely to American thought, as in their acceptance of these papers. Nor is it for this series alone, that the Editor bespeaks the thanks of the Church, as well as his own warm individual appreciation, for Dr. Hall's contributions, never obtruded and always welcome and of so large value, during the whole of the present administration of THE CHURCH ECLECTIC.

Equal in kind, and hardly less in degree, only because the occasion for the exercise of the same courtesies has perhaps been less frequent, is the appreciation which the Editor feels bound to express to those others who have rendered assistance in the editorial department. Among these notably are the Bishops of Chicago and Milwaukee, advisers who have been called into consultation so frequently, and who have invariably rendered such marked assistance through their suggestions, as well as in some cases, their literary contributions, that the Editor feels that it would have been well nigh impossible to have carried on these five volumes without such assistance. In this connection, he must also mention with most cordial thanks, the assistance rendered by the Bishops of Springfield and Fond du Lac, the members of the faculty of Nashotah, the Ven. F. W. Taylor, D.D., Archdeacon of Springfield, the Rev. H. B. St. George, Canon of All Saints' Cathedral, Milwaukee, and the Rev. A. A. Benton, D.D., all of whom have from time to time rendered valued services as editorial writers or advisers.

Furthermore, there have been the services of a larger number who have rendered editorial assistance in the department of literary reviews, services which can hardly be exaggerated. It has been the policy of THE CHURCH ECLECTIC to devote much space to the current theological literature of the day, because it is through that literature more largely than through the magazines, that the thought of the Church is fixed and applied. Unwritten thought, expressed with all the magnetism of an eloquent speaker, is no doubt powerful in bringing conviction and in moulding the thoughts of those who hear him. Written thought, however, as expressed in the literature of the day, is more potent because more widespread, and because appealing ordinarily

to a higher class of intellects than can be reached by the living voice. The pages given to intelligent criticisms of current theology, have therefore been, in the Editor's judgment, among the most useful of the contents of The Church Eclectic.

The assistants in this department have been many, and the Editor will not attempt to enumerate them all. He feels bound, however, to extend especial thanks for such literary criticisms as those of the Rev. C. W. E. Body, D.D., Professor at the General Theological Seminary, who in his signed reviews of Dr. Briggs' *General Introduction,* has, in the Editor's opinion, contributed the most important antidote to the dangerous, though no doubt well-meant and honestly conceived opinions, of the author of that book, to which the thought of the American Church has given rise; to the Rev. F. P. Davenport, D.D., the Rev. Louis N. Booth, the Rev. E. W. Worthington, the late Rev. J. M. Clarke, D.D., the Rev. Edward Averill, the Rev. M. O. Smith, the Rev. A. W. Jenks, the Rev. John A. Carr, the Rev. F. S. Jewell, D.D., the Rev. J. C. Ayer, Ph.D., the Rev. Samuel Macpherson, the Rev. W. S. Sayres, the Rev. C. E. Roberts, and others.

Yet in mentioning these distinguished names, whether as editorial writers, or as advisers, or as reviewers, the Editor feels bound to say positively that the responsibility for everything that has been contained in The Church Eclectic rests absolutely upon himself and upon no others. There has been no "power behind the throne." It would be unfair to mention the names of these theologians without this explanation. Their advice has been freely given, but has never been obtruded. The Editor cannot divide with any of them his responsibility for what has been published. He willingly assumes it all. He makes record of the fact that in every instance, his own views have been set forth in the editorial department by whomsoever the matter was written. To the large extent that the magazine has been successful from a literary point of view, the Editor gladly and cordially points to these able assistants, as the cause without which success could not have been attained. Where, however, any have found cause for complaint, or where the position of The Church Eclectic may have been a disappointment to any individual, the sole responsibility for such disappointment must be laid on the shoulders of the Editor-in-Chief, and not on any of his associates.

Beyond this circle of editorial associates, the grateful thanks of the Editor, and of the Church, should be bestowed upon those who have contributed to its pages, and who in almost every in-

stance, have done so unremunerated. As the names of these various contributors appear in the Table of Contents of the several volumes, we need not mention them again. It is sufficient to say that they comprise, undoubtedly the ablest thinkers and the best scholars of the Church, and that through their courtesies, the scholarship of the American Church has been shown to the world to an extent that cannot but be appreciated. Indeed, we may say that the English and foreign press, which cannot have been influenced by any local prejudices, either for or against the magazine, have been most kind and complimentary; have indeed, given larger space, given it more promptly and expressed themselves more cordially, than have the periodicals of our own national Church and land. Indeed, the further we have gone from home, and thus the further removed have been the possibilities of personal interest in the magazine and in its Editor, the larger has been the cordiality with which the monthly visits have been received.

Still another class of persons to whom we must express gratitude, is that which has rendered assistance through the medium of the Gibson Memorial Fund, by sending remittances in cash, with which to send the magazine to such of the missionary clergy as were unable to subscribe on their own account. In this case we will not mention the names of benefactors, for many of the gifts have been accompanied with the request that the donors should not be made known. These have been not only laymen of relative wealth, but also Bishops, and certain of the clergy, in some cases not largely possessed, themselves, of this world's goods, who have thus substantially testified to their real interest in, and kindly endorsement of, The Church Eclectic, by extending the circulation at their own expense. It is not too much to say that without the assistance of those who have contributed to this fund, it would have been almost impossible to carry on the magazine, since there has been no time when the publishers would have found themselves able to publish it with any considerable annual deficit. It has been found necessary that the magazine should pay its own way, and we are grateful to our friends in saying that it has done so.

---

In looking over the five volumes which have accumulated since the magazine has been under the present management, the Editor can but feel that he has given, to be bound up within their covers, some part of his very life. The work, though pleasant, has been, as only an Editor can know, replete with the difficulties that adhere to so responsible a position. It has taken hours of

thought that in a busy life could hardly be bestowed upon the work. It has been, however, work consecrated by the hope of doing good, and of extending the appreciation of the Catholic Faith.

It is a mistake to suppose that this is an age in which faith has grown cold. It is rather an age in which faith has been largely mis-directed. The enormous influence of such religious fancies as those of the Christian Scientists and charlatans of the Dowie order, the increase of such cults as Theosophy and the like, and the relatively large increase in the disciples of all these, show that the human mind is to-day, as it was when St. Paul preached in Athens, not only prone to hear and talk about something new, but also to accept with a faith amounting to superstition, different appeals to the human imaginings of Divine Revelation. There is a fundamental difference between these modern cults which we have named and the Protestant sects of the past three hundred years. Protestantism is founded on negation. It requires an atmosphere of violent religious controversy in order to thrive and propagate. It can make disciples only through the personal magnetism of a John Calvin or a John Knox, or the political leadership of a Cromwell. As time passes by, and religious controversy dies out, the place of Protestantism in the religious thought of the world, dies out as well. Only a positive religion has in it elements of permanency. A religion which drills its adherents in the dogma of what is not to be believed, can only derive importance from the intrinsic value of those dogmas which it denies. That the human mind gropes for the positive rather than the negative, is clear from the history of these latter day movements. Christian Science, to take the best known of these many cults, abandons the negative side of Protestantism. It asserts a definite faith, and does not assume the position of a parasite that would eat out the life of some other system. It is this positiveness, we are convinced, that is its strength. The Protestant war-cries of the Sixteenth Century have lost their magnetism. The mind seeks that which is positive and not negative.

Herein lies the mission of the Catholic Church. If the Church holds a positive Faith which was revealed to the Church, and given it in trust to have and to hold, for the benefit of humanity, without addition or subtraction, then that Faith is possessed of a magnetism which must appeal to the intellect, as well in the Twentieth Century as it appealed in the First Century. If we are content to be merely Protestants, to lay stress upon our differences with other parts of the Catholic world, instead of pointing to the

one Faith which does not protest against error, but ignores error by asserting the Truth; then we must be content to share with the Protestant world generally in the disintegration which undoubtedly is taking place amidst all phases of negative Christianity. It is to the extent, and to that extent only, that the Anglican Church exemplifies in its ecclesiastical life, the historic religion of Our Lord Jesus Christ, that she can rightly look for the gathering in of the multitudes, disaffected with the negative vagaries of Protestantism. The vagaries of Christian Science are not to be fought by minimising the efficacy of prayer, but by asserting and insisting upon it. With churches closed six days in the week, with prayers rendered perfunctorily, it is not strange that some should look away from the Church to find the exemplification of the Gospel ideal of prayer and the Apostolic faith in its efficacy. If the reality of the life of the soul after its release from "the burden of the flesh," and the blessed possibilities of the Communion of Saints, and the intrinsic oneness between the Church on earth and that in Paradise, be forgotten, it is not strange that the world, in groping for that fellowship and communion, seeks refuge in Spiritualism and other parodies on the Catholic Faith.

In short, it is only as the Church holds in its fulness, in its entirety, in its full blessedness, the full Revelation of the Faith once delivered to the saints, covering every phase of revelation which has been given the Church to hold, that modern vagaries in the religious world can be combated. A Church afraid to teach the whole truth, must leave the human mind still groping for some part of the Gospel which she withholds. In His infinite knowledge, Almighty God has revealed all that it is necessary for us on earth to know; and the whole of the Revelation is important.

---

It is then in the belief that The Church Eclectic will in the future, as it has invariably in the past, stand for the maintenance of the Catholic Faith as a full and complete Revelation from Almighty God, that the present Editor takes his leave of its readers. If in any way the work of the past five years has been of assistance to any in revealing the real life, teaching, and work of the Catholic Church, the magazine has been successful. If through the grace of the Holy Spirit, the infinite breadth yet undeviating accuracy of the Catholic Faith have been made clearer through any words of The Church Eclectic, it has fulfilled a mission which is worth a lifetime of labor.

Asking of his friends their continued support and confidence in The Church Eclectic under the new management, and invoking the Divine Blessing upon those who now take up the work, the retiring Editor, for the first time in these pages since his connection with the magazine, subscribes his name—

Frederic Cook Morehouse.

# Notes from the Library.

## THE SYNOD OF JERUSALEM.

*The Acts and Decrees of the Synod of Jerusalem*, sometimes called the Council of Bethlehem, holden under Dositheus Patriarch of Jerusalem, in 1672. Translated from the Greek with an Appendix containing the Confession published with the name of Cyril Lucar, condemned by the Synod and with notes by J. N. W. B. Robertson. London: Thomas Baker, 1. Soho. Square, W. 1899. Price 5s net.

It is difficult in so brief a space to do justice to the history which the Synod of Jerusalem recalls to the student of the movements and active strife for mastery between the Reformed of the Continent and the Papacy. The discussions between the Doctors of Tübingen and Jeremias II. of Constantinople (1576-7); the fear of innovations upon the Faith through Calvinistic suggestions; the political dangers, the Patriarchs dreaded from the Porte; the Jesuit intrigues, which used this dread as a lever for their work; the unrest felt through the broader, laxer ideas which the Greek students in the European Universities brought back with them; all are intensely interesting, and explain not only the *raison d'etre* of the Synod but also its Latin tendency as a reaction against the fear of Lutheran and "Calvinistic" teaching. This was intensified by the sad career of the most brilliant Patriarch of that time, Cyril Lucar (1563-1638). A Cretan by birth; spending his early youth in Alexandria; an eager student at Venice and Padua; after traveling in Germany and Switzerland where he met the Protestant leaders, opposed to the Latins and seeing the dangers of the intrigues of Rome; ordained a Priest in Alexandria; undergoing a brief reaction towards Romanism; then entering actively into opposition; raised to the Patriarchate of Alexandria (1602); assailed by the Jesuits both before his co-religionists and at the Porte; translated to Constantinople (1621); five times deposed through French intrigues and as often replaced by English money paid to the Sultan; seeing the need of something more than the present isolation of the Orthodox Catholic Apostolic Church of the East to relieve its distresses, and sincerely attached to its formulae—he was at once suspected by the Greeks and hated by the Latins. In 1629 appeared his Confession of the Christian Faith, which he never directly acknowledged nor yet disavowed, while his public teaching expressed the popular faith. Finally, the Turk, as if utterly weary and ashamed of the strifes that centered on him, took the unhappy Patriarch out of his palace one sad night, strangled him and threw his corpse into the Bosporus (1638). His successor, Cyril of Beroea, denied him Christian burial—so deeply was he hated by his foes in his own household.

The agitation so begun could not stop there. Cyril anathematized his book.

But this led to the Catechism of the stout old Peter Mogila—once a soldier, whose combativeness was transferred to theology. It was revised by the Synod of Jassy, 1642, and later accepted by the four Patriarchs and afterwards approved by the Synod of Jerusalem, before us. It emphasized the Procession of the Holy Ghost from the Father alone. It rejected Calvinistic theories of Predestination. It strongly stated a Transubstantiation in the Eucharist. It as strongly stated the independ-

ence of the Patriarchates. This was not, however, enough for the nervous and scrupulous conservatives. For the Roman influences at work in Constantinople and the efforts to establish Uniates, seemed to Dositheus and others to demand a restatement of the Orthodox position.

The French Ambassador, M. de Nointel, was particularly active (1670), and contrived to inject a stronger Roman influence in the Synod. In the fierce controversies between the French Calvinist, Claude, and Arnauld, each claimed the Greek Doctrine as in agreement with his position. The discussions among the Greeks had already introduced some mediæval scholastic terms. The claims made by the two disputants and the notoriety that attended the controversy alarmed the Greeks. It is probable that M. de Nointel aided the movement for new conciliar definitions, and the Synod certainly avoided any enactments against the Latins. But neither did they retract in any way the earlier definitions. The article on the Holy Eucharist adds to the definition of Jassy, the scholastic terms on the accidents.

It is this attempt to define, which gives its chief importance to the Synod of Jerusalem in the history of the Orthodox Greek Church. It is distinctly Roman in phraseology so far; otherwise it is as distinctly Eastern. It was preceded by a Synod at Constantinople which in a measure anticipated the more authoritative statements at Jerusalem.

The Synod prefaced its main work by a long refutation of the teachings in the Confession ascribed to Cyril (whose genuineness it denied) by making counter quotations from his published discourses, and by a detailed argument in disproof that a Patriarch in his position could have issued such a work, though it admitted that the Anathemas by Cyril of Beroea were justified as Lucar had never, though implored to do so, refuted the book ascribed to him. The xviii Decrees which follow are the work of Dositheus—"to those who ask and inquire concerning the faith and worship of the Greeks, that is of the Eastern Church. . . . ." This "Confession" of Dositheus is followed by four replies to supposed questions: On the reading of the Holy Scriptures in the vulgar tongue by all Christians; On the Scriptures plain to all Christians that read them; What Books do you call Sacred Scriptures? and, How ought we to think of the Holy Eikons and of the adoration of the Saints? These were a reply to four like questions in the alleged Confession of Lucar.

The alarm in the Eastern Church which culminated in calling this Synod must have been very great. Its definitions were accepted and became the standard of orthodoxy for a long time. We say for a long time, for the Catechism of Plato of Moscow (1782-1812), and later of the famous Philaret, his successor in the Metropolitan See (1820-1867), recede from this definition to that of S. John of Damascus. These Catechisms, it is needless to say, are of present authority in the Greek and Russian Churches. In fact, the enthusiastic Greek scholar, Korai, who translated the Catechism of Plato into Greek from the Russian in 1782, and dedicated it to this great Bishop, places under the doctrinal statement of the text, Justin Martyr's description of a Celebration (A. D. 160), as illustrating and enforcing the present teaching.[1]

We have written enough to show that the space allotted to book notices is wholly insufficient to do adequate justice to the history of the facts, not very creditable indeed to the Roman See, which culminated in the Synod. It is a period in the history

[1]The edition before us is published in Athens 1836.

of the Holy Catholic Church, barren indeed of stirring public events, but full of sorrow and bitterness to the Patriarchs of the East and especially to those who sat on the holy Throne at Constantinople. The suspicious, avaricious Turks who were still a political menace to Europe, were ready to depose or to execute them as might be most convenient, and to sell the See at each vacancy to the highest bidder. Beneath this outer sterility there was an under current of sad and too often shameful intrigues in which Rome had her full share, which added to the personal danger as well as public uncertainty of those who successively filled that ancient See. Besides, some interesting questions of present events are raised by the publication of this translation, just at this juncture in the so-called crisis in the Church of England. But these things are not for a mere book notice.

---

## THE PRAYER BOOK.

*The Workmanship of the Prayer Book.* In its Literary and Liturgical Aspects. By John Dowden, D.D., Bishop of Edinburgh. London: Methuen & Co., 1899. Price, $1.00.

The Prayer Book has become an integral part of English literature, wearing that ageless aspect which we associate only with the incontestable classics. Of the making of many books about it there is, apparently, no end. But there is always room for those which seek to make us know more of the history of its constituent parts, and the actual conditions amidst which it emerged into being. The Bishop of Edinburgh offers for our perusal some critical and thoughtful chapters exhibiting the historical connections of certain parts of the Prayer Book, and illustrating the methods of literary and liturgical workmanship employed by the English divines to whom we are indebted for so precious a treasure. The high ability of Dr. Dowden as a liturgical scholar is well known and unquestioned. He is well qualified for the task he has undertaken. He brings to his subject enthusiasm, learning, sympathy, and an attractive style. As we might reasonably expect, we have here a book which is certainly a valuable addition to our liturgical literature. The Bishop has presented the results of his investigations clearly and intelligently, and has kept clear of all partiality. It has been his endeavor throughout to avoid questions of doctrinal controversy. He writes simply as a literary critic and a liturgical expert.

In the opening chapters the author sketches with a skilful hand the principles of the English liturgical reform, the materials our Reformers had before them, the influence of foreign ecclesiastics, of Luther, Melancthon, and Bucer, as well as of the Greek liturgies and of the Mozarabic rite, and then considers the manner in which these materials were dealt with, as viewed from the standpoint of liturgical and literary art.

Such a review of the literary character of the work done by the compilers of the Prayer Book is not alone calculated to enlarge the knowledge of the reader, though it does that in no small degree; it can not fail to enhance one's affectionate appreciation of our liturgical heritage. The Prayer Book is seen here at an angle which quickens our interest and our gratitude. One realizes the room there was for the exercise of judgment and discrimination, of skill, adroitness, and literary taste, in scores of questions that presented themselves for solution to the divines who undertook to substitute a vernacular for a Latin service-book; while at times, not only on the larger designs of structure, but even on the minuter workmanship of the constituent parts, one discerns marks due to nothing short of the creative power of genius. On the whole, whether we look to nobility of conception, or

mastery in execution, our English service-book must be judged one of the noblest works in the whole range of liturgical literature.

Yet, while Dr. Dowden fully acknowledges the artistic merits and literary beauty no less than the devotional excellence of the Prayer Book, he makes no attempt to represent it as incapable of further improvement. In several instances he ventures to suggest changes, which, he believes, would on the liturgical and literary side still further increase the value of the English Prayer Book as the manual of the Church's public worship. He gives illustrations from time to time of how some of the sister and daughter Churches have dealt with practical problems of liturgical revision and development.

As examples of the interesting inquiries into details, with which the book abounds, we would direct attention to his discussion of how the epithet "holy" came to be omitted from the notes of the Church in the English form of the Nicene Creed, and his interesting treatment of the construction of the English Litany. Very scholarly, too, is the account of the formation of the sublime anthem in the Burial Office, "In the midst of life we are in death." To give some idea of the author's critical methods and results, we reproduce here one of many interesting things touched upon in this book. He is speaking of questions as to the correct translation of so familiar a formula as the Apostles' Creed.

"The name of the Roman governor under whom the Saviour suffered was rendered as 'Ponce Pilate,' a form retained from the earlier popular versions of the Creed; and so it stood at Matins as late as 1662. In the Creed, too, as given in the Catechism, the little boys and girls of England down to the same date learned to speak of 'Ponce Pilate.' Canon Simmons assures us that 'Ponce Pilate' is a form which still lingers in English cottages. But even in 1549 there seemed to be an inclination towards the form which has now become general among English-speaking people; for we find 'Pontius Pilate' in the Nicene Creed of 1549, and even ('Poncius Pilate') in the Apostles' Creed, as given in its interrogative shape, in the order for Public Baptism. The quaint 'Ponce Pilate' was a consistent attempt to give both the Latin words an English form. 'Pontius Pilatus' is consistent, and so is 'Ponce Pilate;' but the now securely established 'Pontius Pilate' is, when we think of it, as faulty as 'Marcus Antony' or 'Horace Flaccus.' "

---

## THE REAL PRESENCE.

*The Doctrine of the Real Presence.* By Thomas B. Strong, B.D. London, N. Y., and Bombay: Longmans, Green, & Co. 1899.

This is a disappointing book, although it contains some valuable passages. Its initial mistake is a common one in our day—the mistake of trying to deduce the doctrine of Holy Scripture without reference to the mind of the Church. A writer of Mr. Strong's position and fame ought not to have fallen into it. He says:

"A development which is not provided for in the Scriptural presentation of the Sacrament is suspicious from the first."

Such language assumes that Scripture is a complete theological thesaurus, anticipating whatever Christian thought may evolve when directed upon the doctrines contained in it. This is not true. Only such developments were "provided for"—"recorded" would be more accurate—as the exigencies of life and thought in the Church had produced before the books of the New Testament were written. All that can rightly be said in the direction of Sacramental developments, is that they must be *consistent with* what is taught in Scripture. Thought cannot stand still, and Scripture was not intended to crystallize it, but contains its fundamental premises simply.

Mr. Strong objects to stereotyping

philosophical interpretations of theological facts in dogmatic language, on the ground that philosophy changes, so that definitions which seemed true when first formulated become antequated and actually misleading. This is true of the theory of transubstantiation. That theory was propounded in the interests of a spiritual conception of the Eucharist, but through the changes in philosophical terminology came to imply a physical change in the Eucharistic elements—at least in England.

What our author fails to realize, however, is that philosophical terms are of two kinds—those which derive their currency and meaning from some passing phase of philosophy, a meaning subject to change, and those which are common to all higher thinking and for that reason suited to define the Faith of the Church. Thus the Homoousios of the Nicene Creed can never cease to mean what the ancient Fathers intended by its use—that the Son of God is no other Being than the Father, although distinct in Person. If theology is to be accurate at all, it must adopt philosophical terms to a certain extent; only care must be taken by the Church not to associate her doctrine with philosophical theories, which never continue long in one stay.

Again, Mr. Strong objects to developments based upon logical deduction from revealed truth. For example, while conceding in terms, although with some vague and precarious qualifications, that there is a Real Presence of the Body and Blood of Christ in the Eucharist, he says we may not—

"determine accurately the effect of consecration on the elements, altogether apart from the entire function considered as a whole. It is certain that those who attend in faith and holiness, and communicate, receive all that Christ promised; it is not certain that the elements receive, for instance, such a permanent consecration as to justify reservation for purposes of adoration."

Now we willingly grant what our Articles assert, that such a practice is not ordered in Christ's institution. But to cast doubt upon our attitude towards the consecrated species when they are reserved, is to show a mind towards theological inferences which is destructive of the Real Presence itself. That doctrine is an inference. Christ did not say "My Body is *present* in this," but "This is My Body." If it is His Body, we infer that His Body is present. Moreover, our Lord defined the consecrated bread to be His Body *before He administered it* to His disciples, and the Church has ever taught that the Eucharistic species become the Body and Blood of Christ by virtue of their consecration—not by virtue of their reception. Accordingly, Christ is present in them after their consecration, whether they are administered or not, and where Christ is there He is adorable. The fact that we adore Him as thus present does not involve any explanation on our part as to the manner of His presence; but simply this, that since the species have become sacramentally His Body and Blood (spiritually of course), He is really, though spiritually, present, and adorable as present.

---

## THE CHURCH IN TENNESSEE.

*History of the Church in the Diocese of Tennessee.* By the Rev. A. H. Noll, Historiographer of the Diocese, Secretary of the Diocese, etc. New York: James Pott & Co. 1900.

This is by far the most readable and attractive Diocesan History that we have yet seen. The author has the true historico-critical mind and therefore gives us more than a cold diary of Diocesan facts. To estimate the growth of an institution, one must have some idea of the soil in which it first developed. Hence Mr.

Noll devotes his first two chapters to the settlers of the state and their religious organizations prior to the aggressive work of the Episcopal Church. While a firm and positive Churchman, the author has the true breadth of the historian, and gives due credit to other Christian bodies than his own for their early work in education as well as religion. His sketch of the work of these bodies in chapter second is very valuable from any point of view.

Chapter third is an admirable resume of the early history of the Church in America and presents the Church Idea unusually well. One of the strongest elements of power in this book is the author's habit of showing the development of currents of thought which produced their logical outcome in the work of successive periods. There is also a keen and subtle humor which finds expression in some very neatly put phrases. Speaking of the early Scotch-Irish settlers, Mr. Noll says:

"They were ultra-Protestant, thrifty, prosperous and *pugnacious.*"

Some of their descendants are still in Tennessee. Mr. Noll's groupings of work under chapter heads is especially apt and suggestive. One especially struck the writer as having the cool breezes of the North in it—that on the War period—"Years that the locust hath eaten." Some of the older inhabitants remember the locust very forcibly.

Much as we appreciate the work as a whole, we are not quite sure of the amount of strong Churchmanship that came to the Diocese of Tennessee from Bishop Hobart via Bishop Moore of Virginia. However, the idea is very attractive, though to our view the strong Churchmanship of those days was due largely to the virile mind and keen logic of men forced to defend the Church's position as Catholic against modern Protestantism and equally modern Romanism. The author shows a very broad and clear appreciation of the work and results of the episcopate of Bishop Quintard, the great rebuilder of the diocese in troublous times. He gives the best idea of the difficulties of the Diocese in 1865 and the splendid results of Bishop Quintard's tireless energy, and unfailing faith, in the refounding of the University of the South, that it has been our privilege to see. The Diocese of Tennessee has really three epochs—that of her first great builder and architect, the great Bishop Otey; that of her aggressive, tireless, thoroughly Catholic, great rebuilder, Bishop Quintard; and the third now happily beginning under the wise, able and cultured present Diocesan, Bishop Gailor.

Last but not least Mr. Noll's book has what few books have—an index that is actually of some use.

## THEOLOGY.

*Truth and Counter Truth.* By the Rev. Thomas Richey, D.D. New York: James Pott & Co. 1900.

This is a reissue of a work which first appeared in 1869 and is really "c from a theologian's workshop." It consists of short articles on crucial questions in theology, and is in great measure an application of Kant's theory of antinomics to these controverted subjects. The first value of this little book is in the fact that it is the result of the settled views of a man of wide reading, keen logic and thorough Churchmanship. It is the answer of the author to questions of his own mind—giving them a balanced treatment and well defined solution. Next, the strong emphasis laid by the author upon the gradual development and growth, in Holy Scripture, of the great truths of the faith. In this, Dr. Richey uses the Fathers with singular aptness and breadth of treatment.

Again, there are short, pithy sentences full of suggestiveness to the mind that is at all thoughtful; and

passages of great power not only in themselves but in the lines of thought which they open to the reader. Such a passage is the first part of the article on "Predestination and Free Will," where the relation of Holy Scripture to questions of morals is discussed. "The Double Ransom" is a most helpful essay. No man can carefully read the article on "The Slain Victim and the Pure Offering," without realizing the force and truth of Dr. Richey's concluding sentence:

"To-day, as of old, it remains true, that the Mystery of Sacrifice is not complete until the Pure-offering of bread and wine, accompanied by prayer and praise, be added to the Bloody Sacrifice."

Two of the most useful articles are those on "Revelation and Inspiration" and "Scripture and Tradition." In the limits of a short review it is impossible to do more than suggest the good points, or rather some of the good points, in this exceedingly valuable little book. The best thing that could happen to any reader of *Truth and Counter Truth* would be the opportunity to talk with the author after reading this book, as the writer had the privilege of doing years ago. Any young clergyman would do well to get the book, read it and study it, and then work out the lines of thought that adorn its pages. When the young clergyman gets on into the ranks of the older clergy, he will feel grateful for the knowledge of this book; as the writer does.

---

## ON THE PASSION.

*The Triumph of the Cross.* A Devotional study of the Passion, Crucifixion and Resurrection of our Blessed Lord and Redeemer, Jesus Christ. By Archibald Campbell Knowles. New York: E. & J. B. Young & Co.

In this handsome volume, the greatest of all themes is treated with threefold object:

"First, that it may arouse a greater love towards Christ by the contemplation of the Crucifixion and the spiritual application of His sufferings; secondly, that it may serve to quicken the inner life and guide the soul in its struggle against sin; and thirdly, that it may aid such parish priests and preachers as perhaps have the desire but not the time properly to study the Passion of Christ."

The author in his preface reminds us that—

"the contents of this book are the results of many years' reading and study."

We can well believe this. The arrangement of the volume is admirable. In twelve successive chapters, the footsteps of our Lord are traced, from the eve of Holy Week to the triumph of the Resurrection. The paragraphs are marked with marginal topics and scriptural references, while the narrative of the Gospels is closely followed. All quotations from the Bible being printed in italic letters.

The devotional comments are largely drawn from the Fathers. In this the author displays admirable wisdom. In fact, we can hardly regard any one as equipped to write upon the Passion who lacks acquaintance with patristic literature. Mr Knowles makes use of the Fathers with the same skill as Dean Burgon in his *Plain Commentary on the Gospels*, and wins us more and more to Dr. Pusey's view that—

"The Fathers have altogether a deeper way of viewing things than moderns; while some of them are especially valuable as commentators on tne New Testament, not only from their representative position in the ancient Church, but particularly because the language of the New Testament was to them a living language."

Without attempting to cull brief extracts, we commend this book as a whole, for the use of the laity at tne approaching Passion-tide, and sharing with confidence the author's hope

"that it may be read in love for Him, the Man of sorrows, as He is followed along the Road of the Holy Cross."

## A BOOK FOR LENT.

*Helps to a Better Christian Life.* New Readings for Lent. Compiled by the Rev. Geo. Wolfe Shinn, D.D. New York: Thos. Whittaker. Price, $1.00.

This is a new book of daily readings for Lent and, so far as we know, the only book of the year divided in this way. The readings are short and well adapted to general reading in churches by such of the clergy as find it convenient to borrow assistance for the daily addresses. Indeed, it is our opinion that where a priest is alone in a parish, with no clerical associates, he will do much better to use a book of this nature than to attempt original work in the midst of the manifold duties of parish work. These readings of Dr. Shinn are devotional, being extracted from the sermons of various of the Anglican clergy, generally excellent and very simple.

---

The Young Churchman Co. have in press a new volume by the Bishop of Duluth, comprising the Paddock lectures delivered in 1899, on the subject of *Fundamental Church Principles.* The book will be ready early in Lent, and will no doubt find many appreciative readers.

---

The Young Churchman Co. have also in press a brief work by the Rev. Wm. McGarvey, one of the first theologians and liturgiologists in the American Church, entitled *The Doctrine of the Church of England on the Real Presence Examined by the Teaching of St. Thomas Aquinas.* This work also will be ready shortly.

---

## PAMPHLETS RECEIVED.

*Religious Instruction in Education.* By Nicholas Murray Butler. Reprinted from the *Educational Review.* New York: Henry Holt & Co.

---

*Gray's Elegy.* With a Translation into Latin Elegiac Verse. By the late Sir Alex. J. E. Cockburn, Bart., Lord Chief Justice of England. Boston: Frederick Dortman & Co.

---

*Myths and Bible.* Some Hints to the Value of Scandinavian Mythology upon Biblical Research. By Olaf A. Tofteen, Rector of S. Ansgarius' Church, Minneapolis.

---

*The Bible and the Critics.* By the Rev. Octavius Applegate, S.T.D. New York: James Pott & Co.

---

*The Domestic and Foreign Missionary Society.* Report, 1899.

---

*Why Keep Lent?* By Robert A. Holland, S.T.D. New York: Thomas Whittaker. Price, 10 cts.

---

# Summaries.

## HOME.

The Rev. Dr. Hall Harrison, rector of S. John's Church, Ellicott City, Md., died on Monday, February 12th, of angina pectoris.

---

The Brotherhood of S. Andrew, in the Southeast Convocation, of Philadelphia, has arranged a series of services for the Thursday evenings in Lent, to be held at the more important churches of the Convocation, for men only. The result is looked for with great interest by brotherhood men.

---

The Rt. Rev. Dr. Whipple, Bishop of Minnesota, has gone, at the request of the Board of Missions, to Porto Rico to see what opportunities are there for missionary work.

---

On February 19th, Bishop Scarborough dedicated the new church of S.

Wilfrid's, East Camden. This parish is the result of a mission started in 1884 by the Rev. Joseph P. Taylor. Since 1888 the Rev. Roland Ringwalt has been in charge. In 1891 the mission became a parish. The new church is very substantial, and is built in gray stone. Its seating capacity is four hundred.

---

THE Rev. Wm. Henry Brooks, Secretary of the Diocese of Massachusetts, died suddenly in his room at the Revere House, Boston, on February 20th. Mr. Brooks was sixty-nine years of age, and came to Massachusetts, as rector of Trinity Church, Lenox, in 1855. He had been secretary of the Diocese for thirty-six years. He also acted as private secretary to Bishop Brooks and Bishop Lawrence.

---

THE Church of S. Ignatius, New York City, according to the daily papers, has been sold for $180,000. The old reservoir, opposite the church, has for a long time depreciated the value of property in the neighborhood. This was lately transferred to the Library Union of the city, and splendid buildings are to be erected. Accordingly, property near by has been greatly enhanced in value, and the Church of S. Ignatius, with a house in the rear, purchased sometime ago, brought the above large sum. With this, the parish, under the rector, the Rev. Arthur Ritchie, will be able to purchase a better site and to build a superb church.

---

THREE Bishops for the American Church were consecrated during February, and we think it would be difficult to find any occasion on which three Bishops have in consecutive order entered upon their work with such high promise of good,

On the Purification, the Rev. Sidney C. Partridge, D.D., was consecrated in Tokyo to be Missionary Bishop of Kyoto. The Bishop of Tokyo was assisted in the consecration by the Bishop of Shanghai and Bishop Schereschewsky, and by the English Bishops of Osaka, Kyushu, Hokkaido, and South Tokyo. Bishop Graves was the preacher. The service was in the Japanese language except for the addresses to the Bishop-elect, his answers and promise of conformity, and the words of consecration, which were in English. Bishop Partridge will prove a strong man in Japan.

On S. Matthias' Day, the Rev. Robt. Codman, Jr., was consecrated Bishop of Maine, in the Cathedral in Portland, and the Rev. Chas. P. Anderson, Bishop Coadjutor of Chicago, in Grace Church in the latter city. Both these are excellent men who have proved their abilities and given every promise of success in the high office to which they are called.

---

SATURDAY, February 2nd, marked the twenty-fifth anniversary of the consecration of the Rt. Rev. Dr. Scarborough, Bishop of New Jersey. Though his clergy repeatedly asked him to hold special services in commemoration of the event, he preferred not to interrupt his work. But he sent a letter to each church in the diocese asking that special prayers be said for him.

Bishop Scarborough was born in Ireland, April 25, 1831, and in infancy was baptized in the chapel of the Earl of Roden, in Byantford. In childhood he was brought to this country, and received his early education in a country school in Queensbury, N. Y. He was fitted for college by the Rev. Edward F. Edwards, a graduate of Oxford, and was graduated from Trinity College, Hartford, in 1854. His theological education he obtained in the General Theological Seminary in New York City. He was ordained Deacon at Trinity Church, New York, June 28, 1857. He went at once to be assistant in S. Paul's Church, Troy, N. Y., where he was ordained Priest the following

year by the late Bishop Horatio Potter.

After three years he became rector of the Church of the Holy Comforter, Poughkeepsie, N. Y. In 1867 he was called to the rectorship of Trinity Church, Pittsburgh, Pa., then the largest parish west of the Alleghenies. In 1875 he was consecrated Bishop of the southern Diocese of New Jersey by the same hands which had ordained him Deacon and Priest. His administration of the Diocese has endeared him to all within its borders, and won the respect of the whole Church.

---

Bishop Whitaker, on his return from Cuba, in the early part of February, is reported to have said:

"My purpose in going to Cuba was to inspect the territory over which I have been placed in charge. It is ten years since I was there before, and while I am not able to judge to how great an extent the island has recovered since the war, the splendid recuperative powers of the soil act quickly. The people, as a whole, seem well content with the American administration of affairs. I met Governor Wood, whose work cannot be praised too highly. I also met the military governor of Havana, General Ludlow, and the civil governor, Nunez, who is a native Cuban, as you know, is a capable man, with the earnest purpose to see the best results accomplished.

"If the Episcopal Church should soon build a structure of its own in Cuba, it will be the first building outside the Roman Catholic faith erected for the exclusive purpose of worship. Our missions at the present time have some difficulty in finding suitable quarters. I intend at once to place this matter before the Board of Missions.

"On the island I met many native Cubans who desire to enter the Episcopal denomination and to be ordained for religious work. I confirmed a number of persons while there, and when next I return to Cuba I trust to see large increase in our congregations. In Havana we have three congregations, one where service is conducted in English, the other two using Spanish in their worship."

---

## FOREIGN.

The Archbishop of Canterbury has received from the Rt. Rev. W. M. Richardson, D.D., Bishop of Zanzibar, his resignation of his See on the ground of "physical incapacity." It is stated that the Bishop's health and constitution are completely shattered as the result of his extremely arduous labors under the severe climatic conditions of his African diocese.

---

On the Sunday after the determined Boer assault on Ladysmith and their repulse by the British troops under General White, a Thanksgiving service was held in the Anglican Church there, Archdeacon Barker officiating. The church was thronged with soldiers, and at the conclusion of the sermon General White and his staff proceeded to the Altar rails and there stood while the *Te Deum* was sung.

Out of a total of £38,168 contributed by the various religious bodies in London towards the Hospital Sunday Fund, the Church of England sent in £30,370, while the Congregationalists came next with £1,637, the Roman Catholics standing seventh on the list with a contribution of £479. Twenty-five religious bodies contributed less than £8,000, as contrasted with £30,000 and upwards by the Church.

---

Before their departure for the seat of War, the London Imperial Volunteers, having received their kits from the Lord Mayor, proceeded in a body to S. Paul's Cathedral for a service of Intercession and Benediction. The Bishop of London addressed the men and—

"Committed them body and soul to God, praying Him to keep them from

all evil, and grant their efforts such success as He sees fit, and bring them home again in safety and with honor to the country that they love."

---

The Church of S. Philip the Evangelist, Capetown, the new church erected in the native district of that city, and which has been served for the past thirteen years by the Cowley Fathers, was consecrated on Sunday, December 31st, by the Rt. Rev. Dr. Gibson, Coadjutor-Bishop of Capetown. It is a building in the Italian Romanesque style, severe and very dignified, and is certainly the most stately church in this diocese. This dignity is due, not to its material, which is brick and rough cast; nor to decoration, of which there is none, though it is susceptible of it to any extent; but simply to architectural skill and design.

---

Some detail of the murder of the Rev. S. M. W. Brookes, a Church of England Missionary in China, are at hand. Mr. Brookes, who joined the Mission in 1897, immediately after his ordination, was captured on Dec. 30th, while traveling near P'ing Yin, by a band of robbers belonging to a secret society, and was put to death the following day, Sunday, December 31st, before the soldiers sent by the Governor of Shantung could come up and effect his release. It is thought that the outrage was merely an isolated one, and the motive plunder rather than hostility to Christian Missions, and no apprehension is felt for the other clergy in the same locality.

Dr. St. George Mivart, the eminent English Scientist, has been inhibited from approaching the Sacraments because he refused to sign a profession of faith tendered him by Cardinal Vaughan. It appears that Dr. Mivart had contributed some articles to the *Nineteenth Century* and the *Fortnightly Review* in which he stated that many calling themselves "good Catholics" believed that St. Joseph was the natural father of Our Lord, and that St. Mary was regarded more after the manner of a pagan than as the Mother of God. He went further and argued that it was possible for "practical Catholics" to hold these, and other startling views touching our Lord's Resurrection and the integrity and inspiration of Holy Scripture. The revelation of Dr. Mivart's position is something of a sensation, but his statement that these views are held by many in the Roman Communion is somewhat surprising. The heresy in regard to the Virginal Birth of our Lord is the natural outcome of the undue devotion which has been fostered in the Roman Church to S. Joseph and S. Mary, and the popular substitution of Jesus, Mary, and Joseph, for the Blessed Trinity, has practically placed the Foster-Father and the Mother of our Lord on the pedestal of divinity. Dr. Mivart refused to sign the "profession of faith," partly on the ground that the tendency of the authorities in the Roman Church was to impose ever tightening tests of orthodoxy and to restrict freedom of conscience and freedom of thought. Hence the inhibition.

THE CHURCH ECLECTIC.

Terms: Published monthly at $3.00 per annum. $5.00 pays for two years. Special rates to the Clergy and Candidates for Holy Orders, $2.00 per annum. in advance.

☞ All business, whether editorial, advertising, or regarding subscriptions, should be addressed to the Publishers,

THE YOUNG CHURCHMAN CO.,
Milwaukee, Wis.

GTU Library
3 2400 00270 3688

344891

v.27
1899/
1900

THREE DAY

GRADUATE THEOLOGICAL UNION LIBRARY
BERKELEY, CA 94709